



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

UC-NRLF



QB 257 134

*Reese Library
University of California*

REESE LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

Received *May* 1884

Accessions No. *24888* Shelf No. _____



4/22/21
17

14

Respect
as he w
in his ow
in the fu
By his
electric
his nativ
commen
to acqui
to those
Appli
ery-De

The
the T

He
pre
then
and
pre
for f

18
18
18
18
18

INSTRUCTION IN GERMAN.

MR. G. J. ADLER

Respectfully informs his friends and the public, that during the coming season he will give lessons in the GERMAN LANGUAGE AND LITERATURE, either at his own rooms, No. 7 University-Buildings, near Washington-Square, or at the houses of his pupils.

By his long residence in this country, where in part he has received his education, Mr. ADLER has had an opportunity of adding to a knowledge of his native language, such a familiarity with the English, as enables him to commend his services with so much the more confidence to all such as wish to acquire a speedy and thorough knowledge of the German, more especially to those who desire it for scientific or literary purposes.

Applications may be made either by letter, or personally, at No. 7 University-Buildings, from 9 to 10 A.M.

References.

HON. THEODORE FRELINGHUYSEN, LL.D.,
Chancellor of the University.

The following Gentlemen of the FACULTY OF SCIENCE AND LETTERS of the University :—

CYRUS MASON, D.D.,
Prof. of Political Economy and the Evidences of Revealed Religion.

TAYLER LEWIS, LL.D.,
Prof. of the Greek Language and Literature.

E. A. JOHNSON, A.M.,
Prof. of the Latin Language and Literature.

C. S. HENRY, D.D.,
Prof. of Intellectual Philosophy, History, and Belles-Lettres.

JOHN W. DRAPER, M.D.,
Prof. of Chemistry and Natural History.

COLLEGE OF NEW-JERSEY, }
Sept. 8, 1845.

Having personally enjoyed the benefit of Mr. ADLER's instruction, we express with confidence our high sense of his qualifications as a teacher. His thorough acquaintance with the German language and literature, and at the same time with the English,—his aptness to teach what he knows, and his general philological attainments, give him advantages as an Instructor that but few men possess.

ALBERT B. DOD, *Professor of Mathematics.*

EVERT M. TOPPING, *Adj. Prof. of Ancient Languages.*

Parents who wish to obtain a thorough Classical education for their sons, and who prefer private tuition, are also informed, that Mr. ADLER has had several years experience as an instructor in this line, and is ready to receive a few private scholars who may wish to prepare for college, or to read some one of the Latin or Greek authors usually embraced in a course of liberal education.



A. L. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R.

S. T. U. V. W. X. Y. Z. A.

a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

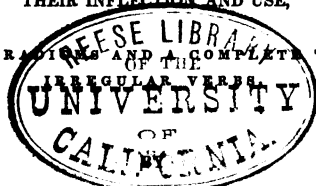
ä. å. æ. ç. è. é. ê. ë. ì. í. î. ï. ð.

German Current Hand.

Wißt ein Lerner Dreyfacher fast Alles, so weißt,
keinen Zehnerwissen fast Dreyer in Lärden,
unverwundt. Ein Dreyer fast als yodfischer, ein
großer Gefallener der Mausefener; Lärfer ein, was
nirgends ein ist, ein yodfischer Lärfer, eine Lärfer.

OLLENDORFF'S
NEW METHOD
OF LEARNING TO
READ, WRITE, AND SPEAK
THE
GERMAN LANGUAGE;
TO WHICH IS ADDED
A
SYSTEMATIC OUTLINE
OF THE
DIFFERENT PARTS OF SPEECH,

THEIR INFLECTION AND USE,
WITH FULL PARADIGMS AND A COMPLETE TABLE OF THE
IRREGULAR VERBS.



G. J. ADLER, A.B.

NEW-YORK:
D. APPLETON & CO., 200 BROADWAY.
PHILADELPHIA:
GEORGE S. APPLETON, 143 CHESNUT-STREET.
1846.

ENTERED according to Act of Congress, in the year 1845, by
D. APPLETON & CO.,
In the Clerk's Office of the District Court for the Southern District of New-York.

24888

NOTICE.

A Key to the exercises of this Grammar is published in a separate volume.

PF3109
O4
1845

PREFACE TO THE AMERICAN EDITION.

IN presenting to the American Public a new and improved edition of Ollendorff's New Method, it would seem to be only necessary to state what alterations or additions have been made. To say anything in commendation of the book itself appears almost gratuitous ; for the extensive circulation which it now enjoys in England, and the increasing demand for it in this country, its costliness notwithstanding, constitute the strongest evidence in its favour. The fact that Ollendorff has been sought after with avidity, whilst many other Grammars of high merit have met with but a slow and cold reception, justifies the inference that, as a book of instruction, it presents facilities which in similar works were either entirely wanting or but imperfectly afforded.

Even the excellent and highly scientific Grammar, written for the use of Englishmen by the genial Becker himself, who by his *Organism*, his *Deutsche Wortbildung*, and subsequently by his *Deutsche Grammatik*, has made such valuable contributions to the Philosophy of Language, and has almost revolutionized the terminology of Grammar in his own country, has, in the space of fifteen years, not even undergone a second edition, and is now entirely out of print. Surely, Becker has deserved a better fate among scholars at least !

The success of Ollendorff is unquestionably due to his method, by which he has made the German, heretofore notoriously difficult to foreigners, accessible to the capacity of all, young or old, learned or unlearned. Instead of pre-supposing a familiarity with English Grammar in the pupil, and then presenting a synthetic view of the principles of the language, as is commonly done, he begins apparently without any system, with the simplest phrases, from which he deduces the rules, until gradually and almost imperceptibly he makes the pupil master of the etymology and syntax of every part of speech. The rules are, as it were, concealed amid the multitude of exercises which are added to each lesson, and which serve to fortify the learner in the principles he has already acquired. Another characteristic feature of the book, and one in which its practical merit chiefly consists is, that the examples on which the rules are based, and those which are intended to illustrate the rules, are not derived from the German Classics; they are neither the ideal language of Poetry, nor the rigorous language of Science, but of *life*,—short sentences, such as one would be most likely to use in conversing in a circle of friends, or in writing a letter.

Special prominence is given from the beginning to the end of the book to the *idioms* of the language, as it were the *German* side of the German—a most important element in the acquisition of any language. In the beginning of the book the exercises are of necessity very brief and simple, and the Author, according to his own confession (page 351), has often sacrificed logical accuracy to his eagerness for thoroughly grounding the pupil in the principles of inflection and construction previously laid down. As the pupil advances the exer-

CONTENTS

OF THE

SYSTEMATIC OUTLINE.

PARTS OF SPEECH, § 1.	Page 377
Cases, § 2.	377

ARTICLES.

Declension of the articles, § 3.	378
The article, before proper names, § 5.	379
“ “ before abstract substantives and names of materials, § 6.	379
“ “ before common nouns, § 7.	390
“ “ idiomatic use of, § 8.	330
“ “ in sentences, § 9.	381
“ “ contracted with prepositions, § 10.	381

SUBSTANTIVES OR NOUNS.

Classification of nouns, § 11.	382
I. Their GENDER, determined by their signification, § 13 and § 14.	383
“ “ determined by their termination, § 15-§ 20.	383
Gender of compound substantives, § 20.	386
“ of foreign substantives, § 21.	337
II. NUMBER. Rules for the formation of the plural, § 22, § 23 and § 24.	388
Nouns employed in the plural only, § 27.	390
Nouns with two forms of the plural, § 23.	390
III. INFLECTION. Declension of common and abstract nouns, § 30.	391
Earlier Declension, § 31-§ 33.	391
Later Declension, § 33-§ 42.	397
Declension of foreign substantives, § 42.	400
Declension of proper names of persons, § 43-§ 48.	401
“ “ “ “ of places, § 48.	404
IV. GOVERNMENT of substantives, § 49-§ 52.	405

ADJECTIVES.

Classification of adjectives, § 52-§ 55.	406
A*	

X

	Page
I. INFLECTION, § 55. First declension, § 56.	408
“ Second declension, § 57 and § 58.	410
“ Third declension, § 59.	411
Observations on the three declensions, § 60 and § 61.	412
II. COMPARISON, terminational and compound, § 62-§ 66.	414
“ irregular and defective, § 66 and § 67.	415
“ of adverbs, § 68.	416
III. USE AND GOVERNMENT OF ADJECTIVES, § 70.	417
Adjectives with the infinitive, § 72; with the genitive, § 73; with the dative, § 74; with the accusative, § 74. iii.	418

NUMERALS.

Classification of numerals, § 75.	419
List of CARDINALS and ORDINALS, § 76.	420
Observations on their inflection and use, § 77-§ 80.	421
COMPOUND NUMERALS: Distributives, Iteratives, &c., Dimidiatives, &c., § 80 and § 81.	423
INDEFINITE NUMERALS, § 82; implying number, § 83; quantity, § 84; number and quantity both, § 85.	424
The use of numerals, § 86 and § 87.	426

PRONOUNS.

Classification of pronouns, § 88.	427
I. PERSONAL PRONOUNS, § 89; including reflexive, § 90, Obs. 3, and reciprocal pronouns, § 90, Obs. 4.	427
Indefinite personal pronouns, § 92.	429
II. POSSESSIVE PRONOUNS, § 93; conjunctive, § 94.	430
Absolute possessive pronouns, § 95.	431
III. DEMONSTRATIVE PRONOUNS, their inflection and use, § 97-§ 99.	433
IV. DETERMINATIVE PRONOUNS, § 100-§ 103.	434
V. RELATIVE PRONOUNS, § 103-§ 106.	435
VI. INTERROGATIVE PRONOUNS, § 106-§ 109.	437

VERBS.

CLASSIFICATION OF VERBS—Transitive, § 109; Intransitive, § 110; Reflexive, § 113; Impersonal, § 114; Auxiliary, § 115.	439
Personal terminations, § 117; moods, § 118; tenses, § 119.	442
The infinitives, § 120; participles, their formation and signification, § 121.	442
The omission of the prefix <i>g e</i> in the perfect participle, § 122.	443
AUXILIARY VERBS OF TENSES, their use in the formation of compound tenses, § 123.	443
Rules for the formation of compound tenses, § 124.	444

	Page
Conditionals, § 126.	444
Conjugation of the auxiliary verbs: <i>haben</i> , § 127; <i>sein</i> , § 128; <i>werden</i> , § 129.	445
Intransitive verbs which assume the auxiliary <i>haben</i> , § 131.	454
Intransitive verbs which assume the auxiliary <i>sein</i> , § 132.	454
CONJUGATION OF VERBS, § 134; regular and irregular mode of conjugation, § 137.	455
Table of terminations, § 140.	457
Formation of the tenses of the passive voice, § 142.	458
CONJUGATION OF TRANSITIVE VERBS, § 143.	459
" " REFLEXIVE VERBS, § 144.	463
" " INTRANSITIVE VERBS, § 145.	464
" " IMPERSONAL VERBS, § 146.	466
COMPOUND VERBS—separable and inseparable, § 148—§ 155.	467
Conjugation of compound verbs, ...	469
SYNTAX OF THE VERB—agreement, § 156—§ 159.	470
Use of the tenses and moods, § 159—§ 165.	471
The infinitive <i>without</i> <i>zu</i> , § 167 and § 168.	472
The infinitive <i>with</i> <i>zu</i> , § 169—§ 172.	473
Use of the participles, § 172—§ 178.	475

ADVERBS.

Definition and classification of adverbs, § 178.	477
ADVERBS OF PLACE AND OF TIME, § 179.	477
" " MODALITY, OF QUANTITY, OF QUALITY OR MANNER, OF INTENSITY, ...	478
Signification of the adverbs <i>hier</i> and <i>da</i> , § 180.	478
The pronominal adverbs <i>da</i> and <i>wo</i> , and their compounds, ...	479
Comparison of adverbs, see § 68.	

PREPOSITIONS.

Definition, § 181; list of German prepositions, ...	480
Prepositions which govern the genitive, § 184.	480
" " " the dative, § 185.	481
" " " the accusative, § 186.	481
Prepositions governing both the dative and accusative, § 187.	482
Three prepositions which govern the genitive and dative both, § 188.	482

CONJUNCTIONS.

Classification of conjunctions—copulative, disjunctive, adversative, conditional, concessive, &c., § 191.	483
---	-----

INTERJECTIONS.

	Page
A list of German interjections, § 193.	484
Observations on their use, ...	485

CLASSIFICATION OF THE IRREGULAR VERBS, ...	486
A TABLE OF THE SIXTEEN VERBS WHICH ARE IRREGULAR ONLY IN PART, ...	489
TABLE OF IRREGULAR VERBS, ...	490-506
The government of verbs, ...	506-510

ERRATA.

Page 9, 9th line from the bottom, read „etwa“ instead of „Etwa.“

On page 72, near the bottom, read “*Thirty-second Lesson.*—Zwei und dreißigste Section” instead of “*Thirty-fourth Lesson,*” &c.

Page 139, 7th and 8th lines from the top, read „alle“ instead of „Alle.“

Page 313, 8th line from the bottom, read „Sie werden sie“ instead of „Sie werden Sie.“

Page 386, 14th line from the top, read „Ueberbleibsel“ instead of „Ueberbleifel.“

Page 387, 13th line from the top, read “*altar*” instead of “*alter.*”



OLLENDORFF'S GERMAN GRAMMAR.

FIRST LESSON.—*Erste Lektion.*

OF READING.

In German every letter is pronounced. Hence it follows, that foreigners are able to read the language with greater facility: reading may be acquired in one lesson.

PRINTED LETTERS OF THE GERMAN ALPHABET.

There are in German, as in English, twenty-six letters, of which we give:

The Figures, The Pronunciation, The Power.

CAPITALS.

SMALL LETTERS.

A,	a,	ah,	a,
B,	b,	bay,	b,
C,	c,	tsay,	c,
D,	d,	day,	d,
E,	e,	a,	e,
F,	f,	ef,	f,
G,	g,	gay,	g,
H,	h,	hah,	h,
I,	i,	e,	i,
J,*	j,	yot,	j,
K,	k,	kah,	k,
L,	l,	el,	l,
M,	m,	em,	m,
N,	n,	en,	n,
O,	o,	o,	o,

* In print, the Germans have but one capital letter for the vowel i and the consonant j.

The Figures, The Pronunciation, The Power.

CAPITALS.	SMALL LETTERS.		
Þ,	þ,	pay,	p,
Q,	q,	koo,	q,
R,	r,	err,	r,
Œ,	ſ (ð),	ess,	s,
Ƨ,	t,	tay,	t,
U,	u,	oo,	u,
V,	v,	fow,	v,
W,	w,	vay,	w,
X,	x,	iks,	x,
Y,	y,	ypsilon,	y,
Z,	z,	tset,	z.

Most of the German letters being pronounced as in English, we shall only present those that follow a different pronunciation.

TABLE OF THOSE VOWELS AND DIPHTHONGS, THE PRONUNCIATION OF WHICH IS NOT THE SAME AS IN ENGLISH.

Figures.	Name.	Are pronounced as :	In the English words :	German Examples.
ä,	ah-a,	a,	made,	Väter, fathers.
ö,	o-a,	i,	bird,*	Löwe, lion.
ü,	oo-a,	†		Glück, happiness.
ie, ‡	e-a,	ie,	field,	Wiese, meadow.
ei,	a-e,	} I,	I,	Weise, manner.
ey,	a-ypsilon,			seyn, to be.
ai,	ah-e,			Kaiser, emperor.
äu,	ah-a-oo,	} oy,	boy, ||	Bäume, trees.
eu,	a-oo,			Leute, people.

* The English word *bird* does not quite answer to the sound of this vowel ; it has rather the sound of *eu* in the French words : *feu, coeur, fleur, jeune, peu*.

† There is no sound corresponding to this vowel in English, and, in order to learn it well, the pupils must hear it pronounced ; it answers to the sound of *u* in the French words : *but, nu, vertu*.

‡ The method which we have adopted, of placing analogous sounds together, will facilitate to learners the study of the pronunciation. There are even some provinces in Germany, where *ä* and *ö* are both pronounced *a* ; *ü* and *ie, e* ; *ei* or *ey*, *eu* and *äu, I*.

|| We have only been able to indicate the sounds of the two diphthongs *äu*

Figures.	Name.	Are pronounced as :	In the English words :	German	Examples.
au,	ah-oo,	ou,	house,	Hauss,	house.
u,	oo,	oo,	boot,	gut,	good.

Of the simple and compound consonants the following differ in their pronunciation from the English consonants :

Ɔ.

Ɔ, before a, o, u, before a consonant, or at the end of a syllable, has the sound of *k*. Ex. Ɔato, Cato ; Ɔonrad, Conrad ; Ɔur, cure ; Ɔredit, credit ; Ɔpectafel, noise. Before the other vowels, the letter c is pronounced like *ts*. Ex. Ɔäsar, Cæsar ; Ɔicero, Cicero ; Ɔeres, Ceres.

Ch.

Ch, which is called *tsay-hah*, is pronounced like *k* : 1. when at the beginning of a word. Ex. Chor, choir ; Chronik, chronicle ; Christ, christian ; 2. when followed by *f* or *s*. Ex. Büchse, box ; Wachse, wax. In words derived from the French, it preserves the French sound. Ex. Charlatan, quack. This consonant, when preceded by a, o, u, is pronounced from the throat. Ex. Bach, rivulet ; Loch, hole ; Buch, book ; Sprache, language. Placed any where else, it is articulated with a less guttural sound. Ex. Bücher, books ; Blech, iron plate ; ich, I ; Gesicht, face.

G.

G, at the beginning of a syllable, has a hard sound, as in the English word *go*. Ex. Gabe, gift ; Gott, God ; gut, good ; Gift, poison. When at the end of a syllable, it has a medium sound between those of the guttural *ch* and *f*. Ex. Tag, day ; möglich, possible ; flug, prudent ; Essig, vinegar ; ewig, eternal. In words borrowed from the French, *g* is pronounced as in French. Ex. Loge, box (in a theatre) ; Genie, genius.

and *eu* approximatively ; their pronunciation is not quite the same, and in order to become familiar with them, the pupils must hear their master pronounce them.

The pronunciation of *g* cannot be properly acquired, unless from the instructor's own lips ; he must therefore make his pupils pronounce the following words :

Erage, tradition.	Müßiggänger, idler.
Falg, tallow.	Bögling, pupil.
Berg, mountain.	Angst, anguish.
Bwerg, dwarf.	Länge, length.
Eräugnen, to deny.	Menge, quantity.
Eieg, victory.	Erfang, singing.
Fähigkeit, capacity.	Klang, sound.
Möglichkeit, possibility.	Ring, ring.
Magd, maid-servant.	Jungfrau, virgin.
Mägde, maid-servants.	Junggesell, bachelor.

h.

The letter *h* is aspirated at the beginning of a syllable. Ex. Hand, hand ; Held, hero ; Hut, hat. It is mute in the middle and at the end of a syllable, and then it lengthens the vowel that precedes or follows it. Ex. Bahn, road ; Hohn, mockery ; Lohn, reward ; lehren, to teach ; Thaler, crown (coin) ; Kuh, cow ; Thräne, tear ; thun, to do.

j.

j (yot) has the sound of *y* in the English word *you*. Ex. Jagd, chase ; Jäger, hunter ; jeder, each ; jetzt, at present.

u.

u is always followed by *u*, and in combination with that letter pronounced like *ku* in English. Ex. Qual, torment ; Quelle, source.

z.

z, when initial, has the pronunciation of *z* in English. Ex. Same, seed ; Seele, soul.

sch.

sch is pronounced like *sh* in English. Ex. Schaf, sheep ; Schild, shield.

ß.

ß is pronounced like *ss* in English. Ex. Haß, hatred ;

weiß, white. This double consonant is compounded of **f** and **z**, and is called *ess-tset*.

tz.

tz is compounded of **t** and **z**, and has the sound of these two consonants combined. Ex. **Schatz**, treasure; **Putz**, finery.

f.

f is sounded like *f*. Ex. **Vater**, father; **Vormund**, tutor; **Volk**, people.

v.

v is pronounced like an English *v* and not like *w*. Ex. **Wald**, forest; **Wiese**, meadow.

z.

z has the pronunciation of *ts*. Ex. **Zahn**, tooth; **Zelt**, tent.

EXPLANATION OF SOME SIGNS USED IN THIS BOOK.

Expressions which vary either in their construction or idiom from the English are marked thus : †.

A hand () denotes a rule of syntax or construction.

SECOND LESSON—Zweite Lektion.*

			Masculine.	Neuter.
NOMINATIVE,	the.	NOM.	der.	das.
GENITIVE,	of the.	GEN.	des.	des.
DATIVE,	to the.	DAT.	dem.	dem.
ACCUSATIVE,	the.	ACC.	den.	das.

* TO INSTRUCTORS.—Each lesson should be dictated to the pupils, who should pronounce each word as soon as dictated. The instructor should also exercise his pupils by putting the questions to them in various ways. Each lesson, except the second, includes three operations: the teacher, in the first place, looks over the exercises of the most attentive of his pupils, putting to them the questions contained in the printed exercises; he then dictates to them the next lesson; and lastly puts fresh questions to them on all the preceding lessons. The teacher may divide one lesson into two, or two into three, or even make two into one, according to the degree of intelligence of his pupils.

Have you ?
 Yes, Sir, I have.
 Have you the hat ?
 Yes, Sir, I have the hat.
 The ribbon,
 the salt,
 the table,
 the sugar,
 the paper,

Haben Sie ?
 Ja, mein Herr, ich habe.
 Haben Sie den Hut ?
 Ja, mein Herr, ich habe den Hut.
 das Band ;
 das Salz ;
 den Tisch ;
 den Zucker ;
 das Papier.

Obs. The Germans begin all substantives with a capital letter.

		Masculine.	Neuter.
NOM.	my.	NOM. mein.	mein.
GEN.	of my.	GEN. meines.	meines.
DAT.	to my.	DAT. meinem.	meinem.
ACC.	my.	ACC. meinen.	mein.

Ihr, you, is declined like *mein*. Example :

		Masculine.	Neuter.
NOM.	your.	NOM. Ihr.	Ihr.*
GEN.	of your.	GEN. Ihres.	Ihres.
DAT.	to your.	DAT. Ihrem.	Ihrem.
ACC.	your.	ACC. Ihren.	Ihr.

Have you my hat ?
 Yes, Sir, I have your hat.
 Have you my ribbon ?
 I have your ribbon.

Haben Sie meinen Hut ?
 Ja, mein Herr, ich habe Ihren Hut.
 Haben Sie mein Band ?
 Ich habe Ihr Band.

EXERCISE 1.

Have you the salt ?—Yes, Sir, I have the salt.—Have you your salt ?—I have my salt.—Have you the table ?—I have the table.—Have you my table ?—I have your table.—Have you the sugar ?—I have the sugar.—Have you your sugar ?—I have my sugar.—Have you the paper ?—I have the paper.—Have you my paper ?—I have your paper.†

* *Ihr* with a small letter signifies *their*, and has the same declension as *Ihr, your*.

† Pupils desirous of making rapid progress, may compose a great many phrases in addition to those we have given them in the exercises ; but they must pronounce them aloud, as they write them. They should also make separate lists of such substantives, adjectives, pronouns and verbs, as they meet with in the course of the lessons, in order to be able to find those words more easily, when they have occasion to refer to them in writing their lessons.

THIRD LESSON.—Dritte Section.

Welcher, which, has the same declension as *der*.

		Masc.	Neut.
<i>Which.</i>	NOM.	<i>welcher.</i>	<i>welches.</i>
	ACC.	<i>welchen.</i>	<i>welches.</i>

DECLENSION OF AN ADJECTIVE PRECEDED BY THE DEFINITE ARTICLE, OR A WORD WHICH HAS THE SAME TERMINATION.*

		Masc.	Neut.
NOM.	the good.	NOM. <i>der gute.</i>	<i>das gute.</i>
GEN.	of the good.	GEN. <i>des guten.</i>	<i>des guten.</i>
DAT.	to the good.	DAT. <i>dem guten.</i>	<i>dem guten.</i>
ACC.	the good.	ACC. <i>den guten.</i>	<i>das gute.</i>

Observation. Adjectives vary in their declension when preceded by: *mein*, my; *Ihr*, your; or by one of the following words: *ein*, a; *kein*, no, none; *dein*, thy; *sein*, his; *ihr*, her; *unser*, our; *Iuer*, your. Example:

		Masc.	Neut.
NOM.	my good.	N. <i>mein guter.</i>	<i>mein gutes.</i>
GEN.	of my good.	G. <i>meines guten.</i>	<i>meines guten.</i>
DAT.	to my good.	D. <i>meinem guten.</i>	<i>meinem guten.</i>
ACC.	my good.	A. <i>meinen guten.</i>	<i>mein gutes.</i>

Good,	<i>gut ;</i>
bad,	<i>schlecht ;</i>
beautiful or fine,	<i>schön ;</i>
ugly,	<i>häßlich ;</i>
great, big or large,	<i>groß.</i>
Have you the good sugar?	<i>Haben Sie den guten Zucker ?</i>
Yes, Sir, I have the good sugar.	<i>Ja, mein Herr, ich habe den guten Zucker.</i>
Have you the fine ribbon?	<i>Haben Sie das schöne Band ?</i>
I have the fine ribbon.	<i>Ich habe das schöne Band.</i>
Which hat have you?	<i>Welchen Hut haben Sie ?</i>
I have my ugly hat.	<i>Ich habe meinen häßlichen Hut.</i>
Which ribbon have you?	<i>Welches Band haben Sie ?</i>
I have your fine ribbon.	<i>Ich habe Ihr schönes Band.</i>

* As *dieser*, this; *jener*, that, &c

EXERCISE 2.

Have you the fine hat?—Yes, Sir, I have the fine hat.—Have you my bad hat?—I have your bad hat.—Have you the bad salt?—I have the bad salt.—Have you your good salt?—I have my good salt.—Which salt have you?—I have your good salt.—Which sugar have you?—I have my good sugar.—Have you my good sugar?—I have your good sugar.—Which table have you?—I have the fine table.—Have you my fine table?—I have your fine table.—Which paper have you?—I have the bad paper.—Have you my ugly paper?—I have your ugly paper.—Which bad hat have you?—I have my bad hat.—Which fine ribbon have you?—I have your fine ribbon.

FOURTH LESSON.—*Vierte Lektion.*

	<i>It.</i>	<i>Nom.</i>	<i>Masc.</i>	<i>Neut.</i>
		<i>Acc.</i>	<i>er.</i>	<i>es.</i>
			<i>ihn.</i>	<i>es.</i>
<i>Not.</i>		<i>Nicht.</i>		
I have not.		<i>Ich habe nicht.</i>		
No, Sir.		<i>Nein, mein Herr.</i>		
Have you the table?		<i>Haben Sie den Tisch?</i>		
No, Sir, I have it not.		<i>Nein, mein Herr, ich habe ihn nicht.</i>		
Have you the paper?		<i>Haben Sie das Papier?</i>		
No, Sir, I have it not.		<i>Nein, mein Herr, ich habe es nicht.</i>		
The stone,		<i>der Stein;</i>		
the cloth,		<i>das Tuch;</i>		
the wood,		<i>das Holz;</i>		
the leather,		<i>das Leder;</i>		
the lead,		<i>das Blei;</i>		
the gold,		<i>das Gold.</i>		

Obs. The terminations *en* and *ern* are used to form adjectives and denote the materials of anything.

<i>Of,</i>	<i>von;</i>
golden or of gold,	<i>golden;</i>
leaden — of lead,	<i>bleiern;</i>
stone — of stone,	<i>steinern;</i>
pretty,	<i>hübsch (artig).</i>
Have you the paper hat?	<i>Haben Sie den papierenen Hut?</i>
I have it not.	<i>Ich habe ihn nicht.</i>

The wooden table,	den hölzernen Tisch ;
the horse of stone,	das steinerne Pferd ;
the coat,	den Rock (das Kleid) ;
the horse,	das Pferd ;
the dog,	den Hund ;
the shoe,	den Schuh ;
the thread,	den Faden ;
the stocking,	den Strumpf ;
the candlestick,	den Leuchter ;
the golden ribbon,	das goldene Band.

EXERCISE 3.

Have you the wooden table?—No, Sir, I have it not.—Which table have you?—I have the stone table.—Have you my golden candlestick?—I have it not.—Which stocking have you?—I have the thread (fäden) stocking.—Have you my thread stocking?—I have not your thread stocking.—Which coat have you?—I have my cloth (tuchen) coat.—Which horse have you?—I have the wooden horse.—Have you my leathern shoe?—I have it not.—Have you the leaden horse?—I have it not.—Have you your good wooden horse?—I have it not.—Which wood have you?—I have your good wood.—Have you my good gold?—I have it not.—Which gold have you?—I have the good gold.—Which stone have you?—I have your fine stone.—Which ribbon have you?—I have your golden ribbon.—Have you my fine dog?—I have it.—Have you my ugly horse?—I have it not.

FIFTH LESSON.—Fünfte Lektion.

The chest, the trunk,	den Koffer ;
the button,	den Knopf ;
the money,	das Geld.

*Anything, something,
Not anything, nothing,*

Have you anything ?

I have nothing.

The cheese,
the old bread,
the pretty dog,
the silver (metal),
the silver ribbon,

Etwas.

Nichts.

Haben Sie Etwas ?

Ich habe nichts.

den Käse ;

das alte Brod ;

den artigen (hübschen) Hund ;

das Silber ;

das silberne Band.

Are you hungry ?

{ Sind Sie hungrig ?

{ † Haben Sie Hunger ?*

* As in French : *avez-vous faim ?*

I am hungry.

{ Ich bin hungrig.
† Ich habe Hunger.

Are you thirsty ?

{ Sind Sie durstig ?
† Haben Sie Durst ?*

I am thirsty.

{ Ich bin durstig.
† Ich habe Durst.

Are you sleepy ?

Sind Sie schläfrig ?

I am sleepy.

Ich bin schläfrig.

Are you tired ?

Sind Sie müde ?

I am not tired.

Ich bin nicht müde.

Of the (genitive).

{ *Masc.* } des.
 { *Neut.* }

Obs. Nouns of the masculine and neuter gender take *s* or *es* in the genitive case singular.

The tailor's, or of the tailor,	des Schneiders ;
the dog's, or of the dog,	des Hundes ;
the baker's, or of the baker,	des Bäckers ;
the neighbour's, or of the neighbour,	des Nachbars ;
of the salt,	des Salzes.

The baker's dog.

{ der Hund des Bäckers,
 { des Bäckers Hund.

The tailor's coat.

{ der Rock des Schneiders,
 { des Schneiders Rock.†

EXERCISE 4.

Have you the leathern trunk ?—I have not the leathern trunk.—Have you my pretty trunk ?—I have not your pretty trunk.—Which trunk have you ?—I have the wooden trunk.—Have you my old button ?—I have it not.—Which money have you ?—I have the good money.—Which cheese have you ?—I have the old cheese.—Have you anything ?—I have something.—Have you my large dog ?—I have it not.—Have you your good gold ?—I have it.—Which dog have you ?—I have the tailor's dog.—Have you the neighbour's large dog ?—I have it not.—Have you the dog's golden ribbon ?—No, Sir, I have it not.—Which coat have you ?—I have the tailor's good coat.—Have you the neighbour's good bread ?—I have it not.—Have you my tailor's golden ribbon ?—I have it.—Have you my pretty dog's ribbon ?—I have it not.—Have you the good baker's good horse ?—I have it.—Have you the good tailor's

* As in French: *avez-vous soif ?*

† The first of these two expressions is more usual, the latter is preferred in poetry.

horse?—I have it not.—Are you hungry?—I am hungry.—Are you sleepy?—I am not sleepy.—Which candlestick have you?—I have the golden candlestick of my good baker.

SIXTH LESSON.—Sechste Lektion.

*Anything or something good.
Nothing or not anything bad.*

Etwas Gutes.
Nichts Schlechtes.

Have you anything good?
I have nothing bad.

Haben Sie etwas Gutes?
Ich habe nichts Schlechtes.

What?

Was?

What have you?
What have you good?
I have the good bread.

Was haben Sie?
Was haben Sie Gutes?
Ich habe das gute Brod.

That or the one.

{ *Masc.* den.
 Neut. das.

The neighbour's, or that of the neighbour. den des Nachbars.

The tailor's, or that of the tailor. das des Schneiders.

Or.

Oder.

The book,	das Buch.
Have you my book or that of the neighbour?	Haben Sie mein Buch oder das des Nachbars?
I have that of the neighbour.	Ich habe das des Nachbars.
Have you your hat or the baker's?	Haben Sie Ihren Hut oder den des Bäckers?

EXERCISE 5.

Have you my book?—I have it not.—Which book have you?—I have my good book.—Have you anything ugly?—I have nothing ugly.—I have something pretty.—Which table have you?—I have the baker's.—Have you the baker's dog or the neighbour's?—I have the neighbour's.—What have you?—I have nothing.—Have you the good or bad sugar?—I have the good.—Have you the neighbour's good or bad horse?—I have the good (one*).—Have you the golden or the silver candlestick?—I have the silver candlestick.—Have you my neighbour's paper or that of my tailor?—I have that of your tailor.—Are you hungry or thirsty?—I am hungry.—Are you sleepy or tired?—I am tired.—What have you

* Words in the exercises between parentheses, are not to be translated.

pretty ?—I have nothing pretty.—Have you the leather shoe ?—I have it not.

SEVENTH LESSON.—Siebente Lektion.

Have you my coat or the tailor's ? Haben Sie meinen Rock oder den des Schneiders ?

I have yours.

Ich habe den Ihrigen.

	Masculine.	Neuter.
<i>Mine.</i>	{ N. der meinige.	das meinige.
	{ A. den meinigen.	das meinige.
<i>Yours.</i>	{ N. der Ihrige.	das Ihrige.
	{ A. den Ihrigen.	das Ihrige.

Absolute possessive pronouns, as : *der meinige*, mine ; *der Ihrige*, yours ; *der seinige*, his, &c., are declined like adjectives preceded by the definite article. (See Lesson III.)

Obs. When the conjunctive possessive pronouns : *mein*, my ; *Ihr*, your ; *sein*, his, &c., are used for the absolute possessive pronouns : *der meinige*, mine ; *der Ihrige*, yours, &c., they terminate in the masculine in *er* and in the neuter in *es*.—Ex. :

Is this your hat ?

Ist das Ihr Hut ?

No, Sir, it is not mine, but yours.

Nein, mein Herr, es ist nicht meiner, sondern Ihrer.

Is this my book ?

Ist das mein Buch ?

No, it is not yours, but mine.

Nein, es ist nicht Ihres, sondern meines.

The man,

the stick,

my brother,

the shoemaker,

the merchant,

the friend,

Have you the merchant's stick or yours ?

{ der Mann (vir) ;
{ der Mensch (gen. en, homo) ;
der Stock ;
mein Bruder ;
der Schuhmacher ;
der Kaufmann ;
der Freund.

Haben Sie den Stock des Kaufmanns oder den Ihrigen ?

Neither.

Nor.

Weder.

Noch.

I have neither the merchant's stick nor mine.

Ich habe weder den Stock des Kaufmanns noch den meinigen.

Are you hungry or thirsty? { Haben Sie Hunger oder Durst?
 { Sind Sie hungrig oder durstig?
 I am neither hungry nor thirsty. { Ich habe weder Hunger noch Durst.
 { Ich bin weder hungrig noch durstig.

EXERCISE 6.

Have you your cloth or mine?—I have neither yours nor mine.—I have neither my bread nor the tailor's.—Have you my stick or yours?—I have mine.—Have you the shoemaker's shoe or the merchant's?—I have neither the shoemaker's nor the merchant's.—Have you my brother's coat?—I have it not.—Which paper have you?—I have your friend's.—Have you my dog or my friend's?—I have your friend's.—Have you my thread stocking or my brother's?—I have neither yours nor your brother's.—Have you my good baker's good bread or that of my friend?—I have neither your good baker's nor that of your friend.—Which bread have you?—I have mine.—Which ribbon have you?—I have yours.—Have you the good or the bad cheese?—I have neither the good nor the bad.—Have you anything?—I have nothing.—Have you my pretty or my ugly dog?—I have neither your pretty nor your ugly dog.—Have you my friend's stick?—I have it not.—Are you sleepy or hungry?—I am neither sleepy nor hungry.—Have you the good or the bad salt?—I have neither the good nor the bad.—Have you my horse or the man's?—I have neither yours nor the man's.—What have you?—I have nothing fine.—Are you tired?—I am not tired.

EIGHTH LESSON.—Achte Lektion.

The cork,	der Pfropf (Pfropfen);
the corkscrew,	der Pfropfzieher (Propfenzieher);
the umbrella,	der Regenschirm;
the boy,	der Knabe (gen. n).

Obs. Masculine substantives ending in *e*, take *n* in the genitive case singular, and keep this termination in all the cases of the singular and plural.

The Frenchman,	der Franzose (gen. n);
the carpenter,	der Zimmermann;
the hammer,	der Hammer;
the iron,	das Eisen;
iron or of iron,	eisern (adjective);
the nail,	der Nagel;
the pencil,	der Bleistift;

the thimble,
the coffee,
the honey,
the biscuit,

der Fingerhut ;
der Kaffee ;
der Honig ;
der Zwieback.

Have I ?
You have.
What have I ?

Habe ich ?
Sie haben.
Was habe ich ?

You have the carpenter's hammer.

Sie haben den Hammer des Zimmermanns.

Have I the nail ?
You have it.
Have I the bread ?
You have it.
I am right.
I am wrong.
Am I right ?

Habe ich den Nagel ?
Sie haben ihn.
Habe ich das Brod ?
Sie haben es.
† Ich habe Recht.
† Ich habe Unrecht.
† Habe ich Recht ?

EXERCISE 7.

I have neither the baker's dog nor that of my friend.—Are you sleepy ?—I am not sleepy.—I am hungry.—You are not hungry.—Have I the cork ?—No, Sir, you have it not.—Have I the carpenter's wood ?—You have it not.—Have I the Frenchman's good umbrella ?—You have it.—Have I the carpenter's iron nail or yours ?—You have mine.—You have neither the carpenter's nor mine.—Which pencil have I ?—You have that of the Frenchman.—Have I your thimble or that of the tailor ?—You have neither mine nor that of the tailor.—Which umbrella have I ?—You have my good umbrella.—Have I the Frenchman's good honey ?—You have it not.—Which biscuit have I ?—You have that of my good neighbour.—Have you my coffee or that of my boy ?—I have that of your good boy.—Have you your cork or mine ?—I have neither yours nor mine.—What have you ?—I have my good brother's good pencil.—Am I right ?—You are right.—Am I wrong ?—You are not wrong.—Am I right or wrong ?—You are neither right nor wrong.—You are hungry.—You are not sleepy.—You are neither hungry nor thirsty.—You have neither the good coffee nor the good sugar.—What have I ?—You have nothing.

NINTH LESSON.—Neunte Lektion.

Have I the iron or the golden nail ?

Habe ich den eisernen oder den goldenen Nagel ?

You have neither the iron nor the golden nail.

Sie haben weder den eisernen noch den goldenen Nagel.

The sheep,	das Schaf;
the ram,	der Hammel (der Schöps);
the chicken (the hen),	das Huhn;
the ship,	das Schiff;
the bag (the sack),	der Sack;
the young man,	der junge Mensch (gen. en);
the youth,	der Jüngling.

Who?

Wer?

Who has?

Wer hat?

Who has the trunk?

Wer hat den Koffer?

The man has the trunk.

Der Mann hat den Koffer.

The man has *not* the trunk.

Der Mann hat den Koffer nicht.

Who has it?

Wer hat ihn?

The young man has it.

Der junge Mensch hat ihn.

The young man has it *not*.

Der junge Mensch hat ihn nicht.

He has.

Er hat.

He has the knife.

Er hat das Messer.

He has *not* the knife.

Er hat das Messer nicht.

He has it.

Er hat es.

Has the man?

Hat der Mann?

Has the painter?

Hat der Maler?

Has the friend?

Hat der Freund?

Has the boy the carpenter's
hammer?

Hat der Knabe den Hammer des
Zimmermanns?

He has it.

Er hat ihn.

Has the youth it?

Hat ihn der Jüngling?

Is he thirsty?

Ist er durstig? (Hat er Durst?)

He is thirsty.

Er ist durstig. (Er hat Durst.)

Is he tired?

Ist er müde?

He is *not* tired.

Er ist nicht müde.

EXERCISES. 8.

Is he thirsty or hungry?—He is neither thirsty nor hungry.—Has the friend my hat?—He has it.—He has it not.—Who has my sheep?—Your friend has it.—Who has my large sack?—The baker has it.—Has the youth my book?—He has it not.—What has he?—He has nothing.—Has he the hammer or the nail?—He has neither the hammer nor the nail.—Has he my umbrella or my stick?—He has neither your umbrella nor your stick.—Has he my coffee or my sugar?—He has neither your coffee nor your sugar; he has your honey.—Has he my brother's biscuit or that of the Frenchman?—He has neither your brother's nor that of the Frenchman; he has that of the good boy.—Which ship has he?—He has my good ship.—Has he the old sheep or the ram?

9.

Has the young man my knife or that of the painter?—He has neither yours nor that of the painter.—Who has my brother's fine

dog?—Your friend has it.—What has my friend?—He has the baker's good bread.—He has the good neighbour's good chicken.—What have you?—I have nothing.—Have you my bag or yours?—I have that of your friend.—Have I your good knife?—You have it.—You have it not.—Has the youth it (*hat es*)?—He has it not.—What has he?—He has something good.—He has nothing bad.—Has he anything?—He has nothing.—Is he sleepy?—He is not sleepy.—He is hungry.—Who is hungry?—The young man is hungry.—Your friend is hungry.—Your brother's boy is hungry.—My shoemaker's brother is hungry.—My good tailor's boy is thirsty.—Which man has my book?—The big (*groß*) man has it.—Which man has my horse?—Your friend has it.—He has your good cheese.—Has he it?—Yes, Sir, he has it.

TENTH LESSON.—Zehnte Lektion.

The peasant,
the ox,
the cook,
the bird,

der Bauer (gen. n);
der Ochs;
der Koch;
der Vogel.

His.

		Masc.	Neut.
{	Nom.	sein,	sein.
{	Acc.	seinen,	sein.

Obs. A. The conjunctive possessive pronoun *sein* is declined like *mein* and *Ihr*. (See Lessons II. and III.)

The servant,
the broom,
Has the servant his broom?
His eye,
his foot,
his rice,
Has the cook his chicken or
that of the peasant?
He has his own.

der Bediente;
der Besen.
Hat der Bediente seinen Besen?
sein Auge;
seinen Fuß;
seinen Reis.
Hat der Koch sein Huhn oder das des
Bauern?
Er hat das seinige.

His or *his own* (absolute
possessive pronoun).

	Masc.	Neut.
{	N. der seinige.	das seinige.
{	A. den seinigen.	das seinige.

Has the servant his trunk or
mine?
He has his own.
Have you your shoe or his?
I have his.

Hat der Bediente seinen Koffer oder
den meinigen?
Er hat den seinigen.
Haben Sie Ihren Schuh oder den
seinigen?
Ich habe den seinigen.

<i>Somebody or anybody, some one or any one (indefinite pronoun).</i>	{ NOM.	Jemand.
	{ GEN.	Jemandes.
	{ DAT.	Jemandem.
	{ ACC.	Jemanden.

Has anybody my hat?	Hat Jemand meinen Hut?
Somebody has it.	} Jemand hat ihn.
Who has my stick?	} Es hat ihn Jemand.
Nobody has it.	Wer hat meinen Stod?
	Niemand hat ihn.
No one, nobody or not anybody.	N i e m a n d.

Obs. B. Niemand is declined exactly like Jemand.

Who has my ribbon?	Wer hat mein Band?
Nobody has it.	Niemand hat es.
Nobody has his broom.	Niemand hat seinen Besen.

EXERCISES. 10.

Have you the ox of the peasant or that of the cook?—I have neither that of the peasant nor that of the cook.—Has the peasant his rice?—He has it.—Have you it?—I have it not.—Has his boy the servant's broom?—He has it.—Who has the boy's pencil?—Nobody has it.—Has your brother my stick or that of the painter?—He has neither yours nor that of the painter; he has his own.—Has he the good or bad money?—He has neither the good nor the bad.—Has he the wooden or the leaden horse?—He has neither the wooden nor the leaden horse.—What has he good?—He has my good honey.—Has my neighbour's boy my book?—He has it not.—Which book has he?—He has his fine book.—Has he my book or his own?—He has his own.—Who has my gold button?—Nobody has it.—Has anybody my thread stocking?—Nobody has it.

11.

Which ship has the merchant?—He has his own.—Which horse has my friend?—He has mine.—Has he his dog?—He has it not.—Who has his dog?—Nobody has it.—Who has my brother's umbrella?—Somebody has it.—Which broom has the servant?—He has his own.—Is anybody hungry?—Nobody is hungry.—Is anybody sleepy?—Nobody is sleepy.—Is any one tired?—No one is tired.—Who is right?—Nobody is right.—Have I his biscuit?—You have it not.—Have I his good brother's ox?—You have it not.—Which chicken have I?—You have his.—Is anybody wrong?—Nobody is wrong.

ELEVENTH LESSON.—*Elfte Lektion.*

The sailor,
the chair,
the looking-glass,
the candle,
the tree,
the garden,
the foreigner,
the glove,

This ass,
that hay,

The grain,
the corn,

This man,
that man,
this book,
that book,

der Matrose, der Bootsknecht;
der Stuhl;
der Spiegel;
das Licht;
der Baum;
der Garten;
der Fremde;
der Handschuh.

dieser Esel;
dieses (dieß) Heu.

das Korn;
das Getreide.

dieser Mann;
jener Mann;
dieses (dieß) Buch;
jenes Buch.

This or this one.

That or that one.

Masc.

Neut.

N. G. D. A.

dieser—es—em—en.

jenes—es—em—es.

Obs. It will be perceived that *dieser* and *jener* are declined exactly like the definite article. (See Lesson II.) The English almost always use *that*, when the Germans use *dieses*. In German *jener* is only employed when it relates to a person or a thing spoken of before, or to make an immediate comparison between two things or persons. Therefore, whenever this is not the case, the English *that* must be translated by *dieser*.

Have you this hat or that one? Haben Sie diesen oder jenen Hut?

But.

Aber, sondern.

Obs. *Aber* is used after affirmative and negative propositions; *sondern* is only used after negative propositions.

I have not this, but that one.

Has the neighbour this book or that one?

Ich habe nicht diesen, sondern jenen.

Hat der Nachbar dieses oder jenes Buch?

* *Dies* is often used for *dieses* in the nominative and accusative neuter, particularly when it is not followed by a substantive, and when it represents a whole sentence, as will be seen hereafter.

Ich habe weder diesen noch jenen.

•

[illegible]

N. G. D. A.

Digitized by Google

Have you the hat, which my brother has? Haben Sie den Hut, welchen mein Bruder hat?
 I have not the hat, which your brother has. Ich habe nicht den Hut, welchen Ihr Bruder hat.
 Have you the horse, which I have? Haben Sie das Pferd, welches ich habe?
 I have the horse, which you have. Ich habe das Pferd, welches Sie haben.

	Masc.	Neut.
That or the one (determinative pronoun).	NOM. derjenige.	dasjenige.
	GEN. desjenigen.	desjenigen.
	DAT. demjenigen.	demjenigen.
	ACC. denjenigen.	dasjenige.

Obs. B. Derjenige is always used with a relative pronoun, to determine the person or thing to which that pronoun relates. It is compounded of the definite article and *jenig*, and declined like an adjective, preceded by this article. The article alone may also be substituted in its stead, but must then undergo the modification pointed out in the foregoing observation, as will be seen hereafter.

I have that, or the one which you have.	{	Ich habe denjenigen, welchen Sie haben.
		Ich habe den, welchen Sie haben.
You have that which I have.		Sie haben dasjenige, welches ich habe.
		Sie haben das, welches ich habe.

That which or the one which.	{	Masculine.
		NOM. derjenige, welcher.
		ACC. denjenigen, welchen.
		Neuter.
		NOM. dasjenige, welches.
		ACC. dasjenige, welches.

Which carriage have you? Welchen Wagen haben Sie?
 I have that which your friend has. Ich habe den (denjenigen), welchen Ihr Freund hat.
 The carriage, der Wagen;
 the house, das Haus.

The same.	{	Masc. derselbe (der nämliche).
		Neut. dasselbe (das nämliche).

Obs. C. *Derſelbe, the same*, is compounded of the definite article and ſelb, and is declined like *derjenige*. It is frequently uſed inſtead of the perſonal pronoun of the third perſon to avoid repetition and to make the ſentence more perſpicuous.

Have you the ſame ſtick,	haben Sie denſelben (den nämlichen) Sted, den ich habe?
I have?	
I have the ſame.	Ich habe denſelben (den nämlichen).
Has that man the ſame cloth,	hat dieſer Mann daſſelbe (daſ nämliche) Tuch, welches (daſ) Sie
which you have?	haben?
He has not the ſame.	Er hat nicht daſſelbe (daſ nämliche).
Has he (that is, has the ſame	hat derſelbe meinen Handſchuh?
man) my glove?	
He has it not.	Er hat ihn (denſelben) nicht.

EXERCISE 13.

Have you the garden, which I have?—I have not the one that you have.—Which looking-glaſs have you?—I have the one which your brother has.—Has he the book that your friend has?—He has not the one which my friend has.—Which candle has he?—He has that of his neighbour.—He has the one that I have.—Has he this tree or that one?—He has neither this nor that, but the one which I have.—Which aſs has the man?—He has the one that his boy has.—Has the ſtranger your chair or mine?—He has neither yours nor mine; but he has his friend's good chair.—Have you the glove which I have, or the one that my tailor has.—I have neither the one which you have, nor the one which your tailor has, but my own.—Has your ſhoemaker my fine ſhoe, or that of his boy?—He has neither yours nor that of his boy, but that of the good ſtranger.—Which houſe has the baker?—He has neither yours nor mine, but that of his good brother.—Which carriage have I?—Have I mine or that of the peaſant?—You have neither yours nor that of the peaſant; you have the one which I have.—Have you my fine carriage?—I have it not; but the Frenchman has it.—What has the Frenchman?—He has nothing.—What has the ſhoemaker?—He has ſomething fine.—What has he fine?—He has his fine ſhoe.—Is the ſhoemaker right?—He is not wrong; but this neighbour, the baker, is right.—Is your horſe hungry?—It (Es) is not hungry, but thirſty.—Have you my aſs's hay or yours?—I have that which my brother has.—Has your friend the ſame horſe that my brother has?—He has not the ſame horſe, but the ſame coat.—Has he (hat derſelbe) my umbrella?—He has it not.

THIRTEENTH LESSON.—Dreizehnte Lektion.

DECLENSION OF MASCULINE AND NEUTER SUBSTANTIVES.

I. SINGULAR.

RULES.—1. Substantives of the masculine and neuter gender take *eſ* or *ſ* in the genitive case singular: those ending in *ſ*, *ß*, *z*, *ſ*, take *eſ*; all others, particularly those ending in *el*, *en*, *er*, *den* and *lein*, take *ſ*.

2. Masculine substantives which end in *e* in the nominative singular, take *n* in the other cases of the singular and plural,^a and do not soften the radical vowel.

II. PLURAL.

RULES.—1. All substantives, without exception, take *n* in the dative case of the plural, if they have not one in the nominative.

2. All masculine and neuter substantives ending in *el*, *en*, *er*, as also diminutives in *den* and *lein*, have the same termination in the plural as in the singular.

3. In all cases of the plural masculine substantives take *e*, and neuter substantives *er*; and soften the radical vowels *a*, *o*, *u*, into *ä*, *ö*, *ü*.

4. In words of the neuter gender ending in *el*, *en*, *er*, the radical vowel is not softened in the plural, except in: *daſ* Kloſter, the convent; plur. *die* Klöſter.^b

The hats,
the buttons,
the tables,
the houses,
the ribbons,

die Hüte;
die Knöpfe;
die Tiſche;
die Häuſer;^c
die Bänder.

^a Except *der* Käſe, the cheese; gen. *deſ* Käſeſ; plur. *die* Käſe.

^b The declension of those substantives which deviate from these rules will be separately noted *.

^c It must be observed that in the diphthong *au*, *a* is softened. In the diphthong *eu*, *u* is not softened, as: *der* Freund, the friend; plur. *die* Freunde, the friends.

The threads,
the tailors,
the notes,

die Fäden ;
die Schneider ;
die Zettel, die Billette.

The boys,
the Frenchmen,
men or the men,

die Knaben ;
die Franzesen ;
die Menschen.

DECLENSION OF ADJECTIVES PRECEDED BY THE DEFINITE
ARTICLE IN THE PLURAL.

NOM. the good.
GEN. of the good.
DAT. to the good.
ACC. the good.

For all genders.

NOM. die guten.
GEN. der guten.
DAT. den guten.
ACC. die guten.

The good boys.
The ugly dogs.

Die guten Knaben.
Die häßlichen Hunde.⁴

Obs. Adjectives preceded in the plural by a possessive pronoun, have the same declension as with the definite article.

My good (plural).

For all genders.

{ NOM. meine guten.
GEN. meiner guten.
DAT. meinen guten.
ACC. meine guten.

Have you my good books ?
I have your good books.

Haben Sie meine guten Bücher ?
Ich habe Ihre guten Bücher.

A TABLE

OF THE DECLENSION OF SUBSTANTIVES.

	Subst. Masculine.		Subst. Feminine.		Subst. Neuter.
SINGULAR.	N.		N.		N.
	G.	s or es.	G.		G. s or es.
	D.	or e.	D.		D. or e.
	A.		A.		A.
	invariable.				

⁴ The word Hund, dog, does not soften the vowel u in the plural

PLURAL.	Subst. Masculine.		Subst. Feminine.		Subst. Neuter.	
	N.	e.	N.	en or n.	N.	er.
	G.	e.	G.		G.	er.
	D.	en or n.	D.		D.	ern.
	A.	e.	A.		A.	er.

EXERCISE. 14.

Have you the tables?—Yes, Sir, I have the tables.—Have you my tables?—No, Sir, I have not your tables.—Have I your buttons?—You have my buttons.—Have I your fine houses?—You have my fine houses.—Has the tailor the buttons?—He has not the buttons, but the threads.—Has your tailor my good buttons?—My tailor has your good gold buttons.—What has the boy?—He has the gold threads.—Has he my gold or my silver threads?—He has neither your gold nor your silver threads.—Has the Frenchman the fine houses or the good notes?—He has neither the fine houses nor the good notes.—What has he?—He has his good friends.—Has this man my fine umbrellas?—He has not your fine umbrellas, but your good coats.—Has any one my good letters?—No one has your good letters.—Has the tailor's son (der Sohn) my good knives or my good thimbles?—He has neither your good knives nor your good thimbles, but the ugly coats of the stranger's big (groß) boys.—Have I your friend's good ribbons?—You have not my friend's good ribbons, but my neighbour's fine carriage.—Has your friend the shoemaker's pretty sticks, or my good tailor's pretty dogs?—My friend has my good shoemaker's fine books; but he has neither the shoemaker's pretty sticks nor your good tailor's pretty dogs.—Is your neighbour right or wrong?—He is neither right nor wrong.—Is he thirsty or hungry?—He is neither thirsty nor hungry.

FOURTEENTH LESSON.—Vierzehnte Lektion.

The Englishman,	der Engländer ;
the German,	der Deutsche ;
the Turk,	der Türke ;
the small books,	die kleinen Bücher ;
the large horses,	die großen Pferde.

Have the English the fine hats of the French? Haben die Engländer die schönen Hüte der Franzosen?

<i>Those.</i>	For all genders.			
	NOM.	diejenigen	or	die.
	GEN.	derjenigen	—	derer.
	DAT.	denjenigen	—	denen.
	ACC.	diejenigen	—	die.

Obs. A. When the definite article is substituted for *derjenige*, its genitive plural is *derer*, and its dative plur. *denen*. (See also Lesson XII. *Obs. B.*)

Have you the books which the men have?	Haben Sie die Bücher, welche die Männer haben?
I have not those which the men have; but I have those which you have.	Ich habe nicht diejenigen (die), welche die Männer haben; aber ich habe die (diejenigen), welche Sie haben.

<i>The same.</i>	For all genders.			
	Dieselben^a (die nämlichen.			
	See Lesson XII. <i>Obs. C.</i>)			

Have you the same books, which I have?	Haben Sie dieselben Bücher, die ich habe?
I have the same.	Ich habe dieselben.
The Italian, the Italians, the Spaniard, the Spaniards.	der Italiener, die Italiener; der Spanier, die Spanier. ^b

<i>Which</i> (plur.)	For all genders.			
	NOM.	welche	or	die.
	GEN.	welcher	—	deren.
	DAT.	welchen	—	denen.
	ACC.	welche	—	die.

Obs. B. When the definite article stands for *welcher*, its genitive case plural is not *derer*, but *deren*. (See Lesson XII. *Obs. A.*) The genitives *dessen*, *deren*, are preferable to the genitives *welches*, *welcher*, being more easily distinguished from the nominative.

<i>These.</i> <i>Those.</i>	For all genders.			
	N.	G.	D.	A.
	diese,	dieser,	diesen,	diese.
	jene,	jener,	jenen,	jene.

^a *Dieselben* is declined like *diejenigen*.

^b Nouns derived from foreign languages do not soften the radical vowel in the plural.

Obs. C. The definite article may be used instead of these pronouns. Before a noun it follows the regular declension; but when alone, it undergoes the same changes as when substituted for *derjenige* (See *Obs. A.* above). The pronoun *der, das*, is distinguished from the article *der, das*, by a stress in the pronunciation. As an article, it throws the principal accent on the word which immediately follows.

Which books have you ?	Welche Bücher haben Sie ?
Have you these books or those ?	Haben Sie diese oder jene Bücher ?
I have neither these nor those.	} Ich habe weder diese noch jene.
I have neither the one nor the other. ^c	
I have neither those of the Spaniards nor those of the Turks.	Ich habe weder die der Spanier noch die der Türken.

EXERCISES. 15.

Have you these horses or those ?—I have not these, but those.—Have you the coats of the French or those of the English ?—I have not those of the French, but those of the English.—Have you the pretty sheep (*das Schaf* takes *e*, and is not softened in the plural) of the Turks or those of the Spaniards ?—I have neither those of the Turks nor those of the Spaniards, but those of my brother.—Has your brother the fine asses of the Spaniards or those of the Italians ?—He has neither those of the Spaniards nor those of the Italians, but he has the fine asses of the French.—Which oxen has your brother ?—He has those of the Germans.—Has your friend my large letters or those of the Germans ?—He has neither the one nor the other (See Note ^c, Lesson XIV.).—Which letters has he ?—He has the small letters which you have.—Have I these houses or those ?—You have neither these nor those.—Which houses have I ?—You have those of the English.—Has any one the tall tailor's gold buttons ?—Nobody has the tailor's gold buttons, but somebody has those of your friend..

16.

Have I the notes of the foreigners or those of my boy ?—You have neither those of the foreigners nor those of your boy, but those of the great Turks.—Has the Turk my fine horse ?—He has it not.—Which horse has he ?—He has his own.—Has your neighbour my chicken or my sheep ?—My neighbour has neither your chicken nor your sheep.—What has he ?—He has nothing good.—Have you nothing fine ?—I have nothing fine.—Are you tired ?—I

^c The English phrases *the former and the latter, the one and the other*, are generally expressed in German by *dieser*, plur. *diese*, and *jener*, plur. *jene*, but in an inverted order, *dieser* referring to the latter and *jener* to the former.

am not tired.—Which rice has your friend?—He has that of his merchant.—Which sugar has he?—He has that which I have.—Has he your merchant's good coffee or that of mine?—He has neither that of yours nor that of mine; he has his own.—Which ships (das Schiff forms its plural in e) has the Frenchman?—He has the ships of the English.—Which houses has the Spaniard?—He has the same which you have.—Has he my good knives?—He has your good knives.—Has he the thread stockings which I have?—He has not the same that you have, but those of his brother.

FIFTEENTH LESSON.—Fünfzehnte Lektion.

The glass,
the comb,

das Glas;
der Kamm.

Have you my small combs?
I have them.

Haben Sie meine kleinen Kämme?
Ich habe sie.

Them,

sie (after the verb).

Plural for all genders.

My (plural),
Your, —
His, —
Their, —

N.	G.	D.	A.
meine	meiner	meinen	meine.
Ihre	Ihrer	Ihren	Ihre.
seine	seiner	seinen	seine.
ihre	ihrer	ihren	ihre.

Have you my fine glass?
Has he my fine glasses?
He has them.
The man has them.
He has them *not*.
The men have them.
Have the men them?

Haben Sie mein schönes Glas?
Hat er meine schönen Gläser?
Er hat sie.
Der Mann hat sie.
Er hat sie nicht.
Die Männer haben sie.
Haben sie die Männer?

Have you my chairs or his?
I have neither yours nor his.

Haben Sie meine Stühle oder die
seinigen? (See Lesson VII.)
Ich habe weder die Ihrigen noch die
seinigen.

Which chairs have you?
I have mine.

Welche Stühle haben Sie?
Ich habe die meinigen.

Some sugar,
some bread,
some salt,

Zucker;
Brod;
Salz.

RULE. *Some* or *any* before a noun is not expressed in German.

EXERCISE. 17.

Have you my good combs?—I have them.—Have you the good horses of the English?—I have them not.—Which brooms have you?—I have those of the foreigners.—Have you my coats or those of my friends?—I have neither yours nor those of your friends.—Have you mine or his?—I have his.—Has the Italian the good cheeses which you have?—He has not those which I have, but those which you have.—Has your boy my good pencils? He has them.—Has he the carpenter's nails?—He has them not.—What has he?—He has his iron nails.—Has anybody the thimbles of the tailors?—Nobody has them.—Who has the ships of the Spaniards?—The English have them.—Have the English these ships or those?—The English have their ships.—Have your brothers my knives or theirs?—My brothers have neither your knives nor theirs.—Have I your chickens or those of your cooks?—You have neither mine nor those of my cooks.—Which chickens have I?—You have those of the good peasant.—Who has my oxen?—Your servants have them.—Have the Germans them?—The Germans have them not, but the Turks have them.—Who has my wooden table?—Your boys have it.—Who has my good bread?—Your friends have it.



SIXTEENTH LESSON.—Sechzehnte Lektion.

DECLENSION OF ADJECTIVES WITHOUT AN ARTICLE.

RULE. An adjective, not preceded by an article, takes the same termination as the definite article, except in the genitive singular, masculine and neuter, which then ends in *en* instead of *es*.

	Masculine.	Neuter.
Good wine or some good wine, &c.	N. guter Wein.	gutes Salz.
	G. guten Weines.	guten Salzes.
	D. gutem Weine.	gutem Salze.
	A. guten Wein.	gutes Salz.

	Plural for all genders.			
Good or some good, &c. (plural.)	N.	G.	D.	A.
	gute,	guter,	guten,	gute.

Some good cheese,
some good bread,

guter Käse;
gutes Brod.

Singular.

Some of it, any of it, of it. { *M. welchen, dessen, desselben.*
N. welches, dessen, desselben.

Plural for all genders.

Some of them, any of them, of them. { *welche, deren, derselben.*

Obs. The pronoun *some* or *any*, when taken in a partitive sense, is expressed by *welch*. *Of him, of it, of them, &c.*, when governed by a substantive, an adjective, or a verb requiring in German the genitive, are expressed by the genitive of the personal pronouns, if relating to a person, and if to a thing, by the genitives *dessen, desselben, deren, derselben*, which may sometimes be omitted.

Have you any wine?

I have some.

Have you any water?

I have some.

Have you any good wine?

I have some.

Have I any good cloth?

You have some.

Have you any shoes?

I have some.

Have you good or bad horses?

I have some good ones.

Have you good or bad wine?

I have some good.

Have you good or bad water?

I have some good.

Haben Sie Wein?

Ich habe welchen.

Haben Sie Wasser?

Ich habe welches.

Haben Sie guten Wein?

Ich habe welchen.

Habe ich gutes Tuch?

Sie haben welches.

Haben Sie Schuhe?

Ich habe welche.

Haben Sie gute oder schlechte Pferde?

Ich habe gute.

Haben Sie guten oder schlechten Wein?

Ich habe guten.

Haben Sie gutes oder schlechtes Wasser?

Ich habe gutes.

EXERCISE. 18.

Have you any sugar?—I have some.—Have you any good coffee?—I have some.—Have you any salt?—I have some.—Have I any good salt?—You have some.—Have I any shoes?—You have some.—Have I any pretty dogs?—You have some.—Has the man any good honey?—He has some.—What has the man?—He has some good bread.—What has the shoemaker?—He has some pretty shoes.—Has the sailor any biscuits (*Zwiebad* does not soften in the plural)?—He has some.—Has your friend any good pencils?—He has some.—Have you good or bad coffee?—I have some good.—Have you good or bad wood?—I have some good.—Have

I good or bad oxen?—You have some bad (ones).—Has your brother good or bad cheese?—He has neither good nor bad.—What has he good?—He has some good friends.—Who has some cloth?—My neighbour has some.—Who has some money?—The French have some.—Who has some gold?—The English have some.—Who has some good horses?—The Germans have some.—Who has some good hay?—This ass has some.—Who has some good bread?—That Spaniard has some.—Who has some good books?—These Frenchmen have some.—Who has some good ships?—Those Englishmen have some?—Has anybody wine?—Nobody has any.—Has the Italian fine or ugly horses?—He has some ugly (ones).—Have you wooden or stone tables?—I have neither wooden nor stone (ones).—Has your boy the fine books of mine?—He has not those of your boy, but his own.—Has he any good thread stockings?—He has some.—What has the Turk?—He has nothing.

SEVENTEENTH LESSON.—Siebenzehnte Lektion.

	Singular.			
	N.	G.	D.	A.
	{			
<i>No, none, not a, or not any.</i>	<i>M. fein, feines, feinem, feinen.</i>			
	<i>N. fein, feines, feinem, fein.</i>			

Obs. A. The word *fein* has this declension when, like *no* in English, it is followed by a substantive; but when the substantive is understood as with *none* in English, it forms its nominative masculine in *er*, and its nominative and accusative neuter in *es* or *s*.

Have you any wine?	Haben Sie Wein?
I have none.	Ich habe keinen.
Have you no bread?	Haben Sie kein Brod?
I have not any.	Ich habe keines (keins).

Obs. B. It will be observed that *any* is expressed by *fein*, when accompanied by a negation.

	Plural for all genders.			
	N.	G.	D.	A.
	{			
<i>No, none, or not any (plural).</i>	<i>keine, keiner, keinen, keine.</i>			

Have you no shoes?	Haben Sie keine Schuhe?
I have none.	Ich habe keine.
Have you any?	Haben Sie welche?
I have not any.	Ich habe keine.
Has the man any?	Hat der Mann welche?

He has none.
Has he any good books ?
He has some.

Er hat keine.
Hat er gute Bücher ?
Er hat welche.

The American,
the Irishman,
the Scotchman,
the Dutchman,
the Russian,

der Amerikaner ;
der Irländer ;
der Schottländer (Schotte) ;
der Holländer ;
der Russe.

RULE. Compound words in *mann* form their plural by changing this termination into *leute*. **Ex.**

The merchants,
the carpenters,

die Kaufleute ;
die Zimmerleute.

EXERCISE. 19.

Has the American good money ?—He has some.—Have the Dutch good cheese ?—Yes, Sir, the Dutch have some.—Has the Russian no cheese ?—He has none.—Have you good stockings ?—I have some.—Have you good or bad honey ?—I have some good.—Have you some good coffee ?—I have none.—Have you some bad coffee ?—I have some.—Has the Irishman good wine ?—He has none.—Has he good water ?—He has some.—Has the Scotchman some good salt ?—He has none.—What has the Dutchman ?—He has good ships.—Have I some bread ?—You have none.—Have I some good friends ?—You have none.—Who has good friends ?—The Frenchman has some.—Has your servant (Ihr Bedienter) any coats or brooms ?—He has some good brooms, but no coats.—Has any one hay ?—Some one has some.—Who has some ?—My servant has some.—Has this man any bread ?—He has none.—Who has good shoes ?—My good shoemaker has some.—Have you the good hats of the Russians, or those of the Dutch ?—I have neither those of the Russians nor those of the Dutch, I have those of the Irish.—Which sacks has your friend ?—He has the good sacks of the merchants.—Has your boy the good hammers of the carpenters ?—No, Sir, he has them not.—Has this little boy some sugar ?—He has none.—Has the brother of your friend good combs ?—The brother of my friend has none, but I have some.—Who has good wooden chairs ?—Nobody has any.

EIGHTEENTH LESSON.—Achtzehnte Lektion.

The hatter,
the joiner,

der Hutmacher ;
der Tischler (Schreiner).

	Masculine.	Neuter.
<i>A</i> or <i>an</i> (one).	NOM. ein.	ein.
	GEN. eines.	eines.
	DAT. einem.	einem.
	ACC. einen.	ein.

Obs. A. When a substantive is understood, *ein* like *fein*, takes *er* in the nominative masculine, and *es* or *ß* in the nominative and accusative neuter. (See preceding Lesson.)

Have you a looking-glass ?	Haben Sie einen Spiegel ?
I have one.	Ich habe einen.
Have you a book ?	Haben Sie ein Buch ?
I have one.	Ich habe eins (eines).
I have none.	Ich habe keins (keines).

Obs. B. Neither the indefinite article nor *fein* is ever accompanied by *welch*.

And.

und.

DECLENSION OF AN ADJECTIVE PRECEDED BY THE INDEFINITE ARTICLE OR A POSSESSIVE PRONOUN IN THE SINGULAR.
(See *Obs.* in Lessons III. and XIII.)

	Masculine.	Neuter.
<i>A</i> good.	N. ein guter.	ein gutes.
	G. eines guten.	eines guten.
	D. einem guten.	einem guten.
	A. einen guten.	ein gutes.

Have you a good round hat ?	Haben Sie einen guten runden Hut ?
I have one.	Ich habe einen.
Has he a beautiful house ?	Hat er ein schönes Haus ?
He has one.	Er hat eins (eines).
He has none.	Er hat keins (keines).
I have two of them.	Ich habe deren zwei. (<i>See Obs.</i> Lesson XVI.)
He has three.	Er hat deren drei.
You have four.	Sie haben deren vier.
Have you five good horses ?	Haben Sie fünf gute Pferde ?
I have six.	Ich habe deren sechs.
I have six good and seven bad ones.	Ich habe sechs gute und sieben schlechte.

RECAPITULATION OF THE RULES RELATIVE TO THE DECLENSION
OF ADJECTIVES.

We have shown in the foregoing lessons that in German as in English, the adjective always precedes the substantive. When two or more adjectives are before the same noun, they all follow the same declension. Adjectives are not declined when they are not accompanied by a substantive expressed or understood, i. e., when they form the predicate of a proposition. Ex. *Ihr Hut ist schön*, your hat is beautiful; *mein Band ist schön*, my ribbon is beautiful; *Ihre Hüte sind schön*, your hats are beautiful.

When followed by a substantive expressed or understood, the adjective is declined, and assumes three different forms, viz :

1st, Before a substantive without an article preceding, it takes the same termination as the definite article, except in the genitive case singular masculine and neuter, in which it adds *e n* instead of *e s*.

2d, When it follows the definite article, or a word of the same termination, it adds *e n* in all cases, except in the nominative singular of all genders, and the accusative singular feminine and neuter, in which it adds *e*.

3d, When preceded by the indefinite article, or a possessive or personal pronoun, it adds *e r* in the nominative masculine, *e* in the nominative and accusative feminine, *e s* in the nominative and accusative neuter, and *e n* in the other cases.

All participles partake of the nature of adjectives, and are subject to the same laws.

2*

A TABLE

OF THE DECLENSION OF GERMAN ADJECTIVES.

I. The adjective without an article before a substantive.				II. The adjective preceded by the defi- nite article.				III. The adjective preceded by the indefi- nite article.				
				Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
SINGULAR.	NOM.	er	e eß	e	e	e	er	e	eß			
	GEN.	en	er en	en	en	en	en	en	en			
	DAT.	em	er em	en	en	en	en	en	en			
	ACC.	en	e eß	en	e	e	en	e	eß			
PLURAL.	NOM.	e	For all genders.	en	For all genders.							
	GEN.	er		en								
	DAT.	en		en								
	ACC.	e		en								

Obs. A. The adjective is declined in the same manner when taken substantively.

B. Adjectives preceded by the words: *alle*, all; *einige*, *etliche*, some, sundry; *gewisse*, certain; *keine*, none; *manche*, several; *mehrere*, many, several; *solche*, such; *verschiedene*, various; *viele*, many; *welche*, which; *wenige*, few, lose the letter *n* in the nominative and accusative plural; but they keep that termination when preceded by a possessive or personal pronoun in the plural.^a

C. Adjectives ending in *el*, *en*, *er*, for the sake of euphony often reject the letter *e* which precedes those three consonants. Ex. instead of *edeler*, *goldener*, *theurer*, we say: *edler*, *goldner*, *theurer*.

EXERCISE. 20.

Have you a good servant?—I have one.—Has your hatmaker a beautiful house?—He has two of them.—Have I a pretty gold ribbon?—You have one.—What has the joiner?—He has beautiful

^a Most modern authors frequently reject this distinction, and form all the cases of the plural in *en*.

tables.—Has he a beautiful round (rund) table?—He has one.—Has the baker a large looking-glass?—He has one.—Has the Scotchman the friends that I have?—He has not the same that you have, but he has good friends.—Has he your good books?—He has them.—Have I their good hammers?—You have them not, but you have your good iron nails.—Has that hatter my good hat?—He has not yours, but his own.—Have I my good shoes?—You have not yours; you have his.—Who has mine?—Somebody has them.—Has any body two letters?—The brother of my neighbour has three.—Has your cook two sheep (plur. Schafe)?—He has four.—Has he six good chickens?—He has three good and seven bad.—Has the merchant good wine?—He has some.—Has the tailor good coats?—He has none.—Has the baker good bread?—He has some.—What has the carpenter?—He has good nails.—What has your merchant?—He has good pencils, good coffee, good honey, and good biscuits (plur. Biscuits).—Who has good iron?—My good friend has some.—Am I right or wrong?—You are wrong.—Is any body sleepy?—The shoemaker is sleepy and thirsty.—Is he tired?—He is not tired.—Has your servant the glasses of our (unserer, see the next Lesson) friends?—He has not those of your friends, but those of his great merchants.—Has he my wooden chair?—He has not yours, but that of his boy.—Are you thirsty?—I am not thirsty, but very hungry (großen Hunger).

NINETEENTH LESSON.—Nennzehnte Lektion.

How much? How many?

*Wieviel?**

How many hats?

Wieviel Hüte?

How many knives?

Wieviel Messer?

How much bread?

Wieviel Brod?

Only, but.

Nur.

How many tables have you?

Wieviel Tische haben Sie?

I have only two.

Ich habe deren nur zwei. (See Obs. Lesson XVI.)

How many knives have you?

Wieviel Messer haben Sie?

I have but one good one.

Ich habe nur ein gutes.

Eight,
nine,
ten,

acht;
neun;
zehn.

* Cardinal numbers are used to answer the question *wieviel*, how many?

What(designating the nature or kind of a thing)?

Masc.

Neut.

N. was für ein. was für ein.

A. was für einen. was für ein.

Plural for all genders.

Was für.

What table have you?
I have a wooden table.
What tables has he?
He has stone tables.
What book has your friend?
He has a pretty book.
What paper have you?
I have some fine paper.
What sugar has he?
He has some good sugar.

Was für einen Tisch haben Sie?
Ich habe einen hölzernen Tisch.
Was für Tische hat er?
Er hat steinerne Tische.
Was für ein Buch hat Ihr Freund?
Er hat ein hübsches Buch.
Was für Papier haben Sie?
Ich habe schönes Papier.
Was für Zucker hat er?
Er hat guten Zucker.

Our.

Masc.

Neut.

NOM. unser. unser.

GEN. unseres. unseres.

DAT. unserem. unserem.

ACC. unseren. unser.

Plural for all genders.

Our (plural).

N. G. D. A.
unsere, unserer, unseren, unsere.

Ours (singular and plural).

Der (das) unserige ; die unserigen.

Obs. When a consonant, l, m, n or r, stands between two e's, one of them is omitted to avoid too soft a pronunciation (see Lesson XXI., *Obs. C.*), except when this letter is necessary to the termination of the word or the indication of the case. Thus we frequently say, *unser, unserm, unsre, Eures, Eurem, Eure, &c.*, instead of *unseres, unserem, unsere, Eueres, Euerem, Euer, &c.*

EXERCISES. 21.

How many friends have you?—I have two good friends.—Have you eight good trunks?—I have nine.—Has your friend ten good

^b The pupils will take care not to answer here with the definite article.

^c The indefinite article is never placed before collective words, such as : *Papier*, paper ; *Wein*, wine ; *Zucker*, sugar, &c.

^d *Euer*, your, is in fact the second person of the possessive pronoun. *Ihr* is the third person, used generally out of politeness, and for that reason written with a capital letter. (See Lessons II. and XV.)

brooms ?—He has only three.—Has he two good ships ?—He has only one.—How many hammers has the carpenter ?—He has only four.—How many shoes has the shoemaker ?—He has ten.—Has the young man ten good books ?—He has only five.—Has the painter seven good umbrellas ?—He has not seven, but one.—How many corks (Propfen does not soften in the plur.) have I ?—You have only three.—Has your neighbour our good bread ?—He has not ours, but that of his brother.—Has our horse any hay ?—It (Es) has some.—Has the friend of our tailor good buttons ?—He has some.—Has he gold buttons ?—He has no gold (buttons), but silver (ones).—How many oxen has our brother ?—He has no oxen.—How many coats has the young man of our neighbours (plur. Nachbarn) ?—The young man of our neighbours has only one good coat, but that of your friends has three of them.—Has he our good rams ?—He has them.—Have I his ?—You have not his, but ours.—How many good rams have I ?—You have nine.

22.

Who has our silver candlesticks ?—Our merchant's boy has them.—Has he our large birds ?—He has not ours, but those of the great Irishman.—Has the Italian great eyes (das Auge takes n in the plur. and is not softened) ?—He has great eyes and great feet.—Who has great thread stockings ?—The Spaniard has some.—Has he any cheese ?—He has none.—Has he corn ?—He has some.—What kind of corn has he ?—He has good corn.—What kind of rice has our cook ?—He has good rice.—What kind of pencils has our merchant ?—He has good pencils.—Has our baker good bread ?—He has good bread and good wine.

23.

Who is thirsty ?—Nobody is thirsty ; but the friend of our neighbour is sleepy.—Who has our iron knives ?—The Scotchman has them.—Has he them ?—He has them.—What kind of friends have you ?—I have good friends.—Is the friend of our Englishmen right ?—He is neither right nor wrong.—Has he good little birds, and good little sheep (plur. Schafe) ?—He has neither birds nor sheep.—What has the Italian ?—He has nothing.—Has our tailor's boy anything beautiful ?—He has nothing beautiful, but something ugly.—What has he ugly ?—He has an ugly dog.—Has he an ugly horse ?—He has no horse.—What has our young friend ?—He has nothing.—Has he a good book ?—He has one.—Has he good salt ?—He has none.

TWENTIETH LESSON.—Zwanzigste Lektion.

Much, many, a good deal of.

Much wine.

Much money.

Viel.

Viel Wein.

Viel Geld.

Obs. A. When *viel* is preceded by an article, pronoun, or preposition, or when it stands alone and is used substantively, it is declined like an adjective; otherwise it is indeclinable.

Have you much good wine?	Haben Sie viel guten Wein?
I have a good deal.	Ich habe dessen viel. (See <i>Obs.</i>
	Lesson XVI.)

Have you much money?	Haben Sie viel Geld?
I have a good deal.	Ich habe dessen viel.

<i>Too much.</i>	<i>Zu viel.</i>
You have too much wine.	Sie haben zu viel Wein.

<i>We.</i>	<i>Wir.</i>
We have.	Wir haben.
We have not.	Wir haben nicht.
We have little or not much money.	Wir haben nicht viel Geld.

<i>Enough.</i>	<i>Genug.</i>
Enough money.	Geld genug.
Knives enough.	Messer genug.

Obs. B. *Genug* is never put before the substantive.

<i>Little.</i>	<i>Wenig.</i>
----------------	---------------

Obs. C. Our remark on *viel* applies equally to *wenig*. But these two words are declined, when they relate to several distinct things, or anything that may be counted, as will be seen hereafter.

But little, only a little (not much). Nur wenig (nicht viel).

Have you enough wine?	Haben Sie Wein genug?
I have only a little, but enough.	Ich habe dessen nur wenig, aber genug. (See <i>Obs.</i> Lesson XVI.)

<i>A little.</i>	<i>Ein wenig.</i>
A little wine.	Ein wenig Wein.
A little salt.	Ein wenig Salz.

<i>Courage.</i>	<i>der Muth.</i>
You have but little courage.	Sie haben nicht viel Muth.
We have few friends.	Wir haben wenig Freunde.

Of them (relative to persons). *Ihrer* (gen. of the personal pronoun *sie*, they; see *Obs.* Lesson XVI.)

Have you many friends ?
We have but few.

Haben Sie viel Freunde ?
Wir haben ihrer nur wenige (See
Obs. C. above).

You have but little money.

Sie haben nicht viel Geld.

Has the foreigner much money ?

Hat der Fremde viel Geld ?

He has but little.

Er hat dessen nur wenig.

EXERCISES. 24.

Have you much coffee ?—I have only a little.—Has your friend much water ?—He has a great deal.—Has the foreigner much corn ?—He has not much.—What has the American ?—He has much sugar.—What has the Russian ?—He has much salt.—Have we much rice ?—We have but little.—What have we ?—We have much wine, much water and many friends.—Have we much gold ?—We have only a little, but enough.—Have you many boys ?—We have only a few.—Has our neighbour much hay ?—He has enough.—Has the Dutchman much cheese ?—He has a great deal.—Has this man courage ?—He has none.—Has that foreigner money ?—He has not a great deal, but enough.—Has the painter's boy candles (plur. *Lichter*) ?—He has some.

25.

Have we good letters ?—We have some.—We have none.—Has the joiner good bread ?—He has some.—He has none.—Has he good honey ?—He has none.—Has the Englishman a good horse ?—He has one.—What have we ?—We have good horses.—Who has a beautiful house ?—The German has one.—Has the Italian many pretty looking-glasses ?—He has a great many ; but he has only a little corn.—Has my good neighbour the same horse which you have ?—He has not the same horse, but the same carriage.—Has the Turk the same ships that we have ?—He has not the same, he has those of the Russians.

26.

How many servants have we ?—We have only one, but our brothers have three of them.—What knives have you ?—We have iron knives.—What bag has the peasant ?—He has a thread bag.—Has the young man our long (*groß*) letters ?—He has them not.—Who has our pretty notes ?—The father (*der Vater*) of the sailor has them.—Has the carpenter his nails ?—The carpenter has his iron nails, and the hatmaker his paper hats.—Has the painter beautiful gardens ?—He has some, but his brother has none.—Have you many glasses ?—We have only a few.—Have you enough wine ?—We have enough of it.—Has anybody my brooms ?—Nobody has them.—Has the friend of your hatmaker our combs or yours ?—He has neither yours nor ours ; he has his.—Has your boy my note or yours ?—He has that of his brother.—Have you my stick ?—I have not yours, but that of the merchant.—Have you my gloves (plur. *Handschuhe*) ?—I have not yours, but those of my good neighbour.

✓✓

TWENTY-FIRST LESSON.—Ein und zwanzigste Lektion.

The pepper,
the meat,
the vinegar,
the beer,

der Pfeffer ;
das Fleisch ;
der Essig ;
das Bier.

A few books.

{ N. einige (etliche) Bücher.
G. einiger (etlicher) Bücher.
D. einigen (etlichen) Büchern.
A. einige (etliche) Bücher.

A few.

Einige, etliche.

Have you a few books ?

Haben Sie einige Bücher ?

I have a few.

Ich habe einige.

He has a few.

Er hat etliche.

I have only a few knives.

Ich habe nur einige Messer.

You have only a few.

Sie haben nur einige.

The florin,

der Gulden (is not softened in the
plur.);

the kreutzer (a coin),

der Kreuzer.

Other.

And er (is declined like an ad-
jective).

Singular.

Masc.

Neut.

The other.

{ N. der andere. das andere.
G. des andern. des andern.
D. dem andern. dem andern.
A. den andern. das andere.

Plural for all genders.

The others.

{ N. die andern. D. den andern.
G. der andern. A. die andern.
(See Obs. Lesson XIX.)

Another,
another horse,
other horses,

ein Anderer ;
ein anderes Pferd ;
andere Pferde.

Have you another horse ?
I have another.

Haben Sie ein anderes Pferd ?
Ich habe ein anderes.

No other.

{ Masc. keinen andern.
Neut. kein anderes.

No others.

I have no other horse.
 I have no other.
 Have you other horses ?
 I have some others.
 I have no others.

The shirt,
 the leg,
 the head,
 the arm,

 the heart,
 the month,

 the work,
 the volume,
 the crown (money),

Keine andere (See Lesson XVIII. Obs., B.)

Ich habe kein anderes Pferd.
 Ich habe kein anderes.
 Haben Sie andere Pferde ?
 Ich habe andere.
 Ich habe keine andere.

das Hemd (plur. en) ;
 das Bein (plur. e) ;
 der Kopf ;
 der Arm (is not softened in the plur.) ;
 das Herz ;
 der Monat (is not softened in the plur.) ;
 das Werk (plur. e) ;
 der Band ;
 der Thaler (is not softened in the plur.).

What day of the month ? der (das) wievielte ?

Obs. Ordinal numbers are used in replying to the question *der* or *das* wievielte ? what day of the month ? These numbers are declined like adjectives. They are formed of the cardinal numbers by adding *t* as far as twenty, and *st* from twenty to the last, with the exception of *erst*, first, and *dritt*, third, which are irregular.
Ex.

The first,	der or das erste ;
the second,	der zweite ;
the third,	der dritte ;
the fourth,	der vierte ;
the fifth,	der fünfte ;
the sixth,	der sechste ;
the seventh,	der siebente ;
the eighth,	der achte ;
the ninth,	der neunte ;
the tenth,	der zehnte ;
the eleventh,	der elfte ;
the twentieth,	der zwanzigste ;
the twenty-first, &c.	der ein und zwanzigste, &c. ^b

^a Das Herz, the heart, takes *en s* in the genitive and *en* in the dative case singular ; in the plural it takes *en* in all the cases.

^b Henceforth the learners should write the date before their task. **Ex.** London, den ersten Mai, ein tausend acht hundert und acht und dreißig, London, 1st May, 1838.

Have you the first or second book? Haben Sie das erste oder das zweite Buch?

I have the third.

Ich habe das dritte.

Which volume have you?

Welchen Band haben Sie?

I have the fifth.

Ich habe den fünften.

EXERCISES. 27.

Have you a few knives?—I have a few.—Have you many rams?—I have only a few.—Has the friend of the great painter many looking-glasses?—He has only a few.—Have you a few florins?—I have a few.—How many florins have you?—I have ten.—How many kreutzers has your servant?—He has not many, he has only two.—Have the men the beautiful glasses of the Italians?—The men have them not, but we have them.—What have we?—We have much money.—Have you the carriage of the Dutchman or that of the German?—I have neither the one nor the other.—Has the peasant's boy the fine or the ugly letter?—He has neither the one nor the other.—Has he the gloves of the merchant or those of his brother?—He has neither the one nor the other.—Which gloves has he?—He has his own.—Have we the horses of the English or those of the Germans?—We have neither the one nor the other.—Have we the umbrellas of the Spaniards?—We have them not; the Americans have them.—Have you much pepper?—I have only a little, but enough.—Have you much vinegar?—I have only a little.—Have the Russians much meat?—The Russians have a great deal, but the Turks have only a little.—Have you no other pepper?—I have no other.—Have I no other beer?—You have no other.—Have we no other good friends?—We have no others.—Has the sailor many shirts?—He has not many; he has only two.—Have you a wooden leg?—I have not a (fein) wooden leg, but a good heart.—Has this man a good head?—He has a good head and a good heart.—How many arms has that boy?—He has only one; the other is of wood (von Holz).—What kind of head has your boy?—He has a good head.

28.

Which volume have you?—I have the first.—Have you the second volume of my work?—I have it.—Have you the third or the fourth book?—I have neither the one nor the other.—Have we the fifth or sixth volume?—We have neither the one nor the other.—Which volumes have we?—We have the seventh.—What day (Den wievielften) of the month is it (haben wir)?—It is (Es ist) the eighth.—Is it not (Haben wir nicht) the eleventh?—No, Sir, it is the tenth.—Have the Spaniards many crowns?—The Spaniards have only a few; but the English have a great many.—Who has our crowns?—The French have them.—Has the youth much head?—He has not much head, but much courage.—How many arms has the man?—He has two.

Have you the crowns of the French or those of the English ?—I have neither those of the French nor those of the English, but those of the Americans.—Has the German a few kreutzers ?—He has a few.—Has he a few florins ?—He has six of them.—Have you another stick ?—I have another.—What other stick have you ?—I have another iron stick.—Have you a few gold candlesticks ?—We have a few.—Have these men vinegar ?—These men have none, but their friends have some.—Have our boys candles ?—Our boys have none, but the friends of our boys have some.—Have you some other bags ?—I have no others.—Have you any other cheeses ?—I have some others.—Have you other meat ?—I have no other. (See note †, Lesson II.)^c

TWENTY-SECOND LESSON. — *Zwei und zwanzigste Lektion.*

The tome (volume), *der Theil.*

Have you the first or third tome of my work ? *Haben Sie den ersten oder dritten Theil meines Werks ?*

Both. *Beide* (is declined like an adjective).

I have both. *Ich habe beide.*

Obs. The singular of *beide* is used only in the nominative and accusative neuter. The plural *beide* is employed when two substantives express the same thing, and the singular neuter *beides*, when they express two different things: as,

Have you my book or my stick ? *Haben Sie mein Buch oder meinen Sted ?*

I have both. *Ich habe beides.*

Still, yet, some or any more. *Noch.*

Some more wine. *Noch Wein.*
Some more money. *Noch Geld.*
Some more buttons. *Noch Knöpfe.*

Have you any more wine ? *Haben Sie noch Wein ?*

^c We have hitherto intentionally, and in perfect harmony with this system, refrained from speaking of feminine nouns. They will be touched upon hereafter. (See Lesson LXXVIII.)

I have some more.
Has he any more bread?
He has some more.
Have I any more books?
You have some more.

Ich habe noch welchen.
Hat er noch Brod?
Er hat noch welches.
Habe ich noch Bücher?
Sie haben noch welche.

Not any more, no more. *Kein—mehr.*

I have no more wine.
Have you any more vinegar?
I have no more.
Has he any more bread?
He has no more.
I have no more dogs.
I have no more.

Ich habe keinen Wein mehr.
Haben Sie noch Essig?
Ich habe keinen mehr.
Hat er noch Brod?
Er hat keins mehr.
Ich habe keine Hunde mehr.
Ich habe keine mehr.

Not much more.

Nicht viel mehr.

Have you much more wine?
I have not much more.
Have you many more books?
I have not many more.

Haben Sie noch viel Wein?
Ich habe dessen nicht viel mehr.
Haben Sie noch viel Bücher?
Ich habe deren nicht viel mehr.

One more book.
One more good book.
A few books more.
Have we a few hats more?
We have a few more.
Has he a few good knives more?

Noch ein Buch.
Noch ein gutes Buch.
Noch einige Bücher.
Haben wir noch einige Hüte?
Wir haben noch einige.
Hat er noch einige gute Messer? (See Lesson XVIII. *Obs. B.*)
Er hat noch einige. (See *Obs.* Lesson XVI.)

He has a few more.

EXERCISES. 30.

Which volume of his work have you?—I have the second.—How many tomes has this work?—It has three.—Have you my work, or that of my brother?—I have both (beide).—Has the foreigner my comb or my knife?—He has both (beides).—Have you our bread or our cheese?—I have both.—Have you my glass or that of my friend?—I have neither the one nor the other.—Have we any more hay?—We have some more.—Has our merchant any more pepper?—He has some more.—Has he any more candles?—He has some more.—Have you any more coffee?—We have no more coffee; but we have some more vinegar.—Has the German any more water?—He has no more water; but he has some more meat.—Have we any more gold ribbons?—We have no more gold (Lesson XVIII. *Obs. B.*) ribbons; but we have some more silver (ribbons).—Has our friend any more sugar?—He has no more.—Have I any more beer?—You have no more.—Has your young man any more friends?—He has no more.

Has your brother one more horse?—He has one more.—Have you one more?—I have one more.—Has the peasant one more ox?—He has one more.—Have you a few more gardens?—We have a few more.—What have you more?—We have a few good ships (plur. *Schiffe*) and a few good sailors more.—Has our brother a few more friends?—He has a few more.—Have I a little more money?—You have a little more.—Have you any more courage?—I have no more.—Have you much more money?—I have much more, but my brother has no more.—Has he enough salt?—He has not enough.—Have we buttons enough?—We have not enough.—Has the good son of your good tailor buttons enough?—He has not enough.

TWENTY-THIRD LESSON.—Drei und zwanzigste Lektion.

Several.

Verschiedene (is declined like an adjective, and hardly ever used in the singular.) (See Lesson XVIII., *Obs. B.*)

For all genders.

N. *verschiedene*. D. *verschiedenen*.
G. *verschiedener*. A. *verschiedene*.

The father,
the son,
the child,
the captain,
the tea,
the cake,

der Vater ;
der Sohn ;
das Kind ;
der Hauptmann (plur. *Hauptleute*) ;
der Thee ;
der Kuchen (is not softened in the plur.).

Several children.

Verschiedene Kinder.

As much, as many.

So viel.

As much—as, as many—as.

So viel—wie.

As much bread as wine.

So viel Brod wie Wein.

As many men as children.

So viel Männer wie Kinder.

Have you as much gold as silver?

Haben Sie so viel Geld wie Silber?

Of.

Von (preposition governing the dative).

I have as much of this as of *Sch habe so viel von diesem wie von that.* jenem.

Have you as many hats as coats? *Haben Sie so viel Hüte wie Röcke?*

I have as many of these as of *Sch habe so viel von diesen wie von those.* jenen.

As many of the one as of the *So viel von den einen wie von den other.* andern.

Obs. A. When *ein* is used as an indefinite numeral adjective, it is declined like other adjectives.

Quite (or just) as much. *Eben so viel.*

I have quite as much of this as *Sch habe eben so viel von diesem wie of that.* von jenem.

The enemy,
the finger,
the boot,

der Feind;
der Finger;
der Stiefel.

More.

Mehr (comparative adverb).

More bread.

Mehr Brod.

More men,

Mehr Männer.

Than.

Als.

Obs. B. *Als* answers to *than* in English, as *wie* answers to *as*.

More bread than wine.

Mehr Brod als Wein.

More men than children.

Mehr Männer als Kinder.

More of this than of that.

Mehr von diesem als von jenem.

More of the one than of the other.

Mehr von dem einen als von dem andern.*

More of these than of those.

Mehr von diesen als von jenen.

I have more of your sugar than of mine.

Sch habe mehr von Ihrem Zucker als von dem meinigen.

Less.

Weniger (comparative of *wenig*).

Less water than wine.

Weniger Wasser als Wein.

Less than I.

Weniger als ich.

— than he.

— als er.

— than you.

— als Sie.

They.

Sie.

Than they.

Als sie.

As much as you.

So viel wie Sie.

As much as he.

So viel wie er.

As much as they.

So viel wie sie.

* When collective or plural nouns, as: *Wein*, wine; *Brod*, bread, &c., are to be represented by the pronouns, *dieser* and *jener* must be used, and not *ein* and *ander*.

EXERCISES. 32.

Have you a coat?—I have several.—Has he a looking-glass?—He has several.—What kind of looking-glasses has he?—He has beautiful looking-glasses.—Who has my good cakes?—Several men have them.—Has your brother a child?—He has (three, Lesson XVI.) several.—Have you as much coffee as honey?—I have as much of the one as of the other.—Has he as much tea as beer?—He has as much of the one as of the other.—Has this man as many friends as enemies?—He has as many of the one as of the other.—Has the son of your friend as many coats as shirts?—He has as many of the one as of the other.—Have we as many boots as shoes?—We have as many of the one as of the other.

33.

Has your father as much gold as silver?—He has more of the latter than of the former.—Has he as much tea as coffee?—He has more of the latter than of the former.—Has the captain as many sailors as ships?—He has more of the one than of the other.—Have you as many rams as I?—I have just as many.—Has the foreigner as much courage as we?—He has quite as much.—Have we as much good as bad paper?—We have as much of the one as of the other.—Have we as much cheese as bread?—We have more of the latter than of the former.—Has your son as many cakes as books?—He has more of the latter than of the former; more of the one than of the other.

34.

How many children have you?—I have only one, but my brother has more than I; he has five.—Has your son as much head as mine?—He has less head than yours, but he has more courage.—My children have more courage than yours.—Have I as much money as you?—You have less than I.—Have you as many books as I?—I have less than you.—Have I as many enemies as your father?—You have fewer than he.—Have the Americans more children than we?—They have fewer than we.—Have we as many ships as the English?—We have less than they.—Have we fewer knives than the children of our friends?—We have fewer than they.

35.

Who has fewer friends than we?—Nobody has fewer.—Have you as much of my tea as of yours?—I have as much of yours as of mine.—Have I as many of your books as of mine?—You have fewer of mine than of yours.—Has the Spaniard as much of your money as of his own?—He has less of his own than of ours.—Has your baker less bread than money?—He has less of the latter than of the former.—Has our merchant fewer dogs than horses?—

He has fewer of the latter than of the former; he has fewer of the one than of the other.—He has fewer horses than we, and we have less bread than he.—Have our neighbours as many carriages as we?—We have fewer than they.—We have less corn and less meat than they.—We have but little corn, but meat enough.

TWENTY-FOURTH LESSON.—*Vier und zwanzigste*
Section.

OF THE INFINITIVE.

All German verbs form their infinitive in *en*. This termination in verbs, the root of which ends in *e* l or *r*,^a is contracted by throwing out the letter *e*, as *hinder*n, to prevent; *sammeln*, to collect, &c. The verbs marked with an asterisk (*) are irregular.

A wish, a mind, a desire, Lust;
time, Zeit;^b
to, zu.

Obs. The preposition *à*, *to*, always stands before the infinitive. In compound verbs it is placed between the separable particle and the infinitive, as will be exemplified in future lessons.

To work. *Arbeiten.*

To speak. Sprechen*, redenc.

Have you a mind to work ? Haben Sie Lust zu arbeiten ?

I have a mind to work. Ich habe Lust zu arbeiten.

He has not the courage to speak. Er hat den Muth nicht, zu sprechen.

To cut. *Schneiden*.*

To cut it. { *Masc.* ihn } schneiden*.
 { *Neut.* es }

To cut them, sie schneiden*.

^a By the root we understand that part of a verb which precedes the termination *en* of the infinitive; e. g. in the verb *loben*, to praise, *lob* is the root.

^b The two substantives *Luft* and *Zeit* are feminine. If they are required in a negative sense, *keine Luft*, and *nicht Zeit* must be used. Ex. *Ich habe keine Luft zu sprechen*, I have no mind to speak: *er hat nicht Zeit zu arbeiten*, he has no time to work.

• Sprechen is derived from die Sprache, the language, and signifies to produce or emit sounds in a physical manner; reden means to express ideas by words, from die Rede, the discourse.

To cut some.

{	<i>Masc.</i> welchen, dessen,	}	schneiden*.
	davon		
	<i>Neut.</i> welches, dessen,		
	davon		
Plural for all genders.			
	welche, deren, davon		schneiden.

Has he time to cut trees ?
He has time to cut some.

Hat er Zeit Bäume zu schneiden ?
Er hat Zeit welche zu schneiden.

To buy.

K a u f e n .

To buy some more.

Noch kaufen.

To buy one.

{	<i>Masc.</i> einen	}	kaufen.
	<i>Neut.</i> eins		

To buy two.

Zwei kaufen.

To buy one more.

{	<i>Masc.</i> noch einen	}	kaufen.
	<i>Neut.</i> noch eins		

To buy two more.

Noch zwei kaufen.

☞ The infinitive is always placed at the end of the phrase whether preceded by *zu* or not.

Have you a mind to buy one Haben Sie Lust noch ein Pferd zu
more horse ? kaufen ?

I have a mind to buy one more. Ich habe Lust noch eins zu kaufen.

Have you a mind to buy some Haben Sie Lust Bücher zu kaufen ?
books ?

I have a mind to buy some, but Ich habe Lust welche zu kaufen,
I have no time. aber ich habe nicht Zeit.

Has he time to work ? Hat er Zeit zu arbeiten ?

He has time, but no mind to Er hat Zeit, aber keine Lust zu ar-
work. beiten.

EXERCISES. 36.

Have you still a mind to buy the house of my friend ?—I have still a mind to buy it, but I have no more money.—Have you time to work ?—I have time, but no mind to work.—Has he time to cut some sticks ?—He has time to cut some.—Have you a mind to cut some bread ?—I have a mind to cut some, but I have no knife.—Have you time to cut some cheese ?—I have time to cut some.—Has he a desire to cut the tree ?—He has a desire to cut it, but he has no time.—Has he time to cut the cloth ?—He has time to cut it.—Have I time to cut the trees ?—You have time to cut them.—Has the painter a mind to buy a horse ?—He has a mind to buy two.—Has your captain of the navy (*Schiffscapitän*) time to speak ?—He has time, but no desire to speak.

Have you a mind to buy a carriage?—I have a mind to buy one.—Have I a mind to buy a house?—You have a mind to buy one.—Has your brother a mind to buy a great ox?—He has a mind to buy a little one.—We have a mind to buy little oxen.—How many horses have you a mind to buy?—I have a mind to buy four.—Has any one a mind to buy a broom?—This man has a mind to buy one.—What has that man a mind to buy?—He has a mind to buy a beautiful carriage, three beautiful horses, good tea, and good meat.

Have you a desire to speak?—I have a desire, but no time to speak.—Have you the courage to cut your arm?—I have not the courage to cut it.—Am I right in speaking (*zu sprechen*)?—You are not wrong in speaking, but you are wrong in cutting (*zu schneiden*) my trees.—Has the son of your friend a desire to buy one more bird?—He has a desire to buy one more?—Have you a mind to buy one more beautiful coat?—I have a mind to buy one more.—Have we a mind to buy a few more horses?—We have a mind to buy a few more, but we have no more money. (See Lesson XXII.)

What have you a mind to buy?—We have a mind to buy something good, and our neighbours have a mind to buy something beautiful.—Have their children a desire to buy any birds?—Their children have no desire to buy any.—Have you the courage to buy the trunk of the captain?—I have a desire to buy it, but I have no more money.—Who has a mind to buy my beautiful dog?—Nobody has a mind to buy it.—Have you a mind to buy my beautiful birds, or those of the Frenchman?—I have a mind to buy those of the Frenchman.—Which book has he a mind to buy?—He has a mind to buy that which you have, that which your son has, and that which mine has.—Have you two horses?—I have only one, but I have a wish to buy one more.

TWENTY-FIFTH LESSON. — *fünf und zwanzigste* Lektion.

OF COMPOUND VERBS.

There are in German two kinds of compound verbs: one kind consists of a simple verb and a particle which is inseparable from it; the other of a simple verb and a particle which can be separated, either to

give place to the syllable *ge* of the participle past, or to *zu*, or to be itself placed after the verb or even at the end of the phrase. We shall distinguish the separable verbs by placing *zu* between the verb and the particle.^a Examples:

To break.	zerbrechen*.
To keep (to take care).	aufbewahren (aufzubewahren).
To pick up.	aufheben* (aufzuheben).
To mend.	ausbessern (auszubessern).
To make a fire.	Feuer anmachen (anzumachen).

Has the tailor time to mend my coat? Hat der Schneider Zeit meinen Rock auszubessern?

He has time to mend it. Er hat Zeit ihn auszubessern.^b

To wash. Waschen*.

To burn, { Brennen*.
Verbrennen (to destroy by burning).

To seek, to look for. Suchen (governs the accusative).

To warm. Wärmen.

To make. Machen (physically).

To do. Thun* (morally^d).

Has the shoemaker time to make my boots? Hat der Schuhmacher Zeit meine Stiefel zu machen?

He has time to make them. Er hat Zeit sie zu machen.

To be willing, to wish. Wollen*.

Will you?

Are you willing? } Wollen Sie?

Do you wish?

I will, I am willing, I wish. Ich will.

Will he? is he willing? does he wish? } Will er?

^a These verbs may likewise be distinguished by the principal accent, which is placed on the root of the verb when the particle is inseparable, and when separable on the particle itself.

^b These examples show how the separable particle gives way in the infinitive to *zu*.

^c The verb *brennen* (as well as its compounds, *verbrennen*, &c.) is regular when used in an active or transitive, but irregular when in a neuter or intransitive sense. We denote such verbs by the following abbreviations: v. ac. and neut. irreg.

^d The verb *machen* always relates to a determinate action, and is employed nearly as the English verb *to make*, in the sense of producing anything; the verb *thun** on the contrary always, like the English verb *to do*, relates to an indeterminate action, as: *Ein Kleid machen*, to make a coat; *Feuer machen*, to make a fire; *einen Gefallen thun*, to do a favour; *seine Schulbigkeit thun*, to do one's duty.

He will, he is willing, he wishes.	} Er will.
We will, we are willing, we wish.	} Wir wollen.
You will, you are willing, you wish.	} Ihr • wollet.
They will, they are willing, they wish.	} Sie wollen.

Obs. A. The particle *zu* does not precede the infinitive added to the verb *wollen*, to be willing. *Ex.*

Do you wish to make my fire? *Wollen Sie mein Feuer anmachen?*

I am willing to make it. *Ich will es anmachen.*

I do not wish to make it. *Ich will es nicht anmachen.*

Does he wish to buy your horse? *Will er Ihr Pferd kaufen?*

He wishes to buy it. *Er will es kaufen.*

A TABLE OF COMPOUND VERBS.^f

I. INSEPARABLE VERBS.^g

These verbs are formed by prefixing one of the following unaccented particles to simple verbs: *be, emp, ent, er, ge, hinter, ver, wider, zer*.

<i>Be</i> —bedenken *, to reflect.	<i>Hinter</i> —hintergehen *, to deceive.
<i>Emp</i> —empfehlen *, to recommend.	<i>Ver</i> —versprechen *, to promise.
<i>Ent</i> —entfliehen *, to run away.	<i>Wider</i> —widerlegen *, to refute.
<i>Er</i> —erhalten *, to receive.	<i>Zer</i> —zerbrechen *, to break.
<i>Ge</i> —gestehen *, to confess.	

II. SEPARABLE VERBS.

<i>Ab</i> —abschreiben *, to copy.	<i>Bei</i> —beistehen *, to assist.
<i>An</i> —anfangen *, to begin.	<i>Dar</i> —darstellen, to exhibit.
<i>Auf</i> —aufheben *, to pick up.	<i>Darunter</i> —daruntermischen, to intermingle.
<i>Aus</i> —ausgehen *, to go out.	

^e *Ihr, you*, is the real second person plural; but the Germans generally use *Sie*, which is the third.

^f Our intention in giving tables of the most complicated grammatical parts, is not that the learners should make an immediate application of them; we only wish to give them a clear and general idea of those parts, in order to enable them to find them out more easily, as they will be in want of them in advancing by degrees. They must in their exercises employ only the words and expressions made use of in the lessons.

^g We call verbs inseparable when they cannot, and separable when they can be separated.

Daben—dabekommen*, to escape.
Durch—durchreisen, to travel through.

Ein—einschlafen*, to fall asleep.

Fert—fertfahren*, to continue.

Heim—heingehen*, to go home.

Heraus—herauskommen*, to come out.

Herunter—herunterbringen*, to bring down.

Herzu—herzunahen, to draw near.

Hin—hingehen*, to go thither.

Hinauf—hinaufsteigen*, to ascend.

Hinaus—hinauswerfen*, to throw out.

Hinein—hineingehen*, to go in.

Inne—innehalten*, to stop.

Mit—mittheilen, to communicate.

Nieder—niederlegen, to lay down.

Nach—nachmachen, to imitate.

Ueber—überfließen*, to overflow.

Um—umwerfen*, to overturn.

Unter—unter sinken*, to go to the bottom.

Voll—vollgießen*, to fill up.

Ver—vergeben*, to pretend.

Voraus—vorausagen, to foretell.

Verbei—verbeigehen*, to pass by.

Verher—verhersehen*, to foresee.

Verüber—verüberfahren*, to pass by in a coach.

Weg—weggehen*, to go away.

Wieder—wiederkommen*, to come again.

Zu—zureden, to persuade.

Zurück—zurückkehren, to return.

Zusammen—zusammensetzen, to put together.

Obs. B. Some compound verbs are either inseparable or separable, according to their signification. We shall speak of them hereafter.

EXERCISES. 40.

Have you a desire to keep my letter?—I have a desire to keep it.—Am I right in keeping (aufzubewahren) your money?—You are right in keeping it.—Has the tailor a desire to make my coat?—He has a desire to make it, but he has no time.—Has your tailor time to mend my coats?—He has time to mend them.—Have you the courage to burn my hat?—I have not the courage to burn it; I have a mind to keep it.—Has the shoemaker's boy a mind to mend my boots?—He has no time to mend them.—What has our friend's tailor to mend?—He has to mend our old coats.—Who has to mend our boots?—Our shoemaker has to mend them.—What has our hatmaker to do?—He has to mend your great hats.—Has your brother's joiner anything to do?—He has to mend our great tables and our little chairs.

41.

Do you wish to keep my twenty-seven crowns?—I wish to keep them. Will you pick up that crown or that florin?—I will pick up both.—Do you wish to cut his finger?—I do not wish to cut it.—Does the painter wish to burn vinegar?—He wishes to burn some.—Is the peasant willing to burn his bread?—He is not willing to burn his own, but that of his neighbour.—Have you anything to do?—I have nothing to do.—Have we anything to do?—We have to warm our coffee.—Do you wish to speak?—I wish to speak.—Is your son willing to work?—He is not willing to work.

42.

Do you wish to buy anything?—I wish to buy something.—What do you wish to buy?—I wish to buy some good books.—What has he to buy?—He has to buy a good horse.—Will you buy this or that table?—I will buy (put the infinitive always to the end of the phrase) neither this nor that.—Which house does your friend wish to buy?—He wishes to buy your brother's great house.—Is your servant willing to make my fire?—He is willing to make it.—Will your father buy these rams or these oxen?—He will buy neither the one nor the other.—Does he wish to buy my umbrella or my cane?—He wishes to buy both.

43.

Do you wish to make a fire?—We do not wish to make any.—What do you wish to make?—I wish to make vinegar.—Will you seek my knife?—I will seek it.—Have you to look for anything?—I have nothing to look for.—Has he time to seek my son?—He has time, but he will not seek him.—What has he to do?—He has to make a fire, to wash my thread stockings, to buy good coffee, good sugar, good water, and good meat.—Will he buy your good trunk?—He will buy it.—Will you buy my great or my little house?—I will buy neither your great nor your little house; I wish to buy that of our friend.—Will you buy my beautiful horses?—I will not buy them.

44.

How many rams will you buy?—I will buy twenty-two.—Does the foreigner wish to buy much corn?—He wishes to buy but little.—Do you wish to buy a great many gloves?—We wish to buy only a few; but our children wish to buy a great many.—Will they seek the same boots that we have?—They will not seek those which you have, but those which my father has.—Will you look for my coats or for those of the good Frenchman?—I will look for neither yours nor those of the good Frenchman; I will look for mine, and for those of my good son.

TWENTY-SIXTH LESSON. — *Sechs und zwanzigste Lektion.*

To tear.

To go.

At.

To.

To be.

zerreißen.*

Gehen.*

Bei, } prepositions governing

zu, } the dative case.

Sein.*

RULE. The preposition *bei* signifies *with* or *at the house of*, the preposition *zu*, *to* or *to the house of*.

To be with the man or at the man's house. Bei dem Manne sein*.
 To go to the man or to the man's house. Zu dem Manne gehen*.
 To be with his (one's) friend or at his (one's) friend's house. Bei seinem Freunde sein*.
 To go to my father or to my father's house. Zu meinem Vater gehen*.

To be at home. Zu Hause sein*.
 To go home. Nach Hause gehen.

To be with me or at my house. Bei mir sein*.
 To go to me or to my house. Zu mir gehen*.
 To be with him or at his house. Bei ihm sein*.
 To go to him or to his house. Zu ihm gehen*.
 To be with us or at our house. Bei uns sein*.
 To go to us or to our house. Zu uns gehen*.
 To be with you or at your house. Bei Ihnen sein*, bei Euch sein*.
 To go to you or to your house. Zu Ihnen gehen*, zu Euch gehen*.
 To be with them or at their house. Bei ihnen sein*.
 To go to them or to their house. Zu ihnen gehen*.
 To be with some one or at some one's house. Bei Jemandem sein*.
 To go to some one or to some one's house. Zu Jemandem gehen*.
 To be with no one or at no one's house. Bei Niemandem sein*.
 To go to no one or to no one's house. Zu Niemandem gehen*.

At whose house? With whom? Bei wem?
 To whose house? To whom? Zu wem?

To whom (to whose house) do you wish to go? Zu wem wollen Sie gehen?
 I wish to go to no one (to no one's house). Ich will zu Niemandem gehen.*
 At whose house (with whom) is your brother? Bei wem ist Ihr Bruder?
 He is at ours (with us). Er ist bei uns.
 Is he at home? Ist er zu Hause?
 He is not at home. Er ist nicht zu Hause.

To drink. Trinken*.
 To carry (to take). Tragen*.
 To bring (to carry). Bringen*.

* In German, as in English, no more than one negative is ever expressed, as has already been seen in many instances.

EXERCISES. 45.

Do you wish to tear my coat?—I do not wish to tear it.—Does your brother wish to tear my beautiful book?—He does not wish to tear it.—What does he wish to tear?—He wishes to tear your heart.—With whom is our father?—He is with his friend.—To whom do you wish to go?—I wish to go to you.—Will you go to my house?—I will not go to your's, but to my tailor's.—Does your father wish to go to his friend?—He wishes to go to him.—At whose house is your son?—He is at our house.—Do your children wish to go to our friends?—They wish to go to them.—Is the foreigner at our brother's?—He is there (*bèi tñn*).—At whose house is the Englishman?—He is at yours.—Is the American at our house?—No, Sir, he is not at our house; he is at his friend's.—Is the Italian at his friend's?—He is at their house.

46.

Do you wish to go home?—I do not wish to go home; I wish to go to the son of my neighbour.—Is your father at home?—No, Sir, he is not at home.—With whom is he?—He is with the good children of our old neighbour.—Will you go to any one's house?—I will go to no one's house.—At whose house is your son?—He is at no one's house; he is at home.—What will he do at home?—He will drink good wine.—Will you carry my letters home?—I will carry them to my father's.—Who will carry my notes?—The young man will carry them.—Will he carry them to my house?—No, he will carry them to his brother's.—Is his father at home?—He is not at home; he is at the foreigner's.

47.

What have you to drink?—I have nothing to drink.—Has your son anything to drink?—He has good wine and good water to drink.—Will your servant carry my books to my brother's?—He will carry them to their house.—What will you carry to my house?—I will carry to your house two chickens, three birds, good bread, and good wine (always put the infinitive to the end, and do not separate it from "to your house").—Will you carry these chairs to my house?—I will not carry these, but those.—What will the German do at home?—He will work and drink good wine.

48.

What have you at home?—I have nothing at home.—Have you anything good to drink at home?—I have nothing good to drink; I have only bad water.—Has the captain as much coffee as sugar at home?—He has as much of the one as of the other at home.—Will you carry as many crowns as buttons to my brother's?—I will carry to his house as many of the one as of the other.—Will you carry great glasses to my house?—I will carry some to your house.—Has the merchant a desire to buy as many oxen as rams?—He wishes to buy as many of the one as of the other.

Has the shoemaker as many shoes as boots to mend?—He has as many of the one as of the other to mend.—Has he as much wine as water to drink?—He has as much to drink of the one as of the other.—Has the Turk a desire to break some glasses?—He has a desire to break some.—Has he a mind to drink some wine?—He has no mind to drink any.—Will you buy anything of (bei) me?—I will buy nothing of you.—Of whom (Bei wem) will you buy your corn?—I will buy it of the great merchant.—Of whom will the English buy their oxen?—They will buy them of the Dutch.—Will the Spaniards buy anything?—They will buy nothing.

TWENTY-SEVENTH LESSON.—Sieben und zwanzigste Lektion.

<i>Where?</i>	{ Wo? (an adverb of place with- out motion.)
<i>Whither? where to?</i>	{ Wohin? (an adverb of place with motion.)

RULES.

1. The question wo? indicates rest in a place, or with any person or object whatsoever; the preposition which answers this question always governs the dative.

2. The question wohin? denotes motion or direction towards some place or object; when answered by one of the prepositions an, to; auf, upon; hinter, behind; neben, by the side; über, above; unter, under; zwischen, between; vor, before; in, in or into, it always requires the accusative.*

<i>There.</i>	Da (rest, repose).
<i>Thither.</i>	Hin or dahin (motion or direction).
To carry thither.	Hin or dahin tragen*.
To carry it thither.	{ Masc. ihn } hin or dahin { Neut. es } tragen*.

* The same prepositions govern the dative when they answer the question wo?

To carry some thither.	{ <i>Masc. welchen</i> } hin or dahin
	{ <i>Neut. welches</i> } tragen*.
To carry them thither,	sie hin or dahin tragen*.

Obs. A. The adverb *da*, *there*, is always joined to a verb of rest, and the abverb *hin* or *dahin*, *thither*, to a verb of motion. *Hin* is used to express motion from, and *her* motion towards the person that speaks. **Ex.** *Er ist da*, he is there; *ich will auch hin (dahin) gehen*, I will also go thither; *wollen Sie herkommen?* will you come hither?

To send.	{ <i>Senden.*</i>
	{ <i>Schicken.^b</i>
To come.	<i>Kommen*.</i>
To lead.	<i>Führen.</i>
I will send him (it) to you.	<i>Ich will ihn (es) zu Ihnen schicken.</i>
When?	<i>Wann?</i>
To-morrow.	<i>Morgen.</i>
To-day.	<i>Heute.</i>

<i>Some where, any where.</i>	<i>Irgendwo (rest).</i>
<i>Some whither, any whither.</i>	<i>Irgendwohin (direction).</i>
<i>No where, not any where.</i>	<i>Nirgend or nirgends.</i>

Do you wish to go any whither? *Wollen Sie irgendwohin gehen?*
I do not wish to go any whither. *Ich will nirgends hingehen.*

The physician,	<i>der Arzt.</i>
To write.	<i>Schreiben*.</i>

Have you to write as many letters as my father? *Haben Sie so viel Briefe zu schreiben, wie mein Vater?*

Obs. B. Where the verb stands at the end of a phrase, the word *wie*, *as*, or *als*, *than*, is placed with its nominative after the verb.

I have to write more (i. e. letters) than he. *Ich habe deren mehr zu schreiben, als er.*

EXERCISES. 50.

Where is your brother?—He is at home.—Whither do you wish to go?—I wish to go home.—Whither does your father wish to

^b *Schicken* is used when a person is sent without any object, or with one of little importance, *senden*, on the contrary, always denotes a mission of importance, whence *der Gesandte*, the ambassador.

go!—He wishes to go to your house.—Whither will you carry this letter?—I will carry it to my neighbour's.—Is your son at home?—He is there.—Whither will the shoemaker carry my boots?—He will carry them to your house.—Will he carry them home?—He will carry them thither.—Will you send good sugar home?—I will send some thither.—Will the baker send good bread home?—He will send some thither.—Will you come to me?—I will come to you.—Whither do you wish to go?—I wish to go to the good Frenchmen.—Will the good Italians go to our house?—They will go no whither.—Will you take (führen) your son to my house?—I will not take him to your house, but to the captain's.—When will you take him to the captain's?—I will take him there (zu ihm) to-morrow.

51.

Will you go any whither (any where)?—I will go no whither (no where).—Will your good son go to any one?—He will go to no one.—When will you take (führen) your young man to the painter?—I will take him there (zu ihm) to-day.—Where will he carry these birds to?—He will carry them no whither.—Will you take the physician to this man?—I will take him there (zu ihm).—When will you take him there?—I will take him there to-day.—Will the physicians come to your good brother?—They will not come to him.—Will you send me a servant?—I will send you none.—Will you send a child to the physician?—I will send one to him.—With whom is the physician?—He is with nobody.—Do you wish to go any whither?—I wish to go to the good Americans.—Has he time to come to my house?—He has no time to come there.—Will the captain write one more letter?—He will write one more.—Will you write a note?—I will write one.—Has your friend a mind to write as many letters as I?—He has a mind to write quite as many.

52.

Have you many letters to write?—I have only a few to write.—How many letters has our old neighbour to write?—He has as many to write as you.—Who has long letters to write?—The youth has some to write.—How many more letters has he to write?—He has six more to write.—How many has he to send?—He has twenty to send?—Has he as many letters to send as his father?—He has fewer to send.—Has the hatmaker some more hats to send?—He has no more to send.—Has your son the courage to write a long letter?—He has the courage to write one.—Will he write as many letters as mine?—He will write quite as many.—Will you buy as many carriages as horses?—I will buy more of the latter than of the former.

TWENTY-EIGHTH LESSON.—Acht und zwanzigste Lektion.

*In order to (conjunction). um — zu.
To see. Sehen*.*

Obs. A. The conjunctive expression *in order to* preceding the infinitive is translated into German by *um zu*. When the sentence is short, *um*, *in order*, may be left out.

I will go to my brother in order to see him.	<i>Ich will zu meinem Bruder gehen, um ihn zu sehen.</i>
I have no money (in order) to buy bread.	<i>Ich habe kein Geld, (um) Brod zu kaufen.</i>
Has your brother a knife (in order) to cut his bread?	<i>Hat Ihr Bruder ein Messer, (um) sein Brod zu schneiden?</i>
He has one to cut it.	<i>Er hat eins, um es zu schneiden.</i>

<i>To sweep.</i>	<i>Auskehren (auszukehren).</i>
<i>To kill.</i>	<i>Töden</i>
<i>To slaughter.</i>	<i>Schlachten }*</i>
<i>To salt.</i>	<i>Salzen.</i>
<i>To be able.</i>	<i>Können*.</i>

I can (am able)—he can (is able).	<i>Ich kann — er kann.</i>
We can (are able)—they can (are able).	<i>Wir können — sie können.</i>
You can (are able).	<i>Ihr könnt (Sie können).</i>

Obs. B. The particle *zu* does not precede the infinitive added to the verb *können*, to be able. (See Lesson XL.) **Ex.**

Can you write a letter?	<i>Können Sie einen Brief schreiben?</i>
I can write one.	<i>Ich kann einen schreiben.</i>
He is able to work.	<i>Er kann arbeiten.</i>

		Singular.	
		DAT.	ACC.
<i>To me.</i>	<i>me.</i>	|	1st person. mir. mich.
<i>To him.</i>	<i>him.</i>		3d person. ihm. ihn.

* *Töden* means to deprive any one of life; *schlachten*, to slaughter, is used in speaking of animals, the flesh of which is eaten. **Ex.** *Seinen Feind tödten* to kill his enemy; *Ochsen und Schafe schlachten*, to slaughter oxen and sheep.

		Plural.	
		DAT.	Acc.
<i>To us.</i>	<i>us.</i>	1st person. uns.	uns.
<i>To you.</i>	<i>you.</i>	2d person. { Euch. Euch.	(Ihnen) (Sie ^b).
<i>To them.</i>	<i>them.</i>	3d person. ihnen.	sie.

To kill me.	Mich tödten.
To see me.	Mich sehen*.
To speak to me.	Mich (mit mir or zu mir) sprechen*.
To speak to him.	Ihn (mit ihm or zu ihm) sprechen*.
To send to him.	Ihm schicken.
To send to his house.	Zu ihm schicken.
To send him to me.	Ihn mir (zu mir) schicken.
To send him to me to-morrow.	Ihn mir morgen schicken (ihn morgen zu mir schicken).

¶ In German the dative precedes the accusative ; but when the accusative is a personal pronoun it precedes the dative.

	Singular.		Plural.	
	Masc.	Neut.		
It to me — them to me.	ihn.	es mir	—	sie mir.
It to him — them to him.	ihn.	es ihm	—	sie ihm.
It to us — them to us.	ihn.	es uns	—	sie uns.
It to you — them to you.	ihn.	{ es Euch	—	sie Euch.
It to them — them to them.	ihn.	{ es (Ihnen)	sie (Ihnen).	
		ihnen.	—	sie ihnen.

When will you send me the hat ? Wann wollen Sie mir den Hut schicken ?

I will send it to you to-morrow. Ich will ihn Ihnen morgen schicken.

		Masc.	Neut.	Plural.
Some to me.	† mir	welchen.	welches.	mir welche.
Some to him.	† ihm	welchen.	welches.	ihm welche.
Some to us.	† uns	welchen.	welches.	uns welche.
Some to you.	† { Euch } { Ihnen }	welchen.	welches.	{ Euch welche. Ihnen welche.
Some to them.	† ihnen	welchen.	welches.	ihnen welche.

^b See note ^a, Lesson XXXI.

To give.

Geben*.

To lend.

Leihen*.

To give me.

Mir geben*.

To lend me.

Mir leihen*.

Are you willing to lend me some money? Wollen Sie mir Geld leihen?

I am willing to lend you some. Ich will Ihnen welches leihen.

A TABLE

OF THE DECLENSION OF PERSONAL PRONOUNS.

FIRST PERSON.				SECOND PERSON.			
SINGULAR.	NOM.	ich,	I.	du,	thou.		
	GEN.	meiner (mein ^c),	of me.	deiner (dein),	of thee.		
	DAT.	mir,	to me.	dir,	to thee.		
	ACC.	mich,	me.	dich,	thee.		
PLURAL.	NOM.	wir,	we.	ihr,	you.		
	GEN.	unser,	of us.	euer,	of you.		
	DAT.	uns,	to us.	euch,	to you.		
	ACC.	uns,	us.	euch,	you.		

THIRD PERSON.

Masculine.				Feminine.				Neuter.			
SINGULAR.	NOM.	er,	he.	sie,	she.	es,		it.			
	GEN.	seiner (sein),	of him.	ihrer,	of her.	seiner (sein),	of it.				
	DAT.	ihm,	to him.	ihr,	to her.	ihm,	to it.				
	ACC.	ihn,	him.	sie,	her.	es,		it.			

For all genders.

PLURAL.	NOM.	sie,	they.
	GEN.	ihrer,	of them.
	DAT.	ihnen,	to them.
	ACC.	sie,	them.

^c Mein, dein, sein, as genitives singular, for meiner, deiner, seiner, are used only in familiar discourse and in poetry. Ex. Vergiß mein nicht, forget me not.

EXERCISES. 53.

Has the carpenter money to buy a hammer?—He has some to buy one.—Has the captain money to buy a ship?—He has some to buy one.—Has the peasant money to buy sheep (*das Schaf* adds *e* and is not softened in the plural)?—He has none to buy any.—Have you time to see my father?—I have no time to see him.—Does your father wish to see me?—He does not wish to see you.—Has the servant a broom to sweep the house?—He has one to sweep it.—Is he willing to sweep it?—He is willing to sweep it.—Have I salt enough to salt my meat?—You have not enough of it to salt it.—Will your friend come to my house in order to see me?—He will neither come to your house nor see you.—Has our neighbour a desire to kill his horse?—He has no desire to kill it.—Will you kill your friends?—I will kill only my enemies.

54.

Can you cut me some bread?—I can cut you some.—Have you a knife to cut me some?—I have one.—Can you wash your gloves?—I can wash them, but I have no wish to do it.—Can the tailor make me a coat?—He can make you one.—Will you speak to the physician?—I will speak to him.—Does your son wish to see me in order to speak to me?—He wishes to see you, in order to give you a crown.—Does he wish to kill me?—He does not wish to kill you; he only wishes to see you.—Does the son of our old friend wish to kill an ox?—He wishes to kill two.—How much money can you send me?—I can send you thirty crowns.—Will you send me my letter?—I will send it to you.—Will you send the shoemaker anything?—I will send him my boots?—Will you send him your coats?—No, I will send them to my tailor.—Can the tailor send me my coat?—He cannot send it you.—Are your children able to write letters?—They are able to write some.

55.

Have you a glass to drink your wine?—I have one, but I have no wine; I have only water.—Will you give me money to buy some?—I will give you some, but I have only a little.—Will you give me that which you have?—I will give it you.—Can you drink as much wine as water?—I can drink as much of the one as of the other.—Has our poor neighbour any wood to make a fire?—He has some to make one, but he has no money to buy bread and meat.—Are you willing to lend him some?—I am willing to lend him some.—Do you wish to speak to the German?—I wish to speak to him.—Where is he?—He is with the son of the captain.—Does the German wish to speak to me?—He wishes to speak to you.—Does he wish to speak to my brother or to yours?—He wishes to speak to both.—Can the children of our tailor work?—They can work, but they will not.

Do you wish to speak to the children of your shoemaker?—I wish to speak to them.—What will you give them?—I will give them great cakes.—Will you lend them anything?—I have nothing to lend them.—Has the cook some more salt to salt the meat?—He has a little more.—Has he some more rice?—He has a great deal more.—Will he give me some?—He will give you some.—Will he give some to my poor children?—He will give them some.—Will he kill this or that hen?—He will kill neither this nor that.—Which ram will he kill?—He will kill that of the good peasant.—Will he kill this or that ox?—He will kill both.—Who will send us biscuits?—The baker will send you some.—Have you anything good to give me?—I have nothing good to give you.

To whom?

Whom? (A question followed by the dative.)

Whom?

For persons: *Wen?* } (Questions
For things: *Was?* } followed by
the accus.).

What?

For things : Was? (the accus.).

NOM. Who? what?
GEN. whose?
DAT. to whom? to what?
ACC. whom? what?

Masc. and Fem. Neut.

N. mer ? was ?

G. messen ?

D. wem? } an was? woran?
 } worauf? wozu?

A. wen ? was ?

Wer, who, has no plural, and relates only to persons, without distinction of sex, as *who* in English. It may be used instead of *derjenige, welcher*, he who.

Was, which, has no plural, and always relates to a thing. It often stands for *dasjenige, welches* or *das, welches*, that which.

To answer,

Antworten:

To answer the man.

Dem Manne antworten.

* The verb antworten is inseparable, although the accent rests upon the particle ant; it governs the accusative with the preposition auf, to. Beant-
worten, to answer, governs the accusative without a preposition.

To answer the men.
To answer a letter.

Den Männern antworten.
Auf einen Brief antworten or einen
Brief beantworten.

To it.

Darauf.

To answer it.

Darauf antworten or ihn (es) beant-
worten.

Obs. A. The demonstrative local adverbs, *da*, there; *hier*, here; *wo*, where; are usually employed instead of demonstrative pronouns, and connected with the preposition which the verb requires. If the preposition begins with a vowel, the letter *r* is added to the words *da* and *wo* for the sake of euphony.

<i>In.</i>	<i>In</i> (governs the dat. and acc.).
<i>In the.</i>	<i>In</i> dem (im, rest ^b).
<i>Into the.</i>	<i>In</i> den (motion).
<i>In the.</i>	<i>In</i> den (rest).
<i>Into the.</i>	<i>In</i> die (motion).

To go into the garden.
To be in the garden.
To go into the gardens.
To be in the gardens.

In den Garten gehen*.
In dem (im) Garten sein*.
In die Gärten gehen*.
In den Gärten sein*.

Obs. B. The rapidity of pronunciation has led to a contraction of the last letter of the definite article with certain prepositions which precede it; thus *beim* is often said instead of *bei dem*, *im* instead of *in dem*, *ins* in the accusative neuter instead of *in das*.

According to this contraction we may say or write :

<i>Am</i> , near the,	<i>for</i> an dem.	<i>Fürs</i> , for the,	<i>for</i> für das.
<i>Ans</i> , to the, against		<i>Im</i> , in the,	— in dem.
the,	— an das.	<i>Ins</i> , into the,	— in das.
<i>Aufs</i> , upon the,	— auf das.	<i>Vom</i> , from the,	— von dem.
<i>Beim</i> , at the,	— bei dem.	<i>Zum</i> , to the,	— zu dem.
<i>Durchs</i> , through the,	— durch das.	<i>Zur</i> , to the,	— zu der.

The theatre,
the forest, the wood,
the warehouse,

das Theater;
der Wald (plur. die Wälder);
das Waarenlager (is not softened in
the plur.);

^b The preposition *in* is used when the place in which a person is, or towards which the motion is directed, is closed, or conceived to be so. It is followed by the dative to the question *wo*, and the accusative to the question *wo hin*.

the storehouse,	das Vorrathshaus; ^c
the magazine,	das Magazin (plur. e);
the provision, store,	der Vorrath;
the room, the chamber,	das Zimmer;
the butcher,	der Fleischer (der Metzger).

To go into. Hineingehen*.

To be in the. Darin sein*.

Do you wish to go to the theatre? Wollen Sie ins Theater gehen?

I wish to go thither. Ich will hinein gehen.

Is your brother in the theatre? Ist Ihr Bruder im Theater?

He is there. Er ist darin.

Obs. C. The above examples show how *d a r i n* expresses rest in, and *h i n e i n* motion towards, the interior of a closed place.

EXERCISES. 57.

Will you answer your friend?—I will answer him.—But whom will you answer?—I will answer my good father.—Will you not answer your good friends?—I will answer them.—Who will answer me?—The Russian wishes to answer you, but he cannot.—Will the Russian write me a letter?—He will write you one.—Can the Spaniards answer us?—They cannot answer us, but we can answer them.—What has the Englishman to do?—He has to answer a letter.—Which letter has he to answer?—He has to answer that of the good Frenchman?—Have I to answer a letter?—You have not to answer a letter, but a note.—Which note have I to answer?—You have to answer that of the great captain.

58.

Have we to answer the letters of the great merchants?—We have to answer them.—Will you answer the note of your tailor?—I will answer it.—Will any one answer my great letter?—No one will answer it.—Will your father answer this or that note?—He will answer neither this nor that.—Which notes will he answer?—He will answer only those of his good friends.—Will he answer me my letter?—He will answer it you.—Will your father go anywhere?—He will go nowhere.—Where is your brother?—He is in the garden of our friend.—Where is the Englishman?—He is in his little garden.—Where do we wish to go to?—We wish to go into the garden of the French.—Where is your son?—He is in his room.—Will he go to the magazine?—He will go thither.—Will you go to the great theatre?—I will not go thither, but my son has a mind to go thither.—Where is the Irishman?—He is in the theatre.—Is the American in the forest?—He is there.

^c In compound words the last only is softened. Ex. das Vorrathshaus, the storehouse; plur. die Vorrathshäuser.

Will you come to me in order to go to the forest?—I have no wish to go to the forest.—To which theatre do you wish to go?—I wish to go to the great theatre.—Will you go into my garden, or into that of the Dutchman?—I will go neither into yours nor into that of the Dutchman; I will go into the gardens of the French.—Will you go into those of the Germans?—I will not go thither (*hin-*cin).—Have the Americans great warehouses?—They have some.—Have the English great stores?—They have some.—Have the Germans as many warehouses as stores?—They have as many of the latter as of the former.—Will you see our great stores?—I will go into your warehouses in order to see them.—Have you much hay in your storehouses?—We have a great deal, but we have not enough corn.—Do you wish to buy some?—We wish to buy some.—Have we as much corn as wine in our storehouses?—We have as much of the one as of the other.—Have the English as much cloth as paper in their warehouses?—They have more of the one than of the other in them (*darin*).—Has your father time to write me a letter?—He wishes to write you one, but he has no time to-day.—When will he answer that of my brother?—He will answer it to-morrow.—Will you come to my house in order to see my great warehouses?—I cannot come to your house to-day; I have letters to write.

THIRTIETH LESSON.—Dreissigste Lektion.

<i>Upon.</i>	Auf (governs the dat. and acc.).
<i>Upon the.</i>	{ Auf dem (repose*).
	{ Auf den, da s (action).
The market,	der Markt;
the ball,	der Ball;
the country,	das Land;
the place (the square),	der Platz;
the field,	das Feld.
To be at the market.	Auf dem Markte ^b sein*.
To go to the market.	Auf den Markt gehen*.
To be at the ball.	Auf dem Balle sein*.
To go to the ball.	Auf den Ball gehen*.
To be in the country.	Auf dem Lande sein*.
To go into the country.	Auf das Land gehen*.

* The preposition *auf*, upon, is used when the place is not closed, but open.

^b The genitive singular of masculine and neuter nouns sometimes terminates in *s*, and sometimes in *es* (except those in *el*, *en*, *er*, *den* and *lein* which always take *s*). These forms are equally good; but the former is more frequently used in conversation, and the latter in composition. The same distinction ought to be observed with regard to the dative singular of masculine and neuter nouns, which takes *t* when the genitive takes *es*.

To be at the place (in the square).	Auf dem Platze sein*.
To go to the place.	Auf den Platz gehen*.
To be in the field.	Auf dem Felde sein*.
To go into the field.	Auf das Feld gehen*.
<i>At.</i>	An (dat. and acc.).
<i>At the.</i>	An dem (repose*).
<i>To the.</i>	An den, das (action).
The window,	das Fenster.
To go to the window.	An das Fenster gehen*.
To stand,	Stehen*.
To stand at the window.	An dem Fenster stehen*.
To write to somebody.	{ An jemanden schreiben*.
	{ Jemandem schreiben*.
Are you willing to write to me?	{ Wollen Sie an mich schreiben?
	{ Wollen Sie mir schreiben?
I am willing to write to you.	{ Ich will an Sie schreiben.
	{ Ich will Ihnen schreiben.
I wish to write to the man.	Ich will an den Mann schreiben.
<i>To whom?</i>	An wen?
To whom do you wish to write?	An wen wollen Sie schreiben?
<i>To me, to him.</i>	An mich, an ihn.
To the man.	An den Mann.
I will write to him.	Ich will ihm schreiben.
<i>To whom?</i>	Wem?
<i>To me, to him.</i>	Mir, ihm.
To whom do you wish to write?	Wem wollen Sie schreiben?
To the man.	Dem Manne.
The nobleman,	der Edelmann ; ^d
the boatman,	der Schiffmann ;
the bailiff,	der Amtmann ;
people,	Leute (plur.).

EXERCISES. 60.

Whither do you wish to go?—I wish to go to the market.—Where is your cook?—He is at the market.—Where is my brother.—He is at the ball.—Will you come to me in order to go to the ball?—I will come to you in order to go thither.—Is your father in the country?—He is there.—Do you wish to go to the country?—I do not wish to go there.—Whither does your son wish to go?—He wishes to go to the great place.—Is your friend at the great place?—He is there.—Does the Englishman wish to go into the country in order to see the fields?—He does not wish to go into

* An, at, by, near, points out proximity to a person or a place.

^d For substantives terminating in mann, see Lesson XVII.

the country in order to see the fields, but to see the forests, the birds, the water, and to drink tea.—Where is the son of the peasant?—He is in the field to cut some corn (cutting corn).—Does the son of the nobleman wish to go anywhither?—He does not wish to go anywhither; he is tired.—Whither does the son of the bailiff wish to carry corn?—He wishes to carry some to the storehouse of your brother.—Does he wish to carry thither the wine and the meat?—He wishes to carry both thither.

61.

Is the friend of the Spaniard able to carry provisions?—He is able to carry some.—Whither does he wish to carry provisions?—He wishes to carry some to our storehouses.—Do you wish to buy provisions in order to carry them to our storehouses?—I wish to buy some in order to take them into the country.—Do you wish to go to the window in order to see the youth?—I have no time to go to the window.—Have you anything to do?—I have a letter to write.—To whom have you a letter to write?—I have to write one to my friend.—Do you wish to write to the bailiff?—I wish to write to him.—What do you wish to write to him?—I wish to answer him his letter.—Are you able to write as many letters as I?—I am able to write more of them than you.—Can you write to the (an die) noblemen?—I can write to them.—Have you paper to write?—I have some.—Is the bailiff able to write to anybody?—He is not able to write to anybody.

62.

Have you time to stand at the window?—I have no time to stand at the window.—Is your brother at home?—He is not at home.—Where is he?—He is in the country.—Has he anything to do in the country?—He has nothing to do there.—Whither do you wish to go?—I wish to go to the theatre.—Is the Turk in the theatre?—He is there.—Who is in the garden?—The children of the English and those of the Germans are there.—Where does your father wish to speak to me?—He wishes to speak to you in his room.—To whom does your brother wish to speak?—He wishes to speak to the Irishman.—Does he not wish to speak to the Scotchman?—He wishes to speak to him.—Where will he speak to him?—He will speak to him at (in) the theatre.—Does the Italian wish to speak to anybody?—He wishes to speak to the physician.—Where will he speak to him?—He will speak to him at the ball.

63.

Can you send me some money?—I can send you some.—How much money can you send me?—I can send you thirty-two crowns.—When will you send me that money?—I will send it to you to-day.—Will you send it to me into the country?—I will send it to you thither.—Will you send your servant to the market?—I will send him thither.—Have you anything to buy at the market?—I have to buy good cloth, good boots, and good shoes.—What does

the butcher wish to do in the country?—He wishes to buy there oxen and rams in order to kill them.—Do you wish to buy a chicken in order to kill it?—I wish to buy one; but I have not the courage to kill it.—Does the boatman wish to kill any one?—He does not wish to kill any one.—Have you a desire to burn my letters?—I have not the courage to do it.—Will the servant seek my knife or my paper?—He will seek both.—Which knife do you wish (to have)?—I wish (to have) my large knife.—What oxen does the butcher wish to kill?—He wishes to kill large oxen.—What provisions does the merchant wish to buy?—He wishes to buy good provisions.—Where does he wish to buy them?—He wishes to buy them at the market.—To whom does he wish to send them?—He wishes to send them to our enemies.—Will you send me one more book?—I will send you several more.—Are you able to drink as much as your neighbour?—I am able to drink as much as he; but our friend, the Russian, is able to drink more than both of us (*wir beide*).—Is the Russian able to drink as much of this wine as of that?—He is able to drink as much of the one as of the other.—Have you anything good to drink?—I have nothing to drink.

THIRTY-FIRST LESSON.—*Ein und dreissigste Lektion.*

The corner,
the fountain (well),
the hole,

To leave, to let.
To go for, to fetch.
To send for.

I leave —he leaves.
We leave—they leave.
You leave.

der Winkel;
der Brunnen (is not softened in
the plur.);
das Loch.

lassen*.
holen.
holen lassen*.

Ich lasse — er läßt.
Wir lassen — sie lassen.
Ihr laßt (Sie lassen).

Obs. A. The particle *u*, does not precede the infinitive joined to the verb *lassen*. See Lesson XL. Ex.

We send for bread.
We wish to send for wine.
To go for it, to fetch it.
To go for some, to fetch some.

Wir lassen Brod holen.
Wir wollen Wein holen lassen.
Ihn or es holen.
Welchen, welches holen.

Thou.

Du.*

* In addressing one another, the Germans use the second person singular and third person plural. The second person singular *Du*, thou, is used: 1. in addressing the Supreme Being; 2. in sublime or serious style and in poetry;

Thou hast—thou art.	Du hast — Du bist.
Art thou fatigued ?	Bist Du müde ?
I am not fatigued.	Ich bin nicht müde.
Thou wilt (wishest),—thou art able (canst).	Du willst — Du kannst.
Art thou willing to make my fire ?	Willst Du mein Feuer anmachen ?
I am willing to make it, but I cannot.	Ich will es anmachen, aber ich kann nicht.
Thou leavest.	Du lässest.
<i>Thy.</i>	Sing. Dein. Plur. Deine.
<i>To be obliged (must).</i>	Müssen*.
I must —he must.	Ich muß — er muß.
We must —they must.	Wir müssen — sie müssen.
Thou must—you must.	Du mußt — Ihr müßet or müßt (Sie müssen).

Obs. B. The infinitive joined to the verb müssen is not preceded by the particle zu. (See Lesson XL.)
Ex.

We must work.	Wir müssen arbeiten.
Must you write a letter to your brother ?	Müssen Sie Ihrem Bruder einen Brief schreiben ?
Is he obliged to go to the market ?	Muß er auf den Markt gehen ?
He is obliged to go thither.	Er muß dahin gehen.
What hast thou to do ?	Was hast Du zu thun ?
I have nothing to do.	Ich habe nichts zu thun.
What hast thou to drink ?	Was hast Du zu trinken ?
I have nothing to drink.	Ich habe nichts zu trinken.
What has the man to do ?	Was hat der Mann zu thun ?
He is obliged to go into the wood.	Er muß in den Wald gehen.

This evening (to-night).	{ Diesen Abend (accusative).
	{ † Heute Abend.
In the evening.	{ † Des Abends (genitive).
	{ † Am Abend.
This morning.	{ Diesen Morgen (accusative).
	{ † Heute Morgen.
In the morning.	{ † Des Morgens (genitive).
	{ † Am Morgen.

3. it is a mark of intimacy among friends, and is employed by parents and children, brothers and sisters, husbands and wives, towards one another : in general it implies familiarity founded on affection and fondness. In polite conversation, persons always address each other in the third person plural. The third person singular and second person plural also, especially the former, are frequently used towards inferiors, as servants, &c. In writing, the pronouns of address : Du, Sie and Ihr, have a capital initial letter.

* Dein and Deine, thy, are declined exactly as mein and meine, my.

EXERCISES. 64.

Will you go for some sugar?—I will go for some.—Son (Mein Sohn), wilt thou go for some water?—Yes, father (mein Vater), I will go for some.—Whither wilt thou go?—I will go to the well in order to fetch some water.—Where is thy brother?—He is at the well.—Will you send for my son?—I will send for him.—Will the captain send for my child?—He will send for him (es).—Where is he?—He is in a corner of the ship.—Can you make a hole in the (with accusative) table?—I can make one.—Art thou able to write a letter to me?—I am able to write one to you.—Must I go anywhither?—Thou must go into the garden.—Must I send for anything?—Thou must send for good wine, good cheese, and good bread.—What must I do?—You must write a long letter.—To whom must I write a long letter?—You must write one to your friend.

65.

What must we do?—You must go into the forest in order to cut some wood.—What has the Englishman to do?—He has nothing to do.—Has the Spaniard anything to do?—He has to work.—Where can he work?—He can work in his room and in mine.—When will you give me some money?—I will give you some this evening.—Must I come to your house?—You must come to my house.—When must I come to your house?—This morning.—Must I come to your house in the morning or in the evening?—You must come in the morning and in the evening.—Whither must I go?—You must go to the great square in order to speak to the merchants.—Where must the peasant go to?—He must go into the field in order to cut some hay.—Must I keep anything (for) you (Zñnen)?—You must keep (for) me (mir) my good gold and my good works.—Must the children of our friends do anything?—They must work in the morning and in the evening.—What must the tailor mend (for) you?—He must mend my old coat (for) me.—Which chicken must the cook kill?—He must kill this and that.—Must I send you these or those books?—You must send me (both) these and those.

THIRTY-FOURTH LESSON.—*Dier und dreissigste Lektion.*

<i>As far as.</i>	<i>Bis</i> (an adverb of place).
How far?	<i>Bis wohin?</i> (See Lesson XXVII, Rule 2.)
As far as the corner.	<i>Bis in den Winkel.</i>
As far as the end of the road.	<i>Bis an das Ende des Weges.</i>

The end, the end (the extremity), the road, the way,	das Ende (has no plural) ; das Ende (plur. die Enden) ; der Weg.
To the bottom of the cask.	Bis auf den Boden des Fasses.
To the bottom of the well.	Bis auf den Grund des Brunnens.
To the bottom of the wells.	Bis auf den Grund der Brunnen.
The bottom,	der Boden ;
the garret,	der Boden ;
the ground,	der Grund ;
the cask,	das Faß ;
the purse,	der Beutel.

I go, am going—he goes, is going. Ich gehe — er geht or geht.

We go, are going—they go, are going. Wir gehen — sie gehen.

Thou goest, art going—you go, are going. Du gehst or gehst — Ihr geht or geht (Sie gehen).

All, every.

Alle.

Alle, is declined like the definite article. It is never preceded or followed by an article, but may be so by a pronoun.

Every day.
Every morning.
Every evening.

† Alle Tage.
† Alle Morgen.
† Alle Abend.

At.

Um.

At what o'clock ?
At what time ?
At one o'clock.

Um wieviel Uhr ?
Um welche Zeit ?
Um eins or um ein Uhr.*

Half.

Halb.

At half past three.
At a quarter past one.
At a quarter past eleven.
At a quarter to one.
At twelve o'clock.
At twelve o'clock at night (midnight).

† Um halb vier.
† Um ein Viertel auf zwei.
† Um ein Viertel auf zwölf.
† Um drei Viertel auf eins.
Um zwölf or um zwölf Uhr.
Um Mitternacht.

The quarter,

das Viertel.

At present, now.

Jetzt.

To go out.

Ausgehen* (auszugehen).

To remain, to stay.

bleiben*.

* Uhr signifies clock, watch, and not hour, which is translated by Stunde. When we say: Wieviel Uhr ist es? it means: Wieviel ist es auf der Uhr? How much is it upon the clock? For this reason we may leave out the word Uhr, when we say: um eins, um zwölf, as above.

When do you wish to go out ? Wann wollen Sie ausgehen ?
 I wish to go out now. Ich will jetzt ausgehen.
 To remain (to stay) at home. Zu Hause bleiben*.

Here. *Hier.*
 To remain here. hier bleiben*.

There. *Da.*
 To remain there. Da bleiben*.

Are you going to your brother ? Gehen Sie zu Ihrem Bruder ?
 I am going to him. Ich gehe zu ihm.
 We are—they are. Wir sind — sie sind.
 You are. Ihr seid (Sie sind).
 We have—they have. Wir haben — sie haben.
 You have. Ihr habet or habt (Sie haben).

Are your brothers at home ? Sind Ihre Brüder zu Hause ?
 They are at home. Sie sind zu Hause.
 They are not at home. Sie sind nicht zu Hause.
 Are the men thirsty ? Sind die Männer durstig ?

Have your friends my books ? Haben Ihre Freunde meine Bücher ?
 They have them not. Sie haben sie nicht.
 Have they time to write ? Haben sie Zeit zu schreiben ?

To thee. *Dir (dative).*
Thee. *Dich (accusative).*

Obs. *Do* and *am*, when used as auxiliaries, are never expressed in German. **Ex.**

Do you wish to take me to my father ? Wollen Sie mich zu meinem Vater führen ?
 I wish to take thee to him. Ich will Dich zu ihm führen.
 Are you willing to give me a knife ? Wollen Sie mir ein Messer geben ?
 I am willing to give thee one. Ich will Dir eins geben.
 Am I going to him ? Gehe ich zu ihm ?
 Thou art not going to him, but to me. Du gehst nicht zu ihm, sondern zu mir.

EXERCISES. 66.

How far do you wish to go ?—I wish to go as far as the end of the forest.—How far does your brother wish to go ?—He wishes to go as far as the end of that road.—How far does the wine go ?—It goes to the bottom of the cask.—How far does the water go ?—It goes to the bottom of the well.—Whither art thou going ?—I am going to the market.—Whither are we going ?—We are going into the country.—Are you going as far as the square ?—I am

going as far as the fountain.—When does your cook go to the market?—He goes there every morning.—Can you speak to the nobleman?—I can speak to him every day.—Can I see your father?—You can see him every evening.—At what o'clock can I see him?—You can see him every evening at eight o'clock.—Will you come to me to-day?—I cannot come to you to-day, but to-morrow.—At what o'clock will you come to-morrow?—I will come at half past eight.—Can you not come at a quarter past eight?—I cannot.—At what o'clock does your son go to the captain?—He goes to him at a quarter before one.—At what o'clock is your friend at home?—At midnight.

67.

Have you a mind to go out?—I have no mind to go out.—When will you go out?—I will go out at half past three.—Does your father wish to go out?—He does not wish to go out; he wishes to remain at home.—Are you willing to remain here, my dear (lieb) friend?—I cannot remain here, I must go to the warehouse.—Must you go to your brother?—I must go to him.—At what o'clock must you write your letters?—I must write them at midnight.—Do you go to your neighbour in the evening or in the morning?—I go to him (both) in the evening and in the morning.—Where are you going to now?—I am going to the play.—Where are you going to to-night?—I am going nowhither; I must remain at home in order to write letters.—Are your brothers at home?—They are not there.—Where are they?—They are in the country.—Where are your friends going to?—They are going home.—Has your tailor as many children as your shoemaker?—He has quite as many of them (ihrrt).—Have the sons of your shoemaker as many boots as their father?—They have (betrn) more than he.—Have the children of our hatter as much bread as wine?—They have more of the one than of the other.—Has our carpenter one more son?—He has several more.—Are the Italians thirsty?—They are thirsty and hungry.—Have they anything to do?—They have nothing to do.—Are the children of the Irish hungry or thirsty?—They are neither hungry nor thirsty, but fatigued.

68.

Have you time to go out?—I have no time to go out.—What have you to do at home?—I must write letters to my friends.—Must you sweep your room?—I must sweep it.—Are you obliged to lend your brothers money?—I am obliged to lend them some.—Must you go into the garden?—I must go thither.—At what o'clock must you go thither?—I must go thither at a quarter past twelve.—Are you obliged to go to my father at eleven o'clock at night (Abends)?—I am obliged to go to him at midnight.—Where are the brothers of our bailiff?—They are in the great forest in order to cut great trees.—Have they money to buy bread and wine?—They have some.—Are our children wrong in going (zu gchen) to

the English?—They are not wrong in going (zu gehen) to them.—Must the children of the French go to the children of the English?—They must go to them.—Is the Russian right in remaining (zu bleiben) with the Turk?—He is not wrong in remaining with him.—Will you send for some wine and glasses?—I will neither send for wine nor for glasses; I am not thirsty.—Is thy father thirsty?—He is not thirsty.—Are you willing to give me some money in order to go for some bread?—I am willing to give you some in order to go for some bread and beer.

THIRTY-THIRD LESSON.—Drei und dreissigste Lektion.

<i>To sell.</i>	Verkaufen.
<i>To tell, to say.</i>	Sagen.
To tell a man.	Einem Manne sagen.
The word,	das Wort;
the favour,	der Gefallen;
the pleasure,	das Vergnügen.
To give pleasure.	Vergnügen machen.
To do a favour.	Einen Gefallen thun*.

Will you tell the servant to make the fire?	Wollen Sie dem Bedienten sagen, das Feuer anzumachen?
I will tell him to make it.	Ich will ihm sagen, es anzumachen.
Will you tell the servant to buy a broom?	Wollen Sie dem Bedienten sagen, einen Besen zu kaufen?
I will tell him to buy one.	Ich will ihm sagen, einen zu kaufen.

<i>It is.</i>	Es ist.
<i>Late.</i>	Spät.

What o'clock is it?	{ † Wie spät ist es?
It is three o'clock.	{ † Wieviel Uhr ist es?
It is twelve o'clock.	Es ist drei Uhr.
It is a quarter past twelve.	Es ist zwölf (zwölf Uhr).
It wants a quarter to six.	† Es ist ein Viertel auf eins.
It is half past one.	† Es ist drei Viertel auf sechs.
	† Es ist halb zwei.

<i>To be acquainted with (to know).</i>	<i>Rennen</i> (governs the accus.).
To be acquainted with (to know) a man.	Einen Menschen kennen*.
Do you know (are you acquainted with) this man?	Rennen Sie diesen Mann?
I know him (am acquainted with him).	Ich kenne ihn.

To want.

To be in want of.

I want it.

I am in want of it.

Do you want this hat?

Are you in want of this hat?

I want it.

I am in want of it.

Do you want this money?

Are you in want of this money?

I want it.

I am in want of it.

I do not want it.

I am not in want of it.

I do not want anything.

I am not in want of anything.

Do you want money?

Are you in want of money?

I want some.

I am in want of some.

I do not want any.

I am not in want of any.

{ *Nöthig haben** (governs the accusative).

{ *Benöthigt sein** (governs the genitive).

Ich habe es nöthig.

Ich bin dessen benöthigt. (See Lesson XVI.)

Haben Sie diesen Hut nöthig?

Sind Sie dieses Hutes benöthigt?

Ich habe ihn nöthig.

Ich bin dessen benöthigt.

Haben Sie dieses Geld nöthig?

Sind Sie dieses Geldes benöthigt?

Ich habe es nöthig.

Ich bin dessen benöthigt.

Ich habe es nicht nöthig.

Ich bin dessen nicht benöthigt.

{ *Ich habe nichts nöthig.*

{ *Haben Sie Geld nöthig?*

{ *Ich habe welches nöthig.*

{ *Ich habe keins nöthig.*

*Obs. A. Benöthigt sein**, must never be used when the noun is not preceded by a determinative word like the definite article, or a possessive or demonstrative pronoun.

What?

Was?

What do you want?

What are you in want of?

{ *Was haben Sie nöthig?*

Obs. B. All the cases of the personal pronouns have been more or less employed thus far, except the genitive, which is as follows:

Of me—of thee—of him.

Of us—of you—of them.

Meiner — Deiner — seiner.

Unser — Euer (Ihrer) — ihrer (for all genders).

Is he in want of me?

He is in want of you.

Ist er meiner benöthigt?

Er ist Ihrer benöthigt. (See Lesson XVI.)

Are you in want of these books?

I am in want of them.

Is he in want of my brothers?

He is in want of them.

Sind Sie dieser Bücher benöthigt?

Ich bin derselben benöthigt.

Ist er meiner Brüder benöthigt?

Er ist ihrer benöthigt. (See Lesson XVI.)

EXERCISES. 69.

Will you do me a favour?—Yes, Sir, what one (*was für einen*)?—Will you tell your brother to sell me his horse?—I will tell him to sell it you.—Will you tell my servants to sweep my large rooms?—I will tell them to sweep them.—Will you tell your son to come to my father?—I will tell him to come to him.—Have you anything to tell me?—I have nothing to tell you (put the dative before the accus.).—Have you anything to say to my father?—I have a word to say to him.—Do your brothers wish to sell their carriage?—They do not wish to sell it.—John (*Johann*)! art thou there (*da*)?—Yes, Sir, I am here (*da*).—Wilt thou go to my hatter to tell him to mend my hat?—I will go to him.—Wilt thou go to the tailor to tell him to mend my coats?—I will go to him.—Art thou willing to go to the market?—I am willing to go thither.—What has the merchant to sell?—He has beautiful leather gloves, combs, and good cloth to sell.—Has he any shirts to sell?—He has some to sell.—Does he wish to sell me his horses?—He wishes to sell them to you.

70.

Is it late?—It is not late.—What o'clock is it?—It is a quarter past twelve.—At what o'clock does your father wish to go out?—He wishes to go out at a quarter to nine.—Will he sell this or that horse?—He will sell neither this nor that.—Does he wish to buy this or that coat?—He wishes to buy both.—Has he one horse more to sell?—He has one more, but he does not wish to sell it.—Has he one carriage more to sell?—He has not one more carriage to sell; but he has a few more oxen to sell.—When will he sell them?—He will sell them to-day.—Will he sell them in the morning or in the evening?—He will sell them this evening.—At what o'clock?—At half past five.—Can you go to the baker?—I cannot go to him; it is late.—How late is it?—It is midnight.—Do you wish to see that man?—I wish to see him, in order to know him.—Does your father wish to see my brothers?—He wishes to see them, in order to know them.—Does he wish to see my horse?—He wishes to see it.—At what o'clock does he wish to see it?—He wishes to see it at six o'clock.—Where does he wish to see it?—He wishes to see it in (*auf*) the great square.—Has the German much corn to sell?—He has but little to sell.—What knives has the merchant to sell?—He has good knives to sell.—How many more knives has he?—He has six more.—Has the Irishman much more wine?—He has not much more.—Hast thou wine enough to drink?—I have not much, but enough.—Art thou able to drink much wine?—I am able to drink much.—Canst thou drink some every day?—I can drink some every morning and every evening.—Can thy brother drink as much as thou?—He can drink more than I.

What are you in want of?—I am in want of a good hat.—Are you in want of this knife?—I am in want of it.—Do you want money?—I want some.—Does your brother want pepper?—He does not want any.—Does he want some boots?—He does not want any.—What does my brother want?—He wants nothing.—Who wants some sugar?—Nobody wants any.—Does anybody want money?—Nobody wants any.—Does your father want anything?—He wants nothing.—What do I want?—You want nothing.—Art thou in want of my book?—I am in want of it.—Is thy father in want of it?—He is not in want of it.—Does your friend want this stick?—He wants it.—Does he want these or those corks?—He wants neither these nor those.—Are you in want of me?—I am in want of thee.—When do you want me?—At present.—What have you to say to me?—I have a word to say to thee.—Is your son in want of us?—He is in want of you and your brothers.—Are you in want of my servants?—I am in want of them.—Does any one want my brother?—No one wants him.

THIRTY-FOURTH LESSON.—*Vier und dreissigste* *Section.*

THE PRESENT.

There is no distinction in German between: I love, do love and am loving. All these present tenses are expressed by: *ich liebe*, I love.

In the regular verbs the third person singular and second person plural of the present tense indicative mode are alike, and terminate (even in most of the irregular verbs) in *et* or *t*. The first and third persons plural in all German verbs are like the infinitive.

<i>To love.</i>		<i>Lieben.</i>	
I	{ love, do love, he am loving.	{ loves, does love, is loving.	{ <i>Ich liebe, er liebet or liebt.</i>
Thou	{ lovest, dost love, you art loving.	{ love, do love, are loving.	
We	{ love, do love, they are loving.	{ love, do love, are loving.	{ <i>Du liebst or liebst, Ihr liebet or liebt (Sie lieben).</i>
			{ <i>Wir lieben, sie lieben.</i>

Obs. A. The letter *e* is often rejected in the second and third persons singular and in the second person plural of the present tense; but never in verbs the root of which ends in *b*, *t*, *th*, *st*, or in two or more consonants, after which *t* or *st* could not be distinctly pronounced, as in: *senden**, to send; *du sendest*, *er sendet*, *Ihr sendet*; *ordnen*, to set in order; *du ordnest*, *er ordnet*, *Ihr ordnet*, &c. On the other hand this contraction always takes place in verbs that end in *eln* or *ern*, as: *schmeicheln*, to flatter; *du schmeichelst*, *er schmeichelt*, *Ihr schmeichelt*; *ändern*, to alter; *du änderst*, *er ändert*, *Ihr ändert*. (See Lesson XXIV. the Infinitive.)

To want.

Brauchen (governs the accusative).

Do you want your money?
I want it.

Brauchen Sie Ihr Geld?
Ich brauche es.

To set in order.

Ordnen.

To open.

Öffnen (aufmachen, aufzumachen).

Do you open the window?
I open it.

Machen Sie das Fenster auf?
Ich mache es auf.

Obs. B. German verbs are generally not irregular in the present tense, but rather in the imperfect and past participle. Some, however, are irregular in the second and third persons singular; and as pupils should be acquainted with all the irregularities, we shall always mark these two persons whenever they present any. Of those which we have seen already, the following are irregular in the second and third persons singular.

To give:
thou givest —he gives.

*Geben**:
Du gibst — er gibt.

To see:
thou seest —he sees.

*Sehen**:
Du siehst — er sieht.

To speak:
thou speakest—he speaks.

*Sprechen**:
Du sprichst — er spricht.

To take, to carry:
thou carriest —he carries.

*Tragen**:
Du trägst — er trägt.

To wash:
thou wasthest—he washes.

*Waschen**:
Du wäschst — er wäscht.

To break:
thou breakest—he breaks.

*Zerbrechen**:
Du zerbrichst— er zerbricht.

 Personal pronouns not standing in the nominative, take their place after the verb.

Do you love *him* ?

Lieben Sie *i h n* ?

I do love *him*.

Ich liebe *i h n*.

I do not love *him*.

Ich liebe *i h n* nicht.

Does the servant sweep the room ?

Reht der Bediente das Zimmer aus ?

Obs. C. In simple tenses, as the present or imperfect, the separable particle is always placed at the end of the sentence; unless this begins with a conjunction, a relative pronoun, or a relative adverb, in which case the particle is not separated from the verb, which then takes its place at the end.

He sweeps it.

Er kehrt es aus.

Does your father go out to-day ?

Geht Ihr Vater heute aus ?

He does not go out to-day.

Er geht heute nicht aus.

EXERCISES. 72.

Do you love your brother ?—I love him.—Does your father love him ?—He does not love him.—Dost thou love me, my good child ?—I love thee.—Dost thou love this ugly man ?—I do not love him.—Does your father want his servant ?—He does want him.—Dost thou want anything ?—I want nothing.—Does the servant open the window ?—He does open it.—Dost thou open it ?—I do not open it.—Dost thou set my books in order ?—I do set them in order.—Does the servant set our boots or our shoes in order ?—He sets (both) the one and the other in order.—Do our children love us ?—They do love us.—Do we love our enemies ?—We do not love them.—Do you want your money ?—I do want it.—Do we want our carriage ?—We do want it.—Are our friends in want of their clothes (Kleider) ?—They are in want of them.—What do you give me ?—I do not give thee anything.—Do you give my brother the book ?—I do give it him.—Do you give him a hat ?—I do give him one.

73.

Dost thou see anything ?—I see nothing.—Do you see my large garden ?—I do see it.—Does your father see our ship ?—He does not see it, but we see it.—How many ships do you see ?—We see a good many; we see more than thirty of them.—Do you give me books ?—I do give thee some.—Does our father give you money ?—He does not give us any.—Does he give you hats ?—He does not give us any.—Do you see many sailors ?—We see more soldiers (der Soldat, plur. en) than sailors.—Do the soldiers see many storehouses ?—They see more gardens than storehouses.—

Do the English give you good cakes?—They do give us some.—Do you give me as much wine as beer?—I give thee as much of the one as of the other.—Can you give me some more cakes?—I can give thee no more; I have not many more.—Do you give me the horse which you have?—I do not give you that which I have.—Which horse do you give me?—I give you that of my brother.

74.

Do you speak to the neighbour?—I do speak to him.—Does he speak to you?—He does not speak to me.—Do your brothers speak to you?—They do speak to us.—When dost thou speak to thy father?—I speak to him every morning and every evening.—What dost thou carry?—I carry a book.—Where dost thou carry it to?—I carry it home.—Do you wash your stockings?—I do not wash them.—Does your brother wash as many shirts as stockings?—He washes more of the one than of the other.—Hast thou many more stockings to wash?—I have not many more to wash.—How many more shirts have your friends to wash?—They have two more to wash.—What does your servant carry?—He carries a great table.—What do these men carry?—They carry our wooden chairs.—Where do they carry them to?—They carry them into the large room of our brothers.—Do your brothers wash their stockings or ours?—They neither wash yours nor theirs; they wash those of their children.

75.

Dost thou not break my glass?—No, Sir, I do not break it.—Do the sons of our neighbours break our glasses?—They do break them.—Who tears your books?—The young man tears them.—Do you not tear them?—I do not tear them.—Do the soldiers cut trees?—They do cut some.—Do you buy as many hats as gloves?—I buy more of the one than of the other.—Does your brother buy any bread?—He is obliged to buy some; he is hungry.—Do our brothers buy any wine?—They are obliged to buy some; they are thirsty.—Do you break anything?—We do not break anything.—Who breaks our chairs?—Nobody breaks them.—Dost thou buy anything?—I do not buy anything.—Who keeps (takes care of) our money?—My father keeps it.—Do your brothers take care of my books?—They do take care of them.—Dost thou take care of anything?—I do not take care of anything.

76.

Does the tailor mend our coats?—He does mend them.—What dost thou write?—I write a letter.—To whom dost thou write a letter?—To my father.—When does thy brother write his letters?—He writes them in the morning and in the evening.—What dost thou now?—I do nothing.—At what o'clock do you go to the theatre?—At a quarter past seven.—What o'clock is it now?—It

wants a quarter to six.—At what o'clock does your cook go to the market?—He goes there at five o'clock (put *dahin* to the end).—Does he go thither in the evening?—No, he goes thither in the morning.—Do you go anywhither?—I go no whither; but my brothers go into the garden.—Dost thou drink anything?—I drink nothing; but the Italian drinks good wine and good beer.—Do you send me one more book?—I do not send you one more.—Are you answering his letter?—I am answering it.—Does he answer thine?—He does answer it.—What do you say?—I say nothing.—Must I give him money to remain here?—You must give him some to go out.—Is this man selling anything?—He is selling good cakes.—What do you sell?—I sell nothing; but my friends sell nails, knives, and horse-shoes.—What does the man say?—He says nothing.—What art thou looking for?—I am not looking for anything.

* * We should fill volumes, were we to give all the exercises that are applicable to our lessons, and which the pupils may very easily compose by themselves. We shall therefore merely repeat what we have already mentioned at the commencement: pupils who wish to improve rapidly ought to compose a great many sentences in addition to those given; but they must pronounce them aloud. This is the only way by which they will acquire the habit of speaking fluently.

THIRTY-FIFTH LESSON. — *Fünf und dreissigste Lektion.*

The pain,
the tooth,
the ear,

the neck,
the ache,
the evil,

der Schmerz;
der Zahn;
das Ohr (is not softened and
takes *en* in the plur.);
der Hals;
das Weh (plur. *en* *);
das Uebel.

Sore (ill, wicked).
Bad.
Evil, ill.

Böse.
Schlimm.
Uebel.

Have you a sore finger?
I have a sore finger.
Has your brother a sore foot?
He has a sore eye.
We have sore eyes.

Haben Sie einen bösen Finger?
Ich habe einen bösen Finger.
Hat Ihr Bruder einen bösen Fuß?
Er hat ein böses Auge.
Wir haben böse Augen.

* Das Weh, the ache, is employed in the plural only to denote the pangs of childbirth.

The head-ache,	das Kopfw ^h ;
the tooth-ache,	das Zahnweh ;
the ear-ache,	das Ohrenweh ;
a sore throat,	Halssweh ;
a pain in one's back,	Rückenschmerz.
He has the head-ache.	Er hat Kopfschmerzen. ^c
I have the tooth-ache.	Ich habe Zahnschmerzen.
The elbow,	der Ellenbogen ;
the back,	der Rücken ;
the knee,	das Knie. ^d
To bring.	Bringen*.
To find.	Finden*.
That which (what).	Was (dasjenige welches, das welches).

Obs. A. Was is often used instead of dasjenige, welches or das, welches, that which. (See Lesson XXIX.)

Do you find what you are looking for? Finden Sie, was Sie suchen?

I find what I am looking for. Ich finde, was ich suche.

He does not find what he is looking for. Er findet nicht, was er sucht.

We find what we are looking for. Wir finden, was wir suchen.

I have what I want. Ich habe, was ich brauche.

I mend what you mend. Ich bessere aus, was Sie ausbessern.

Obs. B. As the second member of this phrase begins with a relative pronoun, the particle *aus* is not separated from its verb which is removed to the end. (See **Obs. C.** Lesson XXXIV. and rule of Syntax, Lesson XLVII.)

To read (thou readest, he reads). Lesen* (du liest, er liest or liest).

To study. Studiren.

To learn. Lernen.

Obs. C. The particle *zu* does not precede the infinitive joined to the verb *lernen*, to learn. (See Lesson XL. Ex.

^b Compound words are of the gender of the last component which expresses the fundamental or general idea.

^c Schmerz, pain, is here in the plural. In compound words, Weh is employed in the singular, and Schmerz in the plural, thus: Ich habe Kopfw^h, and: Ich habe Kopfschmerzen, I have the head-ache.

^d Das Knie, the knee, does not take an additional e in the plural and is nevertheless pronounced as if it did.

I learn to read.
He learns to write.

French,
English,
German,

Do you learn German ?
I do learn it.
I do not learn it.

† Ich lerne lesen.
† Er lernt schreiben.

französisch (an adjective *) ;
englisch ;
deutsch.

Lernen Sie deutsch ?
Ich lerne es.
Ich lerne es nicht.

EXERCISES. 77.

Where is your father ?—He is at home.—Does he not go out ?—He is not able to go out ; he has the head-ache.—Hast thou the head-ache ?—I have not the head-ache, but the ear-ache.—What day of the month is it (Den wievielften haben wir, Lesson XXI) to-day ?—It is the twelfth to-day.—What day of the month is (Der wievielfte ist) to-morrow ?—To-morrow is the thirteenth.—What teeth have you ?—I have good teeth.—What teeth has your brother ?—He has bad teeth.—Has the Englishman the tooth-ache ?—He has not the tooth-ache ; he has a sore eye.—Has the Italian a sore eye ?—He has not a sore eye, but a sore foot.—Have I a sore finger ?—You have no sore finger, but a sore knee.—Will you cut me some bread ?—I cannot cut you any ; I have sore fingers.—Will anybody cut me some cheese ?—Nobody will cut you any.—Are you looking for any one ?—I am not looking for any one.—Has any one the ear-ache ?—No one has the ear-ache.—What is the painter looking for ?—He is not looking for anything.—Whom are you looking for ?—I am looking for your son.—Who is looking for me ?—No one is looking for you.—Dost thou find what thou art looking for ?—I do find what I am looking for ; but the captain does not find what he is looking for.

78.

Who has a sore throat ?—We have sore throats.—Has any one sore eyes ?—The Germans have sore eyes.—Does the tailor make my coat ?—He does not make it ; he has a pain in his back.—Does the shoemaker make my shoes ?—He is unable (kann nicht) to make them ; he has sore elbows.—Does the merchant bring us beautiful purses (der Beutel) ?—He cannot go out ; he has sore feet.—Does the Spaniard find the umbrella which he is looking for ?—He does find it.—Do the butchers find the sheep which they are looking for ?—They do find them.—Does the tailor find his thimble ?—He does not find it.—Dost thou find the paper which thou art looking for ?—I do not find it.—Do we find what we are looking for ?—We do not find what we are looking for.—What is the nobleman doing ?—He does what you are doing.—What is he doing in his room ?—He is reading.

* Derived from der Franzose, the Frenchman.

Art thou reading?—I am not reading.—Do the sons of the noble-
men study?—They do study.—What are they studying?—They
are studying German.—Art thou studying English?—I have no
time to study it.—Are the Dutch looking for this or that ship?—
They are looking for both.—Is the servant looking for this or that
broom?—He is neither looking for this nor that.—Who is learning
German?—The sons of the captains and those of the noblemen are
learning it.—When does your friend study French?—He studies
it in the morning.—At what o'clock does he study it?—He studies
it at ten o'clock.—Does he study it every day?—He studies it
every morning and every evening.—What are the children of the
carpenter doing?—They are reading.—Are they reading German?
—They are reading French; but we are reading English.—What
books does your son read?—He reads good books.—Does he read
German books?—He reads French books.—What book do you
read?—I read a German book.—Do you read as much as my chil-
dren?—I read more than they.—Does your father read the book
which I read?—He does not read that which you read, but that
which I read.—Does he read as much as I?—He reads less than
you, but he learns more than you.—Do you lend me a book?—I do
lend you one.—Do your friends lend you any books?—They do lend
me some.

THIRTY-SIXTH LESSON.—*Sechs und dreissigste* *Lektion.*

Spanish,

spanisch (an adjective*).

The termination *isch* serves to form adjectives of the
names of nations. Thus:

Italian,	<i>italienisch</i> ;
Polish,	<i>polnisch</i> ;
Russian,	<i>russisch</i> ;
Latin,	<i>lateinisch</i> ;
Greek,	<i>griechisch</i> ;
Arabian, Arabic,	<i>arabisch</i> ;
Syrian, Syriac,	<i>syrisch</i> .

The Pole,	<i>der Pole</i> ;
the Roman,	<i>der Römer</i> ;
the Greek,	<i>der Grieche</i> ;
the Arab, the Arabian,	<i>der Araber</i> ;
the Syrian,	<i>der Syrer</i> .

* Derived from *Spanien*, Spain.

Are you a Frenchman?
No, Sir, I am a German.

Is he a tailor?
No, he is a shoemaker.
He is a fool.

To wish, to desire.

The fool,
the mouth,
the memory,
Have you a good memory?
He has a little mouth.
Your brother has blue eyes.
Do you wish me a good morn-
ing?
I wish you a good evening.

Blue,
black,

Instead of.
To play.
To listen, to hear.

Instead of listening.
Do you play instead of studying?
I study instead of playing.
That man speaks instead of list-
ening.

To listen to.

I listen to him. *
To listen to some one or some-
thing.

That which.

Do you listen to what the man
tells you?

I do listen to it.

Sind Sie ein Franzose?
Nein, mein Herr, ich bin ein Deut-
scher.

Ist er ein Schneider?
Nein, er ist ein Schuhmacher.
Er ist ein Narr.

Wünschen.

der Narr (gen. en);
der Mund (has no plur.);
das Gedächtniß (plur. e).
Haben Sie ein gutes Gedächtniß?
Er hat einen kleinen Mund.
Ihr Bruder hat blaue Augen.
Wünschen Sie mir einen guten
Morgen?
Ich wünsche Ihnen einen guten
Abend.

blau;
schwarz.

Anstatt zu.
Spielen.
Hören.

† Anstatt zu hören.
† Spielen Sie, anstatt zu studiren?
† Ich studire, anstatt zu spielen.
† Dieser Mann spricht, anstatt zu
hören.

{ An hören (anzuhören, governs
the accusative).
{ Zu hören (zuzuhören, governs
the dative).

{ Ich höre ihn an.
{ Ich höre ihm zu.
Auf Jemanden oder etwas hören.

Das, was.

{ Hören Sie auf das, was Ihnen der
Mann sagt?
{ Hören Sie auf das, was der Mann
Ihnen sagt?
Ich höre darauf.^b

^b Anhören takes the person in the accusative, and zuhören in the dative.
They never relate to a thing; but hören auf stands either with the person or

He listens to what I tell him.

Er hört auf das, was ich ihm sage.

To correct.

Verbessern, corrigiren.

To take off (as the hat).

Abnehmen* (abzunehmen).

To take off (as clothes).

Ausziehen* (auszuziehen).

To take away.

Begnehmen*.

To take.

Nehmen*.

Thou takest,—he takes.

Du nimmst, — er nimmt.

Thou takest off thy hat.

Du nimmst Deinen Hut ab.

Do you take off your boots?

Ziehen Sie Ihre Stiefeln aus?

We take off our coats.

Wir ziehen unsere Röcke aus.

Who takes away the chairs?

Wer nimmt die Stühle weg?

The servant takes them away.

Der Bediente nimmt sie weg.

EXERCISES. 80.

Do you speak Spanish?—No, Sir, I speak Italian.—Who speaks Polish?—My brother speaks Polish.—Do our neighbours speak Russian?—They do not speak Russian, but Arabic.—Do you speak Arabic?—No, I speak Greek and Latin.—What knife have you?—I have an English knife.—What money have you there?—Is it Italian or Spanish money?—It is Russian money.—Have you an Italian hat?—No, I have a Spanish hat.—Are you a German?—No, I am an Englishman.—Art thou a Greek?—No, I am a Spaniard?—Are these men Poles?—No, they are Russians.—Do the Russians speak Polish?—They do not speak Polish, but Latin, Greek, and Arabic.—Is your brother a merchant?—No, he is a joiner.—Are these men merchants?—No, they are carpenters.—Are we boatmen?—No, we are shoemakers.—Art thou a fool?—I am not a fool.—What is that man?—He is a tailor.—Do you wish me anything?—I wish you a good morning.—What does the young man wish me?—He wishes you a good evening.—Whither must I go?—Thou must go to our friends to wish them a good day (Tag).—Do your children come to me in order to wish me a good evening?—They come to you in order to wish you a good morning.

81.

Has the nobleman blue eyes?—He has black eyes and a little mouth.—Hast thou a good memory?—I have a bad memory, but much courage to learn German.—What dost thou (do) instead of playing?—I study instead of playing.—Dost thou learn instead of writing?—I write instead of learning.—What does the son of our bailiff (do)?—He goes into the garden instead of going into the field.—Do the children of our neighbours read?—They write instead of reading.—What does our cook (do)?—He makes a fire

the thing, and always requires the accusative. Ex. Ich höre ihn an, or ich höre ihm zu, I listen to him; but ich höre auf das, was Sie mir sagen, I listen to what you are telling me.

instead of going to the market.—Does your father sell his ox?—He sells his horse instead of selling his ox.—Do the physicians go out?—They remain in their rooms instead of going out.—At what o'clock does our physician come to you?—He comes every morning at a quarter to nine.—Does the son of the painter study English?—He studies Greek instead of studying English.—Does the butcher kill oxen?—He kills sheep instead of killing oxen.—Do you listen to me?—I do listen to you.—Does your brother listen to me?—He speaks instead of listening to you.—Do you listen to what I am telling you?—I do listen to what you are telling me.

82.

Does the man listen to what you are telling him?—He does listen to it.—Do the children of the physician listen to what we tell them?—They do not listen to it.—Dost thou listen to what thy brother tells thee?—I do listen to it.—Do you go to the theatre?—I am going to the storehouse instead of going to the theatre.—Are you willing to listen to me?—I am willing to listen to you, but I cannot; I have the ear-ache.—Does thy father correct my notes or thine?—He corrects neither yours nor mine.—Which notes does he correct?—He corrects those which he writes.—Does he listen to what you tell him?—He does listen to it.—Do you take off your hat in order to speak to my father?—I do take it off in order to speak to him.—Does thy brother listen to what our father tells him?—He does listen to it.—Does our servant go for some beer?—He goes for some vinegar instead of going for some beer.—Do you correct my letter?—I do not correct it; I have sore eyes.—Does the servant take off his coat in order to make a fire?—He does take it off.—Do you take off your gloves in order to give me money?—I do take them off in order to give you some.—Does he take off his shoes in order to go to your house?—He does not take them off.—Who takes away the tables and chairs?—The servants take them away.—Will you take away this glass?—I have no mind to take it away.—Is he wrong to take off his boots?—He is right to take them off.—Dost thou take away anything?—I do not take away anything.—Does anybody take off his hat?—Nobody takes it off.

THIRTY-SEVENTH LESSON.—Sieben und dreissigste Lektion.

<i>Wet (moist).</i>	<i>Maß (an adjective).</i>
<i>To wet (to moisten).</i>	<i>Maß machen (nügen).</i>
<i>To show.</i>	<i>Zeigen, weisen* (govern the dative*).</i>

* Zeigen expresses the mere act of showing; weisen implies showing with instruction, and is derived from the word: die Weisheit, the manner.

To let see (expose to sight). Sehen lassen (governs the accusative).

Do you let me see your gold ribbons? Lassen Sie mich Ihre goldenen Bänder sehen?

I do let you see them. Ich lasse Sie dieselben sehen.

Brandy,	Branntwein (masc.);
tobacco,	Tabak (masc.);
tobacco (for smoking),	Rauchtabak;
snuff,	Schnupftabak;
cider,	Eider (masc.);
meal (flour),	Mehl (neut.);
apples,	Äpfel (Äpfel) (plur. of der Apfel).

The gardener,	der Gärtner;
the cousin,	der Vetter;
the brother-in-law,	der Schwager;
the handkerchief,	das Tuch;
the pocket handkerchief,	das Schnupftuch;
the valet, servant,	der Diener, der Knecht. ^b

Do you go for your brother-in-law? Gehen Sie Ihren Schwager?

I do go for him. Ich hole ihn.

To intend (to think). Gedenken.

Do you intend to go to the ball this evening? Gedenken Sie heute Abend auf den Ball zu gehen?

I do intend to go thither. Ich gedenke hinzugehen. (See Obs. A. Lesson XXVII.)

To know. Wissen (können-).*

I know	—he knows.	Ich weiß	— er weiß.
We know	—they know.	Wir wissen	— sie wissen.
Thou knowest	—you know.	Du weißt	— Ihr wißt (Sie wissen).

Do you know German? Können Sie deutsch?

I do know it. Ich kann es.

Do you know how to read French? } Können Sie französisch lesen?

^b Diener generally means servant; hence: der Kammerdiener, the valet de chambre; der Kirchen-diener, the church-minister, clergyman; Knecht points out the lowest degree of servitude, hence: der Hausknecht, the menial servant; der Stallknecht, the groom, the stableman; der Reitknecht, the jockey.

^c Wissen implies to have the knowledge of a thing, not to be ignorant of it; können signifies to be able, to have the knowledge of an art or a science. Ex. Ich weiß, was Sie sagen wollen, I know, what you wish to say. Er kann einen deutschen Brief schreiben, he knows how to write a German letter. The learner must take care not to confound wissen*, to know, with können*, to be able, and the latter not with kennen*, to be acquainted. (See Lessons XXVIII. and XXXIII.)

Can you make a hat? } Können Sie einen Hut machen?
 Do you know how to make a hat? }
 Can you come to me to-day? Können Sie heute zu mir kommen?

To swim.

Schwimmen*.

Do you know how to swim? } Können Sie schwimmen?
 Can you swim? }

Whither? where to? Wohin?

Whither are you going? Wo gehen Sie hin?⁴

EXERCISES. §3.

Do you wish to drink brandy?—No, I wish to drink wine.—Do you sell brandy?—I do not sell any; but my neighbour, the merchant, sells some.—Will you fetch me some tobacco?—I will fetch you some; what tobacco do you wish to have?—I wish to have some snuff; but my friend, the German, wishes to have some tobacco (for smoking).—Does the merchant show you cloth?—He does not show me any.—Does your valet go for some cider?—He does go for some.—Do you want anything else (noch etwas)?—I want some flour; will you send for some (for) me?—I will send for some (for) you.—Does your friend buy apples?—He does buy some.—Does he buy handkerchiefs?—He buys tobacco instead of buying handkerchiefs.—Do you show me anything?—I show you gold and silver clothes.—Whither does your cousin go?—He goes to the ball.—Do you go to the ball?—I go to the theatre instead of going to the ball.—Does the gardener go into the garden?—He goes to the market instead of going into the garden.—Do you send your servant to the shoemaker?—I send him to the tailor instead of sending him to the shoemaker.

84.

Dost thou go to fetch thy father?—I do go to fetch him.—May (Kann) I go to fetch my cousin?—You may go to fetch him.—Does your valet find the man whom he is looking for?—He does find him.—Do your sons find the friends whom they are looking for?—They do not find them.—When do you intend going to the ball?—I intend going thither this evening.—Do your cousins intend to go into the country?—They intend to go thither.—When do they intend to go thither?—They intend to go thither to-morrow.—At what o'clock?—At half-past nine.—What does the merchant wish to sell you?—He wishes to sell me pocket-handkerchiefs.—Do you intend to buy some?—I will not buy any.—Dost thou know

⁴ Wohin, as above, may be divided into two parts, the first of which is placed in the beginning and the second at the end of the sentence. If the sentence ends with a past participle or an infinitive, hi it is placed before it.

anything?—I do not know anything.—What does thy cousin know?—He knows how to read and to write.—Does he know German?—He does not know it.—Do you know Spanish?—I do know it.—Do your brothers know Greek?—They do not know it; but they intend to learn it.—Do I know English?—You do not know it; but you intend to study it.—Do my children know how to read Italian?—They know how to read, but not how to speak it.

85.

Do you intend to study Arabic?—I intend to study Arabic and Syriac.—Does the Englishman know Polish?—He does not know it, but he intends learning it.—Do you know how to swim?—I do not know how to swim, but how to play.—Does your cousin know how to make coats?—He does not know how to make any; he is no tailor.—Is he a merchant?—He is not one.—What is he?—He is a physician.—Whither are you going?—I am going into my garden, in order to speak to the gardener.—What do you wish to tell him?—I wish to tell him to open the window of his room.—Does your gardener listen to you?—He does listen to me.—Do you wish to drink some cider?—No, I have a mind to drink some beer; have you any?—I have none; but I will send for some.—When will you send for some?—Now.—Do you send for apples?—I do send for some.—Have you a good deal of water?—I have enough to wash my feet.—Has your brother water enough?—He has only a little, but enough to moisten his pocket-handkerchief.—Do you know how to make tea?—I know how to make some.—Does your cousin listen to what you tell him?—He does listen to it.—Does he know how to swim?—He does not know how to swim.—Where is he going to?—He is going no whither; he remains at home.

THIRTY-EIGHTH LESSON.—Acht und dreissigste Lektion.

<i>The intention.</i>	Der Vorsatz.
<i>Intended.</i>	Gesonnen.
<i>To intend or to have the intention.</i>	Gesonnen sein*.
I intend to go thither.	Ich bin gesonnen hinzugehen.
We have the intention to do it.	Wir sind gesonnen es zu thun.
<i>To receive.</i>	{ Erhalten* (to receive any-thing sent). Bekommen* (to receive as a present). Empfangen* (to welcome, to entertain).

Thou receivest—He receives.	{ Du erhältst. Er erhält.
He receives money.	{ Du empfängst.* Er empfängt.
He obtains the preference.	Er bekommt Geld.
He receives his friends.	Er erhält den Vorzug.
Do you receive a letter to-day?	Er empfängt seine Freunde.
I receive one to-morrow.	Erhalten Sie heute einen Brief?
	Ich erhalte morgen einen.

To guide (conduct, take). F ü h r e n }
To lead. l e i t e n }

I lead the horse into the stable.	Ich führe das Pferd in den Stall.
The preference,	der Vorzug;
the stable,	der Stall;
blind,	blind;
sick (ill),	krank;
poor,	arm.

To extinguish. A u s l ö s c h e n (v. act. and n. ir.
 auszulöschen).
To light. A n z ü n d e n (anzuzünden).
To set on fire. A n s t e c k e n (anzustechen).

Does he extinguish the candle?	Löscht er das Licht aus?
He lights it.	Er zündet es an.

To depart, to set out. A b r e i s e n (abzureisen).

When do you intend to depart?	Wann gedenken Sie abzureisen?
I intend to depart to-morrow.	Ich gedenke morgen abzureisen.

EXERCISES. 86.

Do your brothers intend to go into the country?—They do intend to go thither.—Do you intend to go to my cousin?—I do intend to go to him.—Dost thou intend to do anything?—I intend to do nothing.—Do you intend to go to the theatre this evening?—I do intend to go thither, but not this evening.—Dost thou receive anything?—I receive money.—From (Von) whom dost thou receive some?—I receive some from my father, my brother, and my cousin.—Does your son receive books?—He does receive some.—From whom does he receive some?—He receives some from me, from his friends, and neighbours.—Does the poor man (der Arme, See page 34, *Obs. A.*) receive money?—He does receive some.—From whom does he receive some?—He receives some from the rich.—Dost thou receive wine?—I do not receive any.—Do I receive money?—You do not receive any.—Does your servant receive

* The persons not mentioned follow the regular conjugation. (See Present Tense, Lesson XXXIV.)

^b Führen expresses the act of conducting only; leiten means to conduct with safety. Ex. Einen Kranken führen, to conduct a sick person; ein Kind, einen Blinden leiten, to guide a child, a blind man.

clothes (Kleider) ?—He does not receive any.—Do you receive the books which our friends receive ?—We do not receive the same which your friends receive; but we receive others.—Does your friend receive the letters which you write to him ?—He does receive them.—Do you receive the apples which I send you ?—I do not receive them.—Does the American receive as much brandy as cider ?—He receives as much of the one as of the other.—Do the Scotch receive as many books as letters ?—They receive as many of the one as of the other.

87.

Does the Englishman obtain the preference ?—He does obtain it.—Does your cousin receive as much money as I ?—He receives more than you.—Does the Frenchman receive his letters ?—He does receive them.—When does he receive them ?—He receives them in the evening.—When dost thou receive thy letters ?—I receive them in the morning.—At what o'clock ?—At a quarter to ten.—Dost thou receive as many letters as I ?—I receive more of them than thou.—Dost thou receive any to-day ?—I receive some to-day and to-morrow.—Does your father receive as many friends as ours (as our father) ?—He receives fewer of them than yours (than your father).—Does the Spaniard receive as many enemies as friends ?—He receives as many of the one as of the other.—Do you receive one more crown ?—I do receive one more.—Does your son receive one more book ?—He does receive one more.—What does the physician receive ?—He receives good tobacco, good snuff, and good pocket-handkerchiefs.—Does he receive brandy ?—He does receive some.

88.

Does your servant receive shirts ?—He does receive some.—Does he receive as many of them as my valet (does) ?—He receives quite as many of them.—Do you receive anything to-day ?—I receive something every day.—Dost thou conduct anybody ?—I conduct nobody.—Whom do you guide ?—I guide my son.—Where are you conducting him to ?—I conduct him to my friends to wish them a good morning.—What is your son ?—He is a physician.—Does your servant guide any one ?—He guides my child.—Whom (Wen) must I guide ?—Thou must guide the blind. (Page 34, *Obs. A.*)—Must he conduct the sick person ?—He must conduct him.—Whither must he conduct him ?—He must conduct him home.—Whither is he leading your horse ?—He is leading it into the stable.—Dost thou guide the child or the blind man ?—I guide both.—When does the foreigner intend to depart ?—He intends to depart this morning.—At what o'clock ?—At half past one.—Does he not wish to remain here ?—He does not (Er will nicht).—Do you intend to go to the theatre this evening ?—I intend to go there to-morrow.—Do you depart to-day ?—I depart now.—When do you intend to

write to your friends?—I intend to write to them to-day.—Do your friends answer your letters?—They do answer them.—Do you extinguish the fire?—I do not extinguish it.—Does your servant light the candle?—He does light it.—Does this man intend to set your warehouse on fire?—He does intend to set it on fire (angestellen).

THIRTY-NINTH LESSON. — *Nenn und dreissigste Lektion.*

COMPARISON OF ADJECTIVES.

The comparative is formed by adding *er* and the superlative by adding *st*^a to the simple adjective. Examples:

	POSIT.	COMP.	SUPERL.
Handsome—handsomer—handsomest.	Schön	schöner	schönst.
Small—smaller—smallest.	Klein	kleiner	kleinst.
Wild—wilder—wildest.	Wild	wilder	wildest.

Obs. A.^a Comparative and superlative adjectives are declined like the positive. Examples:

COMPARATIVE.

	Masculine.	Neuter.
The handsomer table, the handsomer book, &c.	N. der schönere Tisch,	das schönere Buch.
	G. des schöneren Tisches,	des schöneren Buches.
	D. dem schöneren Tische,	dem schöneren Buche.
	A. den schöneren Tisch,	das schönere ^b Buch.

^a In the superlative, *st* is sometimes preceded by *t* when the pronunciation requires it, as: süß, sweet, süßest; schlecht, bad, schlechtest. In the word groß, great, the superlative größest, is contracted into größt, as: der größte Mann, the greatest man.

^b The letter *t*, which precedes or follows the consonant *r* in the comparative, is often omitted for the sake of euphony; thus instead of: der, das schönere, des schöneren, dem schöneren, we say: der, das schöne, des schönern, dem schönern, &c. (See *Obs. Lesson XIX.*)

SUPERLATIVE.

		Masculine.	Neuter.
The smallest hat, the smallest book, &c.	N.	der kleinste Hut,	das kleinste Buch.
	G.	des kleinsten Hutes,	des kleinsten Buches.
	D.	dem kleinsten Hute,	dem kleinsten Buche.
	A.	den kleinsten Hut,	das kleinste Buch.

Obs. B. The radical vowels *a, o, u*, are softened in the comparative and superlative into *ä, ö, ü*.^c
Examples:

	POSIT.	COMP.	SUPERL.
Old, &c.	alt	älter	ältest.
pious, &c.	fromm	frömmere	frömmst.
young, &c.	jung	jünger	jüngst.

Obs. C. The following adjectives, which are also used as adverbs, are irregular in the formation of their comparatives and superlatives.

	POSITIVE.	COMP.	SUPERLATIVE.
Soon,	{ Bald, der or das baldige,	eher, ehere,	ehest (am ehesten ^d); eheste.
Willingly,	{ Gern, der or das liebe,	lieber, liebere,	liebst (am liebsten); liebste.
Good,	{ Gut, der or das gute,	besser, bessere,	best (am besten); beste.
High,	{ Hoch, ^e der or das hohe,	höher, höhere,	höchst (am höchsten); höchste.

^c On the adjectives which do not soften the radical vowels *a, o, u* in the comparative and superlative, see *Obs. D.* hereafter.

^d When an adjective is used in the superlative degree adverbially, it is combined with a contraction of the definite article, and one of the prepositions, *an, auf, zu, in, as*: *am wenigsten*, the least; *aufs höchste*, at the most; *zum besten*, for the best; *im mindesten*, at least. Hence the adverbs: *schönstens*, in the handsomest manner; *bestens*, in the best manner; *höchstens*, at the most; *nächstens*, next time; *wenigstens*, at least, &c.

^e In the positive and comparative degrees the form *hoch*, not *höch*, is used as an adjective before a noun; but as a predicate after the noun, the positive is *hoch*. Ex. *Der hohe Baum*, the high tree; *der höhere Baum*, the higher tree; but *dieser Baum ist hoch*, this tree is high.

	POSITIVE.	COMP.	SUPERLATIVE.
Near,	{ Nahe, der or das nahe,	näher, nähere,	nächst (am nächsten); nächste.
Much,	{ Viel, der or das viele,	mehr, mehrere,	meist (am meisten); meiste.

This book is small, that is smaller, and this is the smallest of all.

This hat is large, but that is larger.

Is your book as large as mine?

It is not so large as yours.

It is larger than yours.

Not so large.

Are our neighbour's children as good^r as ours?

They are better than ours.

Whose?

It is.

Whose hat is this?

It is the hat of my brother.

It is my brother's.

It is my brother's hat.

Whose hat is the finest?

That of my father is the finest.

Whose ribbon is the handsomer, yours or mine?

Good, gentle, pretty,
light, easy,
heavy, difficult,
great, grand (big, large),
long,
short,
round,
rich,

Dieses Buch ist klein, jenes ist kleiner, und dieses hier ist am kleinsten (das kleinste) von allen.

Dieser Hut ist groß, allein jener ist größer.

Ist Ihr Buch so groß wie das meinige?

Es ist nicht so groß als das Ihrige.

Es ist größer als das Ihrige.

Nicht so groß.

Sind die Kinder unseres Nachbarn so artig wie die unsrigen?

Sie sind artiger als die unsrigen.

Wessen? (See Lesson XXIX.)

Es ist.

Wessen Hut ist das?

Es ist der Hut meines Bruders.

Es ist meines Bruders.

Es ist meines Bruders Hut.

Wessen Hut ist der schönste?

Der meines Vaters ist der schönste.

Wessen Band ist schöner, das Ihrige oder das meinige?

artig;
leicht;
schwer;
groß;
lang;
kurz;
rund;
reich.

Obs. D. The adjectives which do not soften the radical vowels in the comparative and superlative, are:
1st, Those of which the last syllable does not belong

^r In this phrase the word artig does not quite correspond to the English word good; but it does in many others, as for instance: be good! sei artig! a good child, ein artiges Kind.

^s The word which answers the question *wessen?* is always put in the genitive case.

to the primitive^a word, as: dankbar, grateful; schuldig, culpable; böshaft, malicious. Ex. artig, pretty; artiger, prettier; artigst, prettiest.

2d, Participles, as: lebend, refreshing; gelobt, praised; tobend, furious; suchend, seeking, &c.

3d, Those which contain a diphthong, as: genau, exact; faul, lazy; blau, blue; grau, grey, &c.

4th, Those terminating in *e r*, as tapfer, valiant, &c.

5th, The following:

Bläß, pale;	klar, clear;	sanft, gentle;
bunt, variegated;	knapp, tight;	satt, satisfied;
fahl, fallow;	lahm, lame;	schlaff, slack;
falsch, false;	loß, loose;	schlanf, slender;
freh, joyful;	matt, wearied;	starr, numb;
gerade, straight;	merſch, brittle;	ſtolz, proud;
geſund, healthy;	nackt, naked;	ſtraff, stiff;
glatt, sinooth;	platt, flat;	ſtumm, dumb;
hohl, hollow;	pſump, clumsy;	teſt, mad;
heiß, kind;	roh, raw;	voll, full;
fahl, bald;	rund, round;	zähm, tame.
farg, stingy;		

Obs. E. In German the superlative is almost always relative, and to express the absolute superlative, we use, as in English, one of the adverbs: ſehr, very; recht, very; höchſt, extremely; ungemein, uncommonly, &c. Ex. Ein ſehr armer Mann, a very poor man; ein ſehr ſchönes Kind, a very fine child.

Obs. F. Than, after a comparative, is translated by *als* (See *Obs. B.* Lesson XXIII.). To increase the force of the comparative, we use the adverbs noch, still, and weit, far. Ex. Noch größer, still greater; ich bin weit glücklicher als er, I am far happier than he.

Obs. G. The following adjectives have no comparative:

	POSITIVE.	SUPERLATIVE.
The exterior,	der or das äußere,	der or das äußerſte;
the interior,	der — das innere,	der — das innerſte;
the posterior,	der — das hintere,	der — das hinterſte;
the middle one,	der — das mittlere,	der — das mittlſte;
the superior,	der — das obere,	der — das oberſte;

^a By primitive we mean a word to which a syllable may be added in order to form another word, as dankbar, which is formed of the word Dank, thanks, and the syllable bar.

	POSITIVE.	SUPERLATIVE.
the inferior,	der or das untere,	der or das unterste ;
the anterior,	der — das vordere,	der — das vorderste.

EXERCISES. 89.

Is your brother taller (größer) than mine?—He is not so tall, but better than yours.—Is thy hat as bad as that of thy father?—It is better, but not so black as his.—Are the shirts of the Italians as white (weiß) as those of the Irish?—They are whiter, but not so good.—Are the sticks of our friends longer than ours?—They are not longer, but heavier.—Who have (Wer hat) the most beautiful gloves?—The French have them.—Whose horses are the finest?—Mine are fine, yours are finer than mine; but those of our friends are the finest of all.—Is your horse good?—It is good, but yours is better, and that of the Englishman is the best of all the horses which we know.—Have you pretty shoes?—I have very pretty (ones); but my brother has prettier (ones) than I.—From (Von) whom does he receive them?—He receives them from his best friend.—Is your wine as good as mine?—It is better.—Does your merchant sell good handkerchiefs?—He sells the best handkerchiefs that I know.

90.

Have we more books than the French?—We have more of them than they; but the Germans have more of them than we, and the English have the most of them.—Hast thou a finer garden than that of our Physician?—I have a finer (one).—Has the American a finer house than thou?—He has a finer (one).—Have we as fine children as our neighbours?—We have finer (ones).—Is your coat as long as mine?—It is shorter, but prettier than yours.—Do you soon (bald) go out?—I do not go out to-day.—When does your father go out?—He goes out at a quarter past twelve.—Is this man older than that (man)?—He is older, but that (man) is healthier (gesunder).—Which of these two children is the better?—The one who studies is better than the one who plays.—Does your servant sweep as well as mine?—He sweeps better than yours.—Does the German read as many bad books as good (ones)?—He reads more good than bad (ones).—Do the merchants sell more sugar than coffee?—They sell more of the one than of the other.—Does your shoemaker make as many boots as shoes?—He makes more of the one than of the other.

91.

Can you swim as well as the son of the nobleman?—I can swim better than he; but he can speak German better than I.—Does he read as well as you?—He reads better than I.—Have you the head-ache?—No, I have the ear-ache.—Does your cousin listen to what you tell him?—He does not listen to it.—Does the

son of your bailiff go into the forest?—No, he remains at home; he has sore feet.—Do you learn as well as our gardener's son?—I learn better than he, but he works better than I.—Whose carriage is the finest?—Yours is very fine, but that of the captain is still finer, and ours is the finest of all.—Has any one as fine apples as we?—No one has such fine (ones). (See end of Lesson XXXIV.)

FORTIETH LESSON.—*Vierzigste Lektion.*

<i>To begin.</i>	<i>Anfangen*</i> (anzufangen).
Thou beginnest—he begins.	Du fängst an — er fängt an.
I begin to speak.	Ich fange an zu sprechen.
Does your servant sweep the room, which I sweep?	Reht Ihr Bedienter das Zimmer aus, welches ich aussehe?
<i>To finish, to end.</i>	<i>Endigen.</i>
Not yet.	Noch nicht.
Already.	Schon.
Before.	Ehe (heer).
Do you speak before you listen?	Sprechen Sie, ehe Sie hören?
Does he go to the market before he writes?	Geht er auf den Markt, ehe er schreibt?
Do you take off your stockings before you take off your shoes?	Ziehen Sie Ihre Strümpfe aus, ehe Sie Ihre Schuhe ausziehen?
I take off my shoes before I take off my stockings.	Ich ziehe meine Schuhe aus, ehe ich meine Strümpfe ausziehe.

Obs. A. These examples show that when a conjunctive word, as a conjunction, a relative pronoun or relative adverb begins the sentence, the separable particle is not detached from the verb, which is placed at the end. (See Lesson XXXIV. *Obs. C.*, and Rule of Syntax, Lesson XLVII.)

<i>Oft.</i>	<i>Dft</i> (oftmals, öfter), its comparative is <i>öfter</i> , and its superlative <i>am öftesten</i> .
As often as you.	So oft wie Sie.
Oftener than you.	Öfter (Dfter) als Sie.
Not so often as you.	Nicht so oft als Sie.
<i>To breakfast.</i>	<i>Frühstücken.</i>
<i>Early.</i>	<i>Früh.</i>
Do you breakfast before you go into the wood?	Frühstücken Sie, ehe Sie in den Wald gehen?

Does he breakfast before he begins to work ? Frühstück er, ehe er anfängt zu arbeiten ?

Do you breakfast as early as I ? Frühstück Sie so früh wie ich ?

I breakfast earlier than you. Ich frühstücke früher als Sie.

Late.

Spät.

Too.

Zu.

Too late.

Zu spät.

Too early.

Zu früh.

Too great.

Zu groß.

Too little.

Zu klein.

Too much.

Zu viel.

Do you speak too much ?

Sprechen Sie zu viel ?

I do not speak enough.

Ich spreche nicht genug.

Obs. B. We have seen (Lesson XXIV.) that the infinitive in German is always preceded by the particle *zu*. This particle, however, is omitted before the infinitive,

1st, When it is joined to one of the following verbs :

*Dürfen**, to be permitted ; *heißen**, to bid ; *helfen**, to help ; *hören**, to hear ; *können**, to be able (can) ; *lassen**, to let ; *lehren*, to teach ; *lernen*, to learn ; *mögen**, to be allowed (may) ; *müssen**, to be obliged (must) ; *sehen**, to see ; *sollen**, to be obliged (shall, ought) ; *wollen**, to be willing, to wish (will).

*Fahren**, to ride, to go (in a carriage) ; *finden**, to find ; *fühlen*, to feel ; *nennen**, to call, to name ; *reiten**, to ride, to go on horseback.

2d, When the infinitive is used in an absolute sense. Ex. *Fleißig sein geziemt dem Manne*, it behoves a man to be assiduous. When two infinitives are thus employed, the verb which follows them is put in the third person singular. Ex. *Seine Fehler bekennen und bereuen ist schon halbe Besserung*, to acknowledge one's faults and to repent of them is already half an amendment. In constructing the phrase with *es ist*, *it is*, the verbs *sein**, to be ; *bekennen**, to acknowledge ; *bereuen*, to repent, are removed to the end and preceded by *zu*. Ex. *Es geziemt dem Manne, fleißig zu sein. Es ist schon halbe Besserung, seine Fehler zu bekennen und zu bereuen.*

EXERCISES. 92.

Do you begin to speak?—I begin to speak.—Does your brother begin to learn Italian?—He begins to learn it.—Can you already speak German?—Not yet, but I am beginning.—Do our friends begin to speak?—They do not yet begin to speak, but to read.—Does our father already begin his letter?—He does not yet begin it.—Does the merchant begin to sell?—He does begin.—Can you swim already?—Not yet, but I begin to learn.—Does your son speak before he listens?—He listens before he speaks.—Does your brother listen to you (Lesson XXXVI.) before he speaks?—He speaks before he listens to me.—Do your children read before they write?—They write before they read.—Does your servant sweep the warehouse before he sweeps the room?—He sweeps the room before he sweeps the warehouse.—Dost thou drink before thou goest out?—I go out before I drink.—Does your cousin wash his hands (*feine Hände*) before he washes his feet?—He washes his feet before he washes his hands.—Do you extinguish the fire before you extinguish the candle?—I extinguish neither the fire nor the candle (*auf*, to the end).—Do you intend to go out before you write your letters?—I intend writing my letters before I go out.—Does your son take off his boots before he takes off his coat?—My son takes off neither his boots nor his coat (*auf*, to the end).

93.

Do you intend to depart soon (*balb*)?—I intend to depart tomorrow.—Do you speak as often as I?—I do not speak as often, but my brother speaks oftener than you.—Do I go out as often as your father?—You do not go out as often as he; but he drinks oftener than you.—Do you begin to know this man?—I begin to know him.—Do you breakfast early?—We breakfast at a quarter past nine.—Does your cousin breakfast earlier than you?—He breakfasts later than I.—At what o'clock does he breakfast?—He breakfasts at eight o'clock, and I at half-past six.—Do you not breakfast too early?—I breakfast too late.—Does your father breakfast as early as you?—He breakfasts later than I.—Does he finish his letters before he breakfasts?—He breakfasts before he finishes them.—Is your hat too large?—It is neither too large nor too small.—Does our gardener breakfast before he goes into the garden?—He goes into the garden before he breakfasts.—Do you read French as often as German?—I read French oftener than German.—Does the physician speak too much?—He does not speak enough.—Do the Germans drink too much wine?—They do not drink enough of it.—Do they drink more beer than cider?—They drink more of the one than of the other.—Have you much money?—We have not enough of it.—Have your cousins much corn?—They have only a little, but enough.—Have you much more brandy?—We have not much more of it.—Have you as many tables as

chairs!—I have as many of the one as of the other.—Does your friend receive as many letters as notes!—He receives more of the latter than of the former.—Do you finish before you begin?—I must begin before I finish. (See end of Lesson XXXIV.)

FORTY-FIRST LESSON.—*Ein und vierzigste Lektion.*

THE PAST PARTICIPLE.

The past participle of regular verbs* is formed from the second person plural of the present indicative, by prefixing to it *ge*. Ex. *Ihr liebet* or *liebt*, you love; *ge- liebet* or *geliebt*, loved. The past participle of irregular verbs will always be given with the verb.

All that has been said (*Obs. A. Lesson XXXIV.*) on the rejection of the letter *e*, is equally applicable to the past participle, this being formed from the second person plural.

Obs. A. Some verbs do not add the syllable *ge* in the past participle. (See those verbs, Lesson XLV.)

To be—been.

Have you been to the market?

I have been there.

I have not been there.

Have I been there?

You have been there.

Has he been there?

Sein — gewesen.*

Sind Sie auf dem Markte gewesen?

Ich bin da gewesen.

Ich bin nicht da gewesen.

Bin ich da gewesen?

Sie sind da gewesen.

Ist er da gewesen?

Ever.

Never.

Have you been at the ball?

Have you ever been at the ball?

I have never been there.

Thou hast never been there.

You have never been there.

He has never been there.

Have you already been at the play?

Je, jemals.

Nie, niemals.

Sind Sie auf dem Ball gewesen?

Sind Sie je auf dem Ball gewesen?

Ich bin nie da gewesen.

Du bist nie da gewesen.

Sie sind (Ihr seid) niemals da gewesen.

Er ist nie da gewesen.

Sind Sie schon im Schauspiel gewesen?

* The pupils, in repeating the irregular verbs already given, must not fail to mark in their lists the past participle of those verbs.

I have already been there.
You have already been there.

The play,

I have not yet been there.
Thou hast not yet been there.
You have not yet been there.
He has not yet been there.

We have not yet been there.

Have you already been at my
father's (with my father)?

I have not yet been there (with
him).

Where have you been this morn-
ing?

I have been in the garden.

Where has thy brother been?

He has been in the storehouse.

Ich bin schon da gewesen.

Sie sind schon da gewesen.

das Schauspiel (plur. e).

Ich bin noch nicht da gewesen.

Du bist noch nicht da gewesen.

Sie sind noch nicht da gewesen.

Er ist noch nicht da gewesen.

Wir sind noch nicht da gewesen.

Sind Sie schon bei meinem Vater ge-
wesen?

Ich bin noch nicht bei ihm gewe-
sen.

Wo sind Sie diesen Morgen gewe-
sen?

Ich bin im (in dem) Garten gewe-
sen.

Wo ist Dein Bruder gewesen?

Er ist im Vorrathshause gewesen.

EXERCISES. 94.

Where have you been?—I have been at the market.—Have you been at the ball?—I have been there.—Have I been at the play?—You have been there.—Hast thou been there?—I have not been there.—Has your cousin ever been at the theatre?—He has never been there.—Hast thou already been in the great square?—I have never been there.—Do you intend to go thither?—I intend to go thither.—When will you go thither?—I will go thither to-morrow.—At what o'clock?—At twelve o'clock.—Has your son already been in my large garden?—He has not yet been there.—Does he intend to see it?—He does intend to see it.—When will he go thither (hincin)?—He will go thither to-day.—Does he intend to go to the ball this evening?—He does intend to go thither.—Have you already been at the ball?—I have not yet been there.—When do you intend to go thither (dahin)?—I intend to go thither to-morrow.—Have you already been in the Englishman's room?—I have not yet been in it (darin).—Have you been in my rooms?—I have been there.—When have you been there?—I have been there this morning.—Have I been in your room or in that (in dem) of your friend?—You have neither been in mine nor in that of my friend, but in that of the Italian.

95.

Has the Dutchman been in our storehouses or in those (in denen) of the English?—He has neither been in ours nor in those of the English, but in those of the Italians.—Hast thou already been at the market?—I have not yet been there, but I intend to go thither.—Has the son of our bailiff been there?—He has been there.—When has he been there?—He has been there to-day.—Does the

son of our neighbour intend to go to the market?—He does intend to go thither.—What does he wish to buy there?—He wishes to buy some chickens, oxen, cheese, beer, and cider there.—Have you already been at my cousin's house?—I have already been there.—Has your friend already been there?—He has not yet been there.—Have we already been at our friends?—We have not yet been there (*bei ihnen*).—Have our friends ever been at our house?—They have never been there.—Have you ever been at the theatre? I have never been there.—Have you a mind to write a letter?—I have a mind to write one.—To whom do you wish to write?—I wish to write to my son.—Has your father already been in the country?—He has not yet been there, but he intends to go thither.—Does he intend to go thither to-day?—He intends to go thither to-morrow.—At what o'clock will he depart?—He will depart at half past six.—Does he intend to depart before he breakfasts?—He intends to breakfast before he departs.—Have you been anywhere?—I have been nowhere. (See end of Lesson XXXIV.)

FORTY-SECOND LESSON.—*Zwei und vierzigste Lektion.*

To have—had.

Haben—gehabt.*

§ The participle past, as well as the infinitive (Lesson XXIV), when it forms with the auxiliary a compound tense, is in German placed at the end of the phrase.

Have you had my coat?
I have not had it.
Have I had it?
You have had it.
You have not had it.
Thou hast not had it.
Has he had it?
He has had it.
Hast thou had my book?
I have had it.
I have not had it.

Have you had the books?
I have had them.
Has he had them?
He has had them.
Have you had bread?
I have had some.
Hast thou had paper?

5*

Haben Sie meinen Rock gehabt?
Ich habe ihn nicht gehabt.
Habe ich ihn gehabt?
Sie haben ihn gehabt.
Sie haben ihn nicht gehabt.
Du hast ihn nicht gehabt.
Hat er ihn gehabt?
Er hat ihn gehabt.
Hast Du mein Buch gehabt?
Ich habe es gehabt.
Ich habe es nicht gehabt.

Haben Sie die Bücher gehabt?
Ich habe sie gehabt.
Hat er sie gehabt?
Er hat sie gehabt.
Haben Sie Brod gehabt?
Ich habe welches gehabt.
Hast Du Papier gehabt?

I have had none.	Ich habe keins gehabt.
Have I had any ?	Habe ich welches gehabt ?
Has he had some wine ?	Hat er Wein gehabt ?
He has had some.	Er hat welchen gehabt.
He has had none.	Er hat keinen gehabt.
What has he had ?	Was hat er gehabt ?
He has had nothing.	Er hat nichts gehabt.
He has never been either right or wrong.	† Er hat nie weder Recht noch Unrecht gehabt.

*To take place.**Statt finden*.*

Does the ball take place this evening ?	Findet der Ball diesen Abend Statt ?
It does take place.	Er findet Statt.
It takes place this evening.	Er findet diesen Abend Statt.

*Found.**Gefunden.*

When did the ball take place ?	Wann hat der Ball Statt gefunden ?
--------------------------------	------------------------------------

*Yesterday.**Gestern.*

The day before yesterday.	Vorgestern.
It took place yesterday.	Er hat gestern Statt gefunden.

Obs. A. Expressions such as *Statt finden**, ought to be considered as separable verbs, of which the particle is placed at the end in simple tenses and before the syllable *ge* of the past participle. Here the substantive *Statt*, place, stands as a separable particle.

*Time.**Mal.**

The first time.	Das erste Mal.
The last time.	Das letzte Mal.
Last.	Letzt.
How many times (how often) ?	Wie vielmal ?
Once,	einmal ;
twice,	zweimal ;
thrice,	dreimal ;
several times,	verschiedene Mal.

*Formerly.**E h e d e m* (chemals, ehedessen, vormals).*Sometimes.**M a n c h m a l.*

Do you go sometimes to the market ?	Gehen Sie manchmal auf den Markt ?
I do go sometimes thither.	Ich gehe manchmal dahin.

* When the word *Mal* is preceded by an adjective or an ordinal number, it is written with a capital initial letter ; when annexed to a cardinal number, it begins with a small letter.

Gone.
Gone thither.

Gegangen.
Hingegangen.

Have you gone thither some- times? Sind Sie manchmal hingegangen?

Obs. B. Here it may be seen how the syllable *ge* in the past participle is placed between the separable particle and the verb. (See Lesson XXV.)

I have gone thither sometimes.	Ich bin manchmal hingegangen.
Often than you.	Ofter als Sie.
Have the men had my trunk?	Haben die Männer meinen Koffer gehabt?
They have not had it.	Sie haben ihn nicht gehabt.
Who has had it?	Wer hat ihn gehabt?
Have I been wrong in buying books?	Habe ich Unrecht gehabt, Bücher zu kaufen?
You have not been wrong in buying some.	Sie haben nicht Unrecht gehabt, welche zu kaufen.

EXERCISES. 96.

Have you had my glove?—I have had it.—Have you had my pocket-handkerchief?—I have not had it.—Hast thou had my umbrella?—I have not had it.—Hast thou had my pretty knife?—I have had it.—When hadst (hast—gehabt) thou it?—I had it yesterday.—Have I had thy gloves?—You have had them.—Has your brother had my wooden hammer?—He has had it.—Has he had my golden ribbon?—He has not had it.—Have the English had my beautiful ship?—They have had it.—Who has had my thread stockings?—Your servants have had them.—Have we had the iron trunk of our good neighbour?—We have had it.—Have we had his fine carriage?—We have not had it.—Have we had the stone tables of the foreigners?—We have not had them.—Have we had the wooden leg of the Irishman?—We have not had it.—Has the American had my good work?—He has had it.—Has he had my silver knife?—He has not had it.—Has the young man had the first volume of my work?—He has not had the first, but the second.—Has he had it?—Yes, Sir, he has had it.—When has he had it?—He has had it this morning.—Have you had sugar?—I have had some.—Have I had good paper?—You have had some.—Has the sailor had brandy?—He has had some.—Have you had any?—I have had none.

97.

Has the German had good beer?—He has had some.—Hast thou had large cakes (Ruchn is not softened in the plur.)?—I have had some.—Has thy brother had any?—He has had none.—Has the son of our gardener had flour?—He has had some.—Have the

Poles had good tobacco?—They have had some.—What tobacco have they had?—They have had tobacco for smoking and snuff (Rauch- und Schnupftabak).—Have the English had as much sugar as tea?—They have had as much of the one as of the other.—Has the physician been right?—He has been wrong.—Has the Dutchman been right or wrong?—He never has been either right or wrong.—Have I been wrong in buying honey?—You have been wrong in buying some.—What has your cousin had?—He has had your boots and shoes.—Has he had my good biscuits (Zwiebad is not softened in the plur.)?—He has not had them.—What has the Spaniard had?—He has had nothing.—Who has had courage?—The English have had some.—Have the English had many friends?—They have had many of them.—Have we had many enemies?—We have not had many of them.—Have we had more friends than enemies?—We have had more of the latter than of the former.—Has your son had more wine than meat?—He has had more of the latter than of the former.—Has the Turk had more pepper than corn?—He has had more of the one than of the other.—Has the painter had anything?—He has had nothing.

98.

Have I been right in writing to my brother?—You have not been wrong in writing to him.—Have you had the head-ache?—I have had the tooth-ache.—Have you had anything good?—I have had nothing bad?—Did the ball take place yesterday?—It did not take place.—Does it take place to-day?—It does take place to-day.—When does the ball take place?—It takes place this evening.—Did it take place the day before yesterday?—It did take place.—At what o'clock did it take place?—It took place at eleven o'clock.—Have you gone to my brother's?—I have gone thither.—How often hast thou gone to my cousin's house?—I have gone thither twice.—Do you go sometimes to the theatre?—I go sometimes thither.—How many times have you been at the theatre?—I have been there only once.—Have you sometimes been at the ball?—I have often been there.—Has your brother ever gone to the ball?—He has never gone thither.—Has your father sometimes gone to the ball?—He went (ist—gegangen) thither formerly.—Has he gone thither as often as you?—He has gone thither oftener than I.—Dost thou go sometimes into the garden?—I do go thither sometimes.—Hast thou never been there?—I have often been there.—Does your old cook often go to the market?—He does go thither often.—Does he go thither as often as my bailiff?—He goes thither oftener than he.

99.

Have you formerly gone to the ball?—I have gone thither sometimes.—When hast thou been at the ball?—I was there the day before yesterday.—Didst thou find anybody there?—I found (habe gefunden) nobody there.—Hast thou gone to the ball oftener than

thy brothers!—I have gone thither oftener than they.—Has your cousin often been at the play?—He has been there several times.—Have you sometimes been hungry?—I have often been hungry.—Has your valet often been thirsty?—He has never been either hungry or thirsty.—Have you gone to the play early?—I have gone thither late.—Have I gone to the ball as early as you?—You have gone thither earlier than I.—Has your brother gone thither too late?—He has gone thither too early.—Have your brothers had anything?—They have had nothing.—Who has had my purse and my money?—Your servant has had both.—Has he had my stick and my hat?—He has had both.—Hast thou had my horse or that of my brother?—I have had neither yours nor that of your brother.—Have I had your note or that of the physician?—You have had both (*beide*).—What has the physician had?—He has had nothing.—Has anybody had my golden candlestick?—Nobody has had it. (See end of Lesson XXXIV.)

FORTY-THIRD LESSON.—Drei und vierzigste Lektion.

To do—done.

Thun—gethan.*

What have you done?

Was haben Sie gethan?

I have done nothing.

Ich habe nichts gethan.

Has the shoemaker made my boots?

Hat der Schuhmacher meine Stiefel gemacht?

He has made them.

Er hat sie gemacht.

He has not made them.

Er hat sie nicht gemacht.

To take off—taken off.

{ *Abnehmen*—abgenommen.*
Ausziehen—ausgezogen.*

Have you taken your boots off?

Haben Sie Ihre Stiefel ausgezogen?

I have taken them off.

Ich habe sie ausgezogen.

This, that.

Dieses, das.

Has he told you that?

Hat er Ihnen das gesagt?

It.

Es.

He has told it to me.

Er hat es mir gesagt.

Obs. The neuter pronoun *es*, *it*, which is sometimes rendered into English by *so*, and more elegantly omitted, may in German relate to substantives of any gender or number, to adjectives, and even to whole phrases.

Have you told it to me ?	Haben Sie es mir gesagt ?
I have told it to you.	Ich habe es Ihnen gesagt.
Who has told it to him ?	Wer hat es ihm gesagt ?
Are you the brother of my friend ?	Sind Sie der Bruder meines Freundes ?
I am.	† Ich bin es.
Are you ill ?	Sind Sie krank ?
I am not.	† Ich bin es nicht.
Are our neighbours as poor as they say ?	† Sind unsere Nachbarn so arm, wie sie es sagen ?
They are so.	† Sie sind es.
<i>To speak—spoken.</i>	<i>Sprechen* — gesprochen.</i>
I have spoken with the man.	Ich habe mit dem Manne gesprochen.
I have spoken to the man.	Ich habe den Mann gesprochen. ^a
<i>With.</i>	Mit (a preposition which governs the dative).
With which man have you spoken ?	Mit welchem Manne haben Sie gesprochen ?
To which man have you spoken ?	Welchen Mann haben Sie gesprochen ?
<i>Cut (past participle).</i>	<i>Geschnitten.</i>
<i>Picked up.</i>	<i>Aufgehoben.</i>
<i>Washed.</i>	<i>Gewaschen.</i>
Which books have you picked up ?	Welche Bücher haben Sie aufgehoben ?
I have picked up yours.	Ich habe die Ihrigen aufgehoben. (See Obs. B. preceding Lesson.)
<i>Burnt.</i>	<i>Verbrennt.^b</i>
Which books have you burnt ?	Welche Bücher haben Sie verbrennt ?
I have burnt no books.	Ich habe keine Bücher verbrennt.
<i>Torn.</i>	<i>Zerrissen.</i>
Which shirts have you torn ?	Welche Hemden haben Sie zerrissen ?
I have torn my own.	Ich habe die meinigen zerrissen.

EXERCISES. 100.

Have you anything to do ?—I have nothing to do.—What has your brother to do ?—He has to write letters.—What hast thou done ?—I have done nothing.—Have I done anything ?—You have

^a Jemanden sprechen means to speak to somebody in an absolute sense, without mentioning the subject spoken of, whilst mit Jemandem sprechen, means to speak with or to somebody about a particular thing, as: mit Jemandem über etwas (von einer Sache) sprechen, to speak with somebody about something.

^b The participle past of the verb verbrennen would be verbrannt, if it were employed either in a neuter or intransitive sense. Ex. Are my books burnt ? sind meine Bücher verbrannt ? They are burnt, sie sind verbrannt. (See Note c, Lesson XXV.)

torn my clothes (Reider).—What have your children done?—They have torn their beautiful books.—What have we done?—You have done nothing; but your brothers have burnt my fine chairs.—Has the tailor already made your coat?—He has not yet made it.—Has your shoemaker already made your boots?—He has already made them.—Have you sometimes made a hat?—I have never made one.—Hast thou already made thy purse?—I have not yet made it.—Have our neighbours ever made books?—They made (haben — gemacht) some formerly.—How many coats has your tailor made?—He has made thirty or forty of them.—Has he made good or bad coats?—He has made (both) good and bad (ones).—Has our father taken his hat off?—He has taken it off.—Have your brothers taken their coats off?—They have taken them off.—Has the physician taken his stockings or his shoes off?—He has taken off neither the one nor the other.—What has he taken away?—He has taken away nothing, but he has taken off his large hat.—Who has told you that?—My servant has told it to me.—What has your cousin told you?—He has told me nothing.—Who has told it to your neighbour?—The English have told it to him.—Are you the brother of that (dieses) youth?—I am (Ich bin es).—Is that boy your son?—He is.—How many children have you?—I have but two.—Has the bailiff gone to the market?—He has not gone thither.—Is he ill?—He is.—Am I ill?—You are not.—Are you as tall (groß) as I?—I am.—Are your friends as rich as they say?—They are.—Art thou as fatigued as thy brother?—I am more so (es mehr) than he.

101.

Have you spoken to my father?—I have spoken to him.—When did (haben gesprochen) you speak to him?—I spoke to him the day before yesterday.—Have you sometimes spoken with the Turk?—I have never spoken with him.—How many times have you spoken to the captain?—I have spoken to him six times.—Has the nobleman ever spoken with you?—He has never spoken with me.—Have you often spoken with his son?—I have often spoken with him.—Have you spoken with him oftener than we?—I have not spoken with him so often as you (have).—To which son of the nobleman have you spoken?—I have spoken to the youngest.—To which men has your brother spoken?—He has spoken to these.—What has your gardener's son cut?—He has cut trees.—Has he cut corn?—He has cut some.—Has he cut as much hay as corn?—He has cut as much of the one as of the other.—Have you picked up my knife?—I have picked it up.—Has your boy picked up the tailor's thimble?—He has not picked it up.—Have you picked up a crown?—I have picked up two of them.—What have you picked up?—We have picked up nothing.—Have you burnt anything?—We have burnt nothing.—What have the sailors burnt?—They have burnt their cloth coats.—Hast thou burnt my fine ribbons?—I have not burnt them.—Which books has the

Greek burnt?—He has burnt his own.—Which ships (Schiffe) have the Spaniards burnt?—They have burnt no ships.—Have you burnt paper?—I have not burnt any.—Has the Physician burnt notes?—He has burnt none.—Have you had the courage to burn my hat?—I have had the courage to burn it.—When did you burn it?—I burnt it yesterday.—Where have you burnt it?—I have burnt it in my room.—Who has torn your shirt?—The ugly boy of our neighbour has torn it.—Has anybody torn your books?—Nobody has torn them.

FORTY-FOURTH LESSON.—Vier und vierzigste Lektion.

	INFINITIVE.	PAST PART.
To drink—drunk.	Trinken*	—getrunken.
To carry—carried.	Tragen*	—getragen.
To bring—brought.	Bringen*	—gebracht.
To send—sent.	Senden*	—gesandt.
To write—written.	Schreiben*	—geschrieben.
To see—seen.	Sehen*	—gesehen.
To give—given.	Geben*	—gegeben.
To lend—lent.	Leihen*	—geliehen.

NEUTER VERBS.

Neuter verbs are conjugated like the active. The latter, however, always form their past tenses with the auxiliary *haben**, to have; on the contrary, some neuter verbs take *sein**, to be, and others *haben**, for their auxiliary; others again take sometimes *haben**, and sometimes *sein**. Those of which the auxiliary is not marked have the same as in English.

To come—come (Past part.). *Kommen**—*gekommen*.

To go—gone. *Gehen**—*gegangen*.

Is the man come to your father? *Ist der Mann zu Ihrem Vater gekommen?*

He is come to him.

Er ist zu ihm gekommen.

Is thy brother gone into the field? *Ist Dein Bruder auf das (aufs) Feld gegangen?*

He is gone thither.

Er ist dahin gegangen.

Have you seen the man?

Haben Sie den Mann gesehen?

I have seen him.

Ich habe ihn gesehen.

Have you seen my book?

Haben Sie mein Buch gesehen?

I have seen it.
I have not seen it.

Ich habe es gesehen.
Ich habe es nicht gesehen.

When?—Where?

Wann?—Wo?

When did you see my cousin?

Wann haben Sie meinen Vetter gesehen?

I saw him the day before yesterday.

Ich habe ihn vorgestern gesehen.

Where have you seen him?

Wo haben Sie ihn gesehen?

I have seen him at the theatre.

Ich habe ihn im Theater gesehen.

Where hast thou seen my book?

Wo hast Du mein Buch gesehen?

I have seen it in your room.

Ich habe es in Ihrem Zimmer gesehen.

Do you learn to read?

Lernen Sie lesen?

I do learn (it).

Ich lerne es.

I learn to write.

Ich lerne schreiben.

Have you learnt to write?

Haben Sie schreiben gelernt?

I have (learnt it).

Ich habe es gelernt.

To know (to be acquainted with) —known. Kennen* —gekannt.

Have you known those men?

Haben Sie jene Männer gekannt?

I have not known them.

Ich habe sie nicht gekannt.

Obs. Instead of the past participle, the following verbs retain the form of the infinitive when preceded by another infinitive: *bünnen**, to be permitted; *heissen**, to bid; *helfen**, to help; *hören*, to hear; *fönnen**, to be able (can); *lassen**, to let; *lehren*, to teach; *lernen*, to learn; *mögen**, to be allowed (may); *müssen**, to be obliged (must); *sehen**, to see; *sollen*, to be obliged (shall, ought); *wollen*, to be willing, to wish (will).^c

To let (to get, to have, to order). *lassen**. (See Lesson XXXI. where this verb is conjugated in the present tense.)

To get or to have mended—got *Ausbeßern lassen**.
or had mended.

* Learners ought now to use in their exercises the adverbs of time, place, and number, mentioned in Lessons XXVII. XXXI. XXXII. and XLII.

^b It will be useful to remember that the particle *zu* does not precede the infinitive joined to one of these verbs. (See *Obs. B.* Lesson XL.)

^c Modern authors do not always observe this distinction, but give the preference to the regular form. Thus it is already generally said: *Ich habe ihn kennen gelernt* (not *lernen*), I have become acquainted with him; *Ich habe ihm arbeiten geholfen* (not *helfen*), I have helped him to work; *er hat mich richtig sprechen gelehrt* (not *lernen*), he has taught me to speak correctly.

To get or to have washed—got *Waschen lassen**.
or had washed.

To have made—had made. *Machen lassen**.

Are you getting a coat made (do you order a coat)? *lassen Sie einen Rock machen?*

I am getting one made (I do order one). *Ich lasse einen machen.*

I have had one made. *Ich habe einen machen lassen.*

Has your brother had his shirt washed? *Hat Ihr Bruder sein Hemd waschen lassen?*

He has had it washed. *Er hat es waschen lassen.*

The cravat,
the neck, *das Halstuch;
der Hals.*

Hast thou sometimes had cravats mended? *Hast Du manchmal Halstücher ausbessern lassen?*

I have had some mended sometimes. *Ich habe manchmal welche ausbessern lassen.*

EXERCISES. 102.

Have you drunk wine?—I have drunk some.—Have you drunk much of it?—I have drunk but little of it.—Hast thou drunk some beer?—I have drunk some?—Has thy brother drunk much good cider?—He has not drunk much of it, but enough.—When did you drink any wine?—I drank some yesterday and to-day (*Ich habe gestern und heute welchen*).—Has the servant carried the letter?—He has carried it.—Where has he carried it to?—He has carried it to your friend.—Have you brought us some apples?—We have brought you some.—How many apples have you brought us?—We have brought you twenty-five of them.—When did you bring them?—I brought (*habe gebracht*) them this morning.—At what o'clock?—At a quarter to eight.—Have you sent your little boy to the market?—I have sent him thither (*dahin*).—When did you send him thither?—This evening.—Have you written to your father?—I have written to him.—Has he answered you?—He has not yet answered me.—Have you ever written to the physician?—I have never written to him.—Has he sometimes written to you?—He has often written to me.—What has he written to you?—He has written to me something.—Have your friends ever written to you?—They have often written to me.—How many times (*Lesson XLII.*) have they written to you?—They have written to me more than thirty times.—Have you ever seen my son?—I have never seen him.—Has he ever seen you?—He has often seen me.—Hast thou ever seen any Greeks?—I have often seen some.—Have you already seen a Syrian?—I have already seen one.—Where have you seen one?—At the theatre.—Have you given the book to my brother? (*Rule of Syntax, Lesson XXVIII.*)—I have given it to him.—Have you given money to the merchant?—I have given some to him.—How much have you given to him?—I have given to him fifteen crowns.—Have you given gold ribbons to our good

neighbours' children?—I have given some to them.—Will you give some bread to the poor (man) (Page 34, *Obs. A.*)?—I have already given some to him.—Wilt thou give me some wine?—I have already given you some.—When didst thou give me some?—I gave you some formerly.—Wilt thou give me some now?—I cannot give you any (*Ich kann Ihnen keinen*).

103.

Has the American lent you money?—He has lent me some.—Has he often lent you some?—He has lent me some sometimes.—When did he lend you any?—He lent me some formerly.—Has the Italian ever lent you money?—He has never lent me any.—Is he poor?—He is not poor; he is richer than you.—Will you lend me a crown?—I will lend you two of them.—Has your boy come to mine?—He has come to him.—When?—This morning.—At what time?—Early.—Has he come earlier than I?—At what o'clock did you come?—I came at half past five.—He has come earlier than you.—Where did your brother go to?—He went to the ball.—When did he go thither?—He went thither the day before yesterday.—Has the ball taken place?—It has taken place.—Has it taken place late?—It has taken place early.—At what o'clock?—At midnight.—Does your brother learn to write?—He does learn it.—Does he already know how (Lesson XXXVII.) to read?—He does not know how yet.—Have you ever learnt German?—I learnt it formerly, but I do not know it.—Has your father ever learnt French?—He has never learnt it.—Does he learn it at present?—He does learn it.—Do you know the Englishman whom I know? I do not know the one whom (Lessons XII. and XIV.) you know; but I know another (Lesson XXI).—Does your friend know the same nobleman whom I know?—He does not know the same; but he knows others.—Have you known the same men whom I have known (*welche ich gekannt habe*).—I have not known the same; but I have known others.—Have you ever had your coat mended?—I have sometimes had it mended.—Hast thou already had thy boots mended?—I have not yet had them mended.—Has your cousin sometimes had his stockings mended?—He has several times had them mended.—Hast thou had thy hat or thy shoe mended?—I have neither had the one nor the other mended.—Have you had my cravats or my shirts washed?—I have neither had the one nor the other washed.—What stockings have you had washed?—I have had the thread stockings washed.—Has your father had a table made?—He has had one made.—Have you had anything made?—I have had nothing made. (See end of Lesson XXXIV.)

FORTY-FIFTH LESSON.—Fünf und vierzigste Lektion.

To receive—received. **Bekommen*** (erhalten*,
empfangen*).

Obs. A. We have observed (Lesson XLI.) that some verbs do not take the syllable *ge* in the past participle; they are,

1st, Those which begin with one of the inseparable unaccented particles: *be, emp, ent, er, ge, ver, wider, zer* (See Lesson XXV.), or with one of the following particles, when inseparable: *durch, through; hinter, behind; über, over; um, around; unter, under; voll, full; wieder, again.*^a

2nd, Those derived from foreign languages and terminating in *tren, or ieren*. Ex. *studiren, to study; past part. studirt, studied.*

Rule. All verbs, in general, which have not the principal accent upon the first syllable, reject the syllable *ge* in the past participle.

How much money have you received? **Wieviel Geld haben sie bekommen?**

I have received three crowns. **Ich habe drei Thaler bekommen.**

Have you received letters? **Haben Sie Briefe erhalten?**

I have received some. **Ich habe welche erhalten.**

To promise—promised. **Versprechen*—versprochen.**

Obs. B. Derivative and compound verbs are conjugated like their primitives: thus the verb *versprechen** is conjugated like *sprechen**, to speak, which is its primitive. (Lessons XXIV. and XXXIV.)

Do you promise me to come? **Versprechen Sie mir zu kommen?**

I promise you. **Ich verspreche es Ihnen.**

The grosh (a coin), **der Groschen (is not softened in the plur.);**

the denier, **der Pfennig.**

A crown contains twenty-four groshes. **Ein Thaler hat vier und zwanzig Groschen.**

^a Verbs compounded with these particles are inseparable, when the particles may be considered as adverbs, and separable, when they have the meaning of prepositions.

A grosh contains twelve deniers. Ein Groschen hat zwölf Pfennige.
 A florin contains sixteen groshes or sixty kreuzers, or forty-eight good kreuzers. Ein Gulden hat sechzehn Groschen oder sechzig Kreuzer, oder acht und vierzig gute Kreuzer.
 A denier contains two oboles. Ein Pfennig hat zwei Heller.
 The obole, der Heller.

There is.
There are.

Es ist.
 Es sind.

How many groshes are there in a crown? Wieviel Groschen sind in einem Thaler?
 Twenty-four. Vier und zwanzig.

To wear out—worn out. Abtragen * — abgetragen
 (abnußen — abgenutzt).
To spell—spelled. Buchstabiren—buchstabirt.
How? Wie?

Well.
 Bad, badly.

Gut, wohl (adverbs ^b).
 Schlecht, übel, schlimm (adverbs ^c).

How has he washed the shirt? Wie hat er das Hemd gewaschen?
 He has washed it well. Er hat es gut gewaschen.
 How have you written the letter? Wie haben Sie den Brief geschrieben?

Thus.
So so.

So.
 So so.

In this manner.

{ Auf diese Art.
 { Auf diese Weise.

To call—called.

Rufen *—gerufen.

Have you called the man? Haben Sie den Mann gerufen?
 I have called him. Ich habe ihn gerufen.

To dry.

Trocknen.

To put (to place, to lay). Legen.

Do you put your coat to dry? Legen Sie Ihren Rock zu trocknen?
 I do put it so dry. Ich lege ihn zu trocknen.

Where have you placed (put) the book? Wo haben Sie das Buch hingelegt? (See Note ^d, Lesson XXXVII.

^b Gut relates to the manner in which a thing is done. Ex. Er redet gut, he speaks well. Wohl denotes a certain degree of well being. Ex. Ich bin wohl, I am well; ich weiß es wohl, I know it well.

^c Schlecht is the opposite to gut, and übel the opposite to wohl. Ex. Er schreibt schlecht, he writes badly. Etwas übel nehmen, to be offended at anything. Schlimm is employed nearly in the same sense as übel, thus we say: schlimm genug, bad enough; desto schlimmer, so much the worse.

I have placed it upon the table. Ich habe es auf den Tisch gelegt.

To lie—lain.

Liegen—gelegen.*

Where lies the book?

Wo liegt das Buch?

It lies upon the table.

Es liegt auf dem Tische.

It has lain upon the table.

Es hat auf dem Tische gelegen.

There.

Darauf.

Does the book lie on the chair? Liegt das Buch auf dem Stuhle?

It does lie there (on it).

Es liegt darauf.

It has lain there.

Es hat darauf gelegen.

EXERCISES. 104.

Hast thou promised anything?—I have promised nothing.—Do you give me what you have promised me?—I do give it to you.—Have you received much money?—I have received but little.—How much have you received of it?—I have received but one crown.—When have you received your letter?—I have received it to-day.—Hast thou received anything?—I have received nothing.—What have we received?—We have received long (groß) letters.—Do you promise me to come to the ball?—I do promise you to come to it.—Does your ball take place to-night?—It does take place.—How much money have you given to my son?—I have given him fifteen crowns.—Have you not promised him more?—I have given him what I have promised him.—Have our enemies received their money?—They have not received it.—Have you German money?—I have some.—What kind of money have you?—I have crowns, florins, kreuzers, groshes, and deniers.—How many groshes are there in a florin?—A florin contains (hat) sixteen groshes, or sixty kreuzers, or forty-eight good kreuzers.—Have you any oboles?—I have a few of them.—How many oboles are there in a denier?—A denier contains two oboles.—Will you lend your coat to me?—I will lend it to you; but it is worn out.—Are your shoes worn out?—They are not worn out.—Will you lend them to my brother?—I will lend them to him.—To whom have you lent your hat?—I have not lent it; I have given it to somebody.—To whom have you given it?—I have given it to a pauper (der Arme).

105.

Does your little brother already know how to spell?—He does know.—Does he spell well?—He does spell well.—How has your little boy spelt?—He has spelt so so.—How have your children written their letters?—They have written them badly.—Do you know (Lesson XXXVII.) Spanish?—I do know it.—Does your cousin speak Italian?—He speaks it well.—How do your friends speak?—They do not speak badly (nicht übel).—Do they listen to what you tell them?—They do listen to it.—How hast thou learnt English?—I have learnt it in this manner.—Have you called me?—I have not called you, but your brother.—Is he come?—Not yet.

(Lesson XL.)—Where have you wet (*naß machen*) your clothes? —I have wet them in the country.—Will you put them to dry (*zu trocknen legen*)?—I will put them to dry.—Where have you put my hat?—I have put it upon the table.—Hast thou seen my book? —I have seen it.—Where is it?—It lies upon your brother's trunk.—Does my handkerchief lie upon the chair?—It does lie upon it.—When have you been in the country?—I have been there the day before yesterday.—Have you found your father there?—I have found him there.—What has he said?—He has said nothing.—What have you been doing in the country?—I have been doing nothing there.

FORTY-SIXTH LESSON. — *Sechs und vierzigste Lektion.*

Does your father wish to give Will Ihr Vater mir etwas zu thun
me anything to do? *geben?*
He does wish to give thee some- Er will Dir etwas zu thun geben.
thing to do.

Obs. Daß u, to it, relates sometimes to an infinitive, as:

Have you a mind to work?	<i>Haben Sie Lust zu arbeiten?</i>
I have no mind to it.	<i>Ich habe keine Lust dazu.</i>
Is thy brother gone to the country?	<i>Ist Dein Bruder aufs Land gegangen?</i>
He is gone thither.	<i>Er ist dahin gegangen.</i>
Hast thou a mind to go thither?	<i>Hast Du Lust dahin zu gehen?</i>
I have a mind to it.	<i>Ich habe Lust dazu.</i>
How old are you?	<i>Wie alt sind Sie?</i>
I am twelve years old.	<i>Ich bin zwölf Jahr * alt.</i>
How old is your brother?	<i>Wie alt ist Ihr Bruder?</i>
He is thirteen years old.	<i>Er ist dreizehn Jahr alt.</i>

*Almost (nearly).
About.
Hardly.*

*Beinahe or fast.
Ungefähr.
Kaum.*

He is almost fourteen years old.	<i>Er ist fast vierzehn Jahr alt.</i>
I am about fifteen years old.	<i>Ich bin ungefähr fünfzehn Jahr alt.</i>
He is almost sixteen years old.	<i>Er ist beinahe sechzehn Jahr alt.</i>
Your are hardly seventeen years old.	<i>Sie sind kaum siebenzehn Jahr alt.</i>

* Here custom requires the singular number.

Not quite.

Nicht ganz.

I am not quite eighteen years old. Ich bin nicht ganz achtzehn Jahr alt.

Art thou older than thy brother? Bist Du älter als Dein Bruder?

I am younger than he. Ich bin jünger als er.

To understand—understood. Verstehen*—verstanden.

Do you understand me? Verstehen Sie mich?

I do understand you. Ich verstehe Sie.

Have you understood the man? Haben Sie den Mann verstanden?

I have understood him. Ich habe ihn verstanden.

I hear you, but I do not understand you. Ich höre Sie, aber ich verstehe Sie nicht.

The noise,

The noise (roaring) of the wind, das Rärm;
der Lärm des Windes;

The wind,

der Wind.

Do you hear the roaring of the wind? Hören Sie das Gausen des Windes?

I do hear it. Ich höre es.

To bark.

Bellen.

The barking,

das Bellen.

Have you heard the barking of the dogs? Haben Sie das Bellen der Hunde gehört?

I have heard it. Ich habe es gehört.

To lose—lost.

Verlieren*—verloren.

To beat—beaten.

Schlagen*—geschlagen.

Thou beatest,—he beats.

Du schlägst, — er schlägt.

To read —read (past part.). Lesen*—gelesen.

To remain—remained. Bleiben*—geblieben (takes
sein for its auxiliary).

To take—taken.

Nehmen*—genommen.

To know—known.

Wissen*—gewußt.

Have you lost anything?

Haben Sie etwas verloren?

I have lost nothing.

Ich habe nichts verloren.

To lose (at play)—lost.

Verspielen*—verspielt.

How much has your brother lost? Wieviel hat Ihr Bruder verspielt?

He has lost about a crown.

Er hat ungefähr einen Thaler verspielt.

Who has beaten the dog?

Wer hat den Hund geschlagen?

No one has beaten it.

Niemand hat ihn geschlagen.

How many books has your cousin already read? Wieviel Bücher hat Ihr Vetter schon gelesen?

He has already read five of them, Er hat deren schon fünf gelesen, und
and at present he is reading jetzt liest er das sechste.
the sixth.

Has the man taken anything † Hat der Mann Ihnen etwas ge-
from you? nommen?

He has taken nothing from me. † Er hat mir nichts genommen.

Do you know as much as this Wissen Sie so viel wie dieser
man? Mann?

I do not know as much as he. Ich weiß nicht so viel wie er.

Have you known that? Haben Sie das gewußt?

I have not known it. Ich habe es nicht gewußt.

Where have our friends re- Wo find unsere Freunde geblieben?
mained?

They have remained at home. Sie sind zu Hause geblieben.

EXERCISES. 106.

Have you time to write a letter?—I have time to write one.—
Will you lend a book to my brother?—I have lent one to him
already.—Will you lend him one more?—I will lend him two
more.—Have you given anything to the poor?—I have given them
money.—How much money has my cousin given you?—He has
given me only a little; he has given me only two crowns.—How
old is your brother?—He is twenty years old.—Are you as old as
he?—I am not so old.—How old are you?—I am hardly eighteen
years old.—How old art thou?—I am about twelve years old.—Am
I younger than you?—I do not know.—How old is our neighbour?
—He is not quite thirty years old.—Are our friends as young as
we?—They are older than we.—How old are they?—The one is
nineteen and the other twenty years old.—Is your father as old as
mine?—He is older than yours?—Have you read my book?—I have
not quite read it yet.—Has your friend finished his book?—He has
almost finished it.—Do you understand me?—I do understand you.
—Does the Englishman understand us?—He does understand us.
—Do you understand what we are telling you?—We do understand
it.—Dost thou understand German?—I do not understand it yet,
but I am learning it.—Do we understand the English?—We do
not understand them.—Do the Germans understand us?—They do
understand us.—Do we understand them?—We hardly understand
them.—Do you hear any noise?—I hear nothing.—Have you heard
the roaring of the wind?—I have heard it.—What do you hear?—
I hear the barking of the dogs.—Whose dog is this?—It is the dog
of the Scotchman.

107.

Have you lost your stick?—I have not lost it.—Has your ser-
vant lost my note?—He has lost it.—Have you gone to the ball?
—No, I have not gone to it.—Where have you remained?—I have
remained at home.—Has your father lost (at play) as much money
as I?—He has lost more of it than you?—How much have I lost?

—You have hardly lost a crown.—Where has thy brother remained?—He has remained at home.—Have your friends remained in the country?—They have remained there.—Do you know as much as the English physician?—I do not know as much as he.—Does the French physician know as much as you?—He knows more than I.—Does any one know more than the French physicians?—No one knows more than they.—Have your brothers read my books?—They have not quite read them.—How many of them have they read?—They have hardly read two of them.—Has the son of my gardener taken anything from you?—He has taken my books from me.—What hast thou taken from him?—I have taken nothing from him.—Has he taken money from you?—He has taken some from me.—How much money has he taken from you?—He has taken from me almost two crowns. (See end of Lesson XXXIV.)

FORTY-SEVENTH LESSON.—Sieben und vierzigste Lektion.

To bite—bitten.

Why?

Because.

Beißen—gebissen.

Warum?

Weil.

☞ The verb of the subject or nominative, (in compound tenses, the auxiliary) is placed at the end of the phrase, when this begins with a conjunction or a conjunctive word, such as a relative pronoun or a relative adverb. The conjunctions which do not require the verb to be placed at the end, will be given hereafter.

Why do you beat the dog?	Warum schlagen Sie den Hund?
I beat it, because it has bitten me.	Ich schlage ihn, weil er mich gebissen hat.
Do you see the man who is in the garden?	Sehen Sie den Mann, welcher (der) im Garten ist?
I do see him.	Ich sehe ihn.
Do you know the man who has lent me the book?	Kennen Sie den Mann, der (welcher) mir das Buch geliehen hat?
I do not know him.	Ich kenne ihn nicht.
Do you read the book, which I have lent you?	Lesen Sie das Buch, welches ich Ihnen geliehen habe?
I do read it.	Ich lese es.

Obs. When the verb, which a conjunctive word causes to be placed at the end of the phrase, is com-

pounded with a separable particle, this is not detached from it. Ex.

I breakfast before I go out.

Ich frühstücke, ehe ich ausgehe.

Does the tailor show you the coat, which he is mending?

Zeigt Ihnen der Schneider den Rock, welchen er ausbessert?

To wait.

Warten.

To expect.

Erwarten.

To wait for some one or for something. Auf Einen oder etwas warten.

To expect some one or something. Einen oder etwas erwarten.

Do you wait for my brother?

Warten Sie auf meinen Bruder?

I do wait for him.

Ich warte auf ihn.

Do you expect friends?

Erwarten Sie Freunde?

I do expect some.

Ich erwarte einige.

To owe.

Schuldig sein*.

How much do you owe me?

Wieviel sind Sie mir schuldig?

I owe you fifty crowns.

Ich bin Ihnen fünfzig Thaler schuldig.

How much does the man owe you?

Wieviel ist Ihnen der Mann schuldig?

He owes me ten shillings.

Er ist mir zehn Schillinge schuldig.

Does he owe as much as you?

Ist er so viel schuldig wie Sie?

He owes more than I.

Er ist mehr schuldig als ich.

The shilling,

der Schilling;

the pound,

das Pfund;

the livre (a coin),

der Franke.

To return—(to come back)—returned.

Zurück kommen* — zurück kommen.

At what o'clock do you return from the market?

Um wieviel Uhr kommen Sie von dem Markte zurück?

I return from it at twelve o'clock.

Ich komme um zwölf Uhr von da zurück.

From there, thence (from it).

Von da.

Does the servant return early thence?

Kommt der Bediente früh von da zurück?

He returns thence at ten o'clock in the morning.

Er kommt um zehn Uhr Morgens von da zurück.

At nine o'clock in the morning.

† Um neun Uhr Morgens.

At eleven o'clock at night.

† Um elf Uhr Abends.

* Warten auf, with the accusative case, is used, when the person or thing spoken of is present, and erwarten, when it is not.

* Schuldig sein*, to owe, is to be considered as a compound verb, of which the separable particle is placed at the end, schuldig, due, owing, indebted, having here the force of the separable particle.

How long?
During, for.

Wie lange?
Während (a preposition which governs the genitive case).

How long has he remained there? *Wie lange ist er da geblieben?*

A minute.

Eine Minute.

An hour.

Eine Stunde.^a

A day.

Einen Tag.

A year.

Ein Jahr (a neuter substantive, taking *e* in the plur. without being softened).

A month.

Einen Monat.

The summer,

der Sommer.

The winter,

der Winter.

During the summer.

{ Während des Sommers.
Den Sommer über.
Den Sommer hindurch.

How long have you spoken with the man?

Wie lange haben Sie mit dem Manne gesprochen?

I have spoken with him for three hours.

Ich habe drei Stunden mit ihm gesprochen.

How long has your brother remained in the country?

Wie lange ist Ihr Bruder auf dem Lande geblieben?

He has remained there a month.

Er ist einen Monat da geblieben.

Have you remained long with my father?

Sind Sie lange bei meinem Vater geblieben?

I have remained with him for an hour.

Ich bin eine Stunde lang bei ihm geblieben.

Long.

Lange.

EXERCISES. 108.

Why do you love that man?—I love him, because he is good.—Why does your neighbour beat his dog?—Because it has bitten his little boy.—Why does our father love me?—He loves you, because you are good.—Do your friends love us?—They love us, because we are good.—Why do you bring me wine?—I bring you some, because you are thirsty.—Why does the hatter drink?—He drinks, because he is thirsty.—Do you see the sailor who is in (auf) the ship?—I do not see the one who is in (auf) the ship, but

^c The accusative case answers to the question *wie lange?* how long? and other similar questions, relative to measure, weight, quantity, &c., as *wie lang?* how long? *wie schwer?* how heavy? *wieviel?* how much? *wie theuer?* at what price? *wie weit?* how far? *wie groß?* of what size? *wie alt?* how old?

^d Minute, minute, Stunde, hour, are two nouns of the feminine gender; they add *n* in all the cases of the plural, without softening the radical vowels. We can also say: *eine Stunde lang* during an hour; *ein Jahr lang*, during a year.

the one who is in (auf) the square.—Do you read the books which my father has given you?—I do read them.—Do you know the Italians whom we know?—We do not know those whom you know, but we know others (andere).—Do you buy the horse which we have seen?—I do not buy that which we have seen, but another (ein andere).—Do you seek what you have lost?—I do seek it.—Do you find the man whom you have looked for?—I do not find him.—Does the butcher kill the ox which he has bought in (auf with the dat.) the market?—He does kill it.—Do our cooks kill the chickens which they have bought?—They do kill them.—Does the hatter mend the hat which I have sent him?—He does mend it.—Does the shoemaker mend the boots which you have sent him?—He does not mend them, because they are worn out.—Does your coat lie upon the chair?—It does lie upon it.—Does it lie upon the chair upon which I placed it?—No, it lies upon another.—Where is my hat?—It is in the room in which (wohin or in welchem) you have been.—Do you wait for any one?—I wait for no one.—Do you wait for the man whom I have seen this morning?—I do wait for him.—Art thou waiting for thy book?—I am waiting for it.—Do you expect your father this evening?—I do expect him.—At what o'clock has he gone to the theatre?—He has gone thither at seven o'clock.—At what o'clock does he return from there?—He returns from there at eleven o'clock.—Has your bailiff returned from the market?—He has not yet returned from it.—At what o'clock has your brother returned from the country?—He has returned from thence at ten o'clock in the evening.

109.

At what o'clock hast thou come back from thy friend?—I have come back from him at eleven o'clock in the morning.—Hast thou remained long with him?—I have remained with him about an hour.—How long do you intend to remain at the ball?—I intend to remain there a few minutes.—How long has the Englishman remained with you?—He has remained with me for two hours.—Do you intend to remain long in the country?—I intend to remain there during the summer.—How long have your brothers remained in town (in der Stadt)?—They have remained there during the winter.—How much do I owe you?—You do not owe me much.—How much do you owe your tailor?—I only owe him fifty crowns.—How much dost thou owe thy shoemaker?—I owe him already seventy crowns.—Do I owe you anything?—You owe me nothing.—How much does the Frenchman owe you?—He owes me more than you.—Do the English owe you as much as the Spaniards?—Not quite so much.—Do I owe you as much as my brother?—You owe me more than he.—Do our friends owe you as much as we?—You owe me less than they.—Why do you give money to the merchant?—I give him some, because he has sold me handkerchiefs.—Why do you not drink?—I do not drink, because I am not thirsty.—Why do you pick up this ribbon?—I pick it up, because

I want it.—Why do you lend money to this man?—I lend him some, because he wants some.—Why does your brother study?—He studies, because he wishes to learn German (*lernen will*).—Art thou thirsty?—I am not thirsty, because I have drunk.—Has your cousin drunk already?—Not yet, he is not yet thirsty.—Does the servant show you the room which he sweeps?—He does not show me that which he sweeps now, but that which he has swept yesterday.—Do you breakfast before you go out?—I go out before I breakfast.—What does your shoemaker do before he sweeps his room?—He mends my boots and my shoes before he sweeps it. (See end of Lesson XXXIV.)

FORTY-EIGHTH LESSON.—Acht und vierzigste Lektion.

*To live, to dwell, to reside, to Wohnen.
abide, to lodge.*

Where do you live?	Wo wohnen Sie?
I live in William-street, number twenty-five.	Ich wohne in der Wilhelmstraße, Nummer fünf und zwanzig.
Where has your brother lived?	Wo hat ihr Bruder gewohnt?
He has lived in Frederic-street, number one hundred and fifty.	Er hat in der Friedrichstraße, Nummer hundert und fünfzig gewohnt.
Dost thou live at thy cousin's house?	Wohnst Du bei Deinem Vetter?
I do not live at his, but at my father's house.	Ich wohne nicht bei ihm, sondern bei meinem Vater.
Does your friend still live where I have lived?	Wohnt Ihr Freund noch (da), wo ich gewohnt habe?
He lives no longer where you have lived; he lives at present in the great square.	Er wohnt nicht mehr (da), wo Sie gewohnt haben; er wohnt jetzt auf dem großen Plage.

The street.

Die Straße (a noun of the feminine gender).

The number.

Die Nummer (a noun of the feminine gender).

To brush.

Bürsten.

Have you brushed my coat?
I have brushed it.

Haben Sie meinen Rock gebürstet?
Ich habe ihn gebürstet.

How long?

Wie lange?

Till, until.

Bis.

* In German, the conjunction *und*, is used to add a number less than a hundred.

Till noon.	}	Bis Mittag.
Till twelve o'clock.		
Till to-morrow.		Bis morgen.
Till the day after to-morrow.		Bis übermorgen.
Till Sunday.		Bis Sonntag.
Till Monday.		Bis Montag.
Till this evening.		Bis heute Abend.
Till evening.		Bis auf den Abend.
Until morning.		Bis an den Morgen.
Until the next day.		Bis zum andern Tag.
Until this day.		Bis auf diesen Tag.
Until this moment.		Bis auf diesen Augenblick.
Till now—hitherto.		Bis jetzt — bisher.

To this place, hither, thus far, as Bis hierher (an adverb of place).
far as here.

To that place, thither, so far, as Bis dahin (an adverb of place).
far as there.

Obs. The days of the week are all of the masculine gender, except die *Mittwoche*, Wednesday, which some authors use as feminine.

Tuesday,	Dienstag ;
Wednesday,	Mittwoch ;
Thursday,	Donnerstag ;
Friday,	Freitag ;
Saturday,	Samstag (Sonnabend).

Then.

Dann — (als dann).

Till I return (till my return).	Bis ich zurückkomme.
Till my brother returns (till my brother's return).	Bis mein Bruder zurückkommt.
Till four o'clock in the morning.	Bis vier Uhr Morgens.
Till midnight (till twelve o'clock at night).	Bis Mitternacht (a noun of the feminine gender).
How long did you remain with my father ?	Wie lange sind Sie bei meinem Vater geblieben ?
I remained with him till eleven o'clock at night.	Ich bin bis elf Uhr Abends bei ihm geblieben.

One, the people, they or any one. Man (indefinite pronoun always singular).

Have they brought my shoes ?	Hat man meine Schuhe gebracht ?
They have not brought them yet.	Man hat sie noch nicht gebracht.
What have they said ?	Was hat man gesagt ?
They have said nothing.	Man hat nichts gesagt.
What have they done ?	Was hat man gethan ?
They have done nothing.	Man hat nichts gethan.

To be willing (to wish),—been willing *Wollſſen**,—*gewollt.*
willing (wished).

Has he been willing to go for *Hat er den Arzt heſen wollen?* (not
the physician? *gewollt.* See *Obs. Less. XLIV.*)

He has not been willing to go *Er hat ihn nicht heſen wollen.*
for him.

Has he wished to go out this *Hat er dieſen Morgen ausgehen*
morning? *wollen?*

He has not wished to go out. *Er hat nicht ausgehen wollen.*

Have they been willing to do it? *Hat man es thun wollen?*

They have not been willing to *Man hat es nicht thun wollen.*
do it.

They have not been willing to *Man hat nichts thun wollen.*
do any thing.

To be able (can),—been able *Können**—*gekonnt.*
(could).

Have they been able to find the *Hat man die Bücher finden können?*
books? (not *gekonnt.* See *Less. XLIV.*)

They have not been able to find *Man hat ſie nicht finden können.*
them.

Has the tailor been willing to *Hat der Schneider meinen Rock aus-*
mend my coat? *bessern wollen?*

He has not been willing to mend *Er hat ihn nicht ausbessern wollen.*
it.

Something (or anything) new. Etwas Neues.

What do they say, new? *Was ſagt man Neues?*

They say nothing, new. *Man ſagt nichts Neues.*

New.

Neu.

My new coat.

Mein neues Kleid.

My new friend.

Mein neuer Freund.

His new clothes.

Seine neuen Kleider.

EXERCISES. 110.

Where do you live?—I live in the large (in der großen) street.—
Where does your father live?—He lives at his friend's house.—
Where do your brothers live?—They live in the large street, number
a hundred and twenty.—Dost thou live at thy cousin's?—I do live at
his house.—Do you still live where you did live (gewohnt haben)?—
I live there still.—Does your friend still live where he did live?—
He no longer lives where he did live.—Where does he live at present?
—He lives in William-street, number a hundred and fifteen.—
Where is your brother?—He is in the garden.—Where is your
cousin gone to?—He is gone into the garden.—Did you go to the
play yesterday?—I did go thither.—Have you seen my friend?—
I have seen him.—When did you see him?—I saw (habe—gesehen)
him this morning.—Where has he gone to?—I do not know (*Obs.*

Lesson XLIII.)—Has the servant brushed my clothes?—He has brushed them.—Has he swept my room?—He has swept it.—How long did he remain here?—Till noon.—How long have you been writing?—I have been writing until midnight.—How long did I work?—You worked until four o'clock in the morning.—How long did my brother remain with you?—He remained with me until evening.—How long hast thou been working?—I have been working till now.—Hast thou still long to write?—I have to write till the day after to-morrow.—Has the physician still long to work?—He has to work till to-morrow.—Must I remain long here?—You must remain here till Sunday.—Must my brother remain long with you?—He must remain with us till Monday.—How long must I work?—You must work till the day after to-morrow.—Have you still long to speak?—I have still an hour to speak.—Did you speak long?—I spoke (*habe—gesprochen*) till the next day.—Have you remained long in my room?—I have remained in it till this moment.—Have you still long to live in this house?—I have still long to live in it (*darin*).—How long have you still to live in it?—Till Sunday.

111.

Does your friend still live with you?—He lives with me no longer.—How long has he lived with you?—He has lived with me only a year.—How long did you remain at the ball?—I remained there till midnight.—How long have you remained in the carriage?—I have remained an hour in it.—Have you remained in the garden till now?—I have remained there (*darin*) till now.—Has the captain come as far as here?—He has come as far as here.—How far has the merchant come?—He has come as far as the end of the small road.—Has the Turk come as far as the end of the forest?—He has come as far as there.—What do you do in the morning?—I read.—And what do you do then?—I breakfast and work.—Do you breakfast before you read?—No, Sir, I read before I breakfast.—Dost thou play instead of working (**Lesson XXXVI.**)?—I work instead of playing.—Does thy brother go to the play instead of going into the garden?—He does not go to the play.—What do you do in the evening?—I work.—What hast thou done this evening?—I have brushed your clothes and have gone to the theatre.—Didst thou remain long at the theatre?—I remained there but a few minutes.—Are you willing to wait here?—How long must I wait?—You must wait till my father returns.—Has anybody come?—Somebody has come.—What have they (*man*) wanted (*gewollt*)?—They (*Man*) have wanted to speak to you.—Have they not been willing to wait?—They have not been willing to wait.—What do you say to that man?—I tell him to wait.—Have you waited for me long?—I have waited for you an hour.—Have you been able to read my letter?—I have been able to read it.—Have you understood it?—I have understood it.—Have you shown it to any one?—I have shown it to no one.—Have they brought my clothes?—They have not brought them yet.—Have they swept my room and brushed my clothes?—

They have done both (brides).—What have they said?—They have said nothing.—What have they done?—They have done nothing.—Has your little brother been spelling?—He has not been willing to spell.—Has the merchant's boy been willing to work?—He has not been willing.—What has he been willing to do?—He has not been willing to do anything.

112.

Has the shoemaker been able to mend my boots?—He has not been able to mend them.—Why has he not been able to mend them?—Because he has had no time.—Have they (man) been able to find my gold buttons?—They have not been able to find them.—Why has the tailor not mended my coat?—Because he has no good thread.—Why have you beaten the dog?—Because it has bitten me.—Why do you not drink?—Because I am not thirsty.—What have they wished to say?—They have not wished to say anything.—What do they (man) say new in the market?—They say nothing new there.—Have they (man) wished to kill a man?—They have not wished to kill any one.—Have they said any thing new?—They have said nothing new. (See end of Lesson XXXIV.)

FORTY-NINTH LESSON.—Neun und vierzigste Lektion.

To steal—stolen.

Stehlen—gestohlen.*

Thou stealest, he steals.

Du stichst, — er sticht.

To steal something from some one.

† Semandem etwas stehlen*.

Have they stolen your hat from you?

† Hat man Ihnen Ihren Hut gestohlen?

They have stolen it from me.

† Man hat ihn mir gestohlen.

Has the man stolen the book from thee?

† Hat Dir der Mann das Buch gestohlen?

He has stolen it from me.

† Er hat es mir gestohlen.

What have they stolen from you?

† Was hat man Ihnen gestohlen?

All.

All is declined in the following manner.

All.

{	N. G. D. A.
<i>Masc.</i>	~~aller~~ — ~~es~~ — ~~em~~ — ~~en~~ .
<i>Neut.</i>	~~alles~~ — ~~es~~ — ~~em~~ — ~~es~~ .

All (plural).

{	Plural for all genders.
	N. G. D. A.
	~~Alle~~ — ~~er~~ — ~~en~~ — ~~e~~ .

All the good wine.
All the good water.
All the good children.

Alle gute Wein.
Alles gute Wasser.
Alle gute Kinder. (See page 34,
Obs. B.)

Obs. A. When two determinative words, which do not take the definite article, as: *all*, *all* (See Lesson XXXII.); *dieser*, *this*; *jener*, *that*, &c., are placed one after the other, they have each the characteristic ending of this article. **Ex.**

All this wine.	Alle dieser (not diese) Wein.
All this money.	Alles dieses (not diese) Geld.
All these children.	Alle diese Kinder.
All these good children.	Alle diese guten Kinder.

Obs. B. In familiar style, when *all*, *all*, is followed by a pronoun, it often rejects its termination. **Ex.**

All his money.	Al sein Geld.
The word,	das Wort;
the speech,	das Wort (plur. Worte).*
How is this word written?	Wie schreibt man dieses Wort?
It is written thus.	Man schreibt es so.
<i>To dye or to colour.</i>	Färben.
To dye black, white.	Schwarz, weiß färben.
To dye green, blue.	Grün, blau färben.
To dye red, yellow.	Roth, gelb färben.
To dye grey, brown.	Grau, braun färben.
My blue coat.	Mein blauer Rock (mein blaues Kleid).
This white hat.	Dieser weiße Hut.
Do you dye your coat blue?	Färben Sie Ihren Rock blau?
I dye it green.	Ich färbe ihn grün.
What colour will you dye your cloth?	Wie wollen Sie Ihr Tuch färben?
I will dye it blue.	Ich will es blau färben.
The dyer,	der Färber.
<i>To get dyed—got dyed.</i>	Färben lassen*.
What colour have you got your hat dyed?	Wie haben Sie Ihren Hut färben lassen?
I have got it dyed white.	Ich habe ihn weiß färben lassen.

* When *Wort*, means merely a word, its plural is *Wörter*; but when it conveys the meaning of a whole phrase, its plural is *Worte*. **Ex.** *Leere Worte*, useless words; *Glauben Sie meinen Worten*, take my word for it; *das Hauptwort*, the substantive; plur. *die Hauptwörter*, the substantives.

As far as my brother's.	Bis zu meinem Bruder.
As far as London.	Bis London.
As far as Paris.	Bis Paris.
As far as England.	Bis nach England.
As far as France.	Bis nach Frankreich.
As far as Italy.	Bis nach Italien.
Germany,	Deutschland ;
Spain,	Spanien ;
Holland,	Holland.

Rule. The names of countries, towns, and villages, belong to the neuter gender, and stand without the article. They are indeclinable, except in the genitive, which receives *s* when the pronunciation admits it. If the ending of the name does not admit the letter *s*, as in *Paris*, Paris, the preposition *von*, of, is used. Ex. *die Einwohner von Paris*, the inhabitants of Paris. Some proper names of countries are of the feminine gender. These, like all other feminine nouns, are invariable in the singular, and form their case by means of the definite article, viz. 1, Names of countries which terminate in *ei*. Ex. *die Türkei*, Turkey; and 2, the following: *die Krimm*, Crimea; *die Lausitz*, Lusatia; *die Mark*, March; *die Moldau*, Moldavia; *die Pfalz*, Palatinate; *die Schweiz*, Switzerland. Ex. *die Schweiz*, Switzerland; *der Schweiz*, of Switzerland; *der Schweiz*, to Switzerland; *die Schweiz*, Switzerland.

To travel.

Reisen (is used with the auxiliary *sein*).

Do you travel to Paris?	Reisen Sie nach Paris?
Do you go to Paris?	Gehen Sie nach Paris?
I do travel (or go) thither.	Ich reise (ich gehe) dahin.
Is he gone to England?	Ist er nach England gereist?
He is gone thither.	Er ist dahin gereist.
How far has he travelled?	Bis wohin ist er gereist?
He has travelled as far as America.	Er ist bis nach Amerika gereist.

EXERCISES. 113.

Have they (man) stolen anything from you?—They have stolen all the good wine from me.—Have they stolen anything from your father?—They have stolen all his good books from him.—Dost thou steal anything?—I steal nothing.—Hast thou ever stolen

anything?—I have never stolen anything (nic etwas).—Have they stolen your apples from you?—They have stolen them from me.—What have they stolen from me?—They have stolen from you all the good books.—When did they steal the carriage from you?—They stole (Man hat—gestohlen) it from me the day before yesterday.—Have they ever stolen anything from us?—They have never stolen anything from us.—Has the carpenter drunk all the wine?—He has drunk it.—Has your little boy torn all his books?—He has torn them all.—Why has he torn them?—Because he does not wish to study.—How much have you lost (at play)?—I have lost all my money.—Do you know where my father is?—I do not know.—Have you not seen my book?—I have not seen it.—Do you know how this word is written?—It is written thus.—Do you dye anything?—I dye my hat.—What colour do you dye it?—I dye it black.—What colour do you dye your clothes?—We dye them yellow.

Do you get your trunk dyed?—I get it dyed.—What colour do you get it dyed?—I get it dyed green.—What colour dost thou get thy thread stockings dyed?—I get them dyed white.—Does your cousin get his handkerchief dyed?—He does get it dyed.—Does he get it dyed red?—He gets it dyed grey.—What colour have your friends got their coats dyed?—They have got them dyed green.—What colour have the Italians had their carriages dyed?—They have had them dyed blue.—What hat has the nobleman?—He has two hats, a white one and a black one.—Have I a hat?—You have several.—Has your dyer already dyed your cravat?—He has dyed it.—What colour has he dyed it?—He has dyed it yellow.—Do you travel sometimes?—I travel often.—Where do you intend to go to (hinzuweisen) this summer?—I intend to go to Germany.—Do you not go to Italy?—I do go thither.—Hast thou sometimes travelled?—I have never travelled.—Have your friends the intention to go to Holland?—They have the intention to go thither.—When do they intend to depart?—They intend to depart the day after to-morrow.—Has your brother already gone to Spain?—He has not yet gone thither.—Have you travelled in Spain?—I have travelled there.—When do you depart?—I depart to-morrow.—At what o'clock?—At five o'clock in the morning.—Have you worn out all your boots?—I have worn them all out.—What have the Turks done?—They have burnt all our good ships.—Have you finished all your letters?—I have finished them all.—How far have you travelled?—I have travelled as far as Germany.—Has he travelled as far as Italy?—He has travelled as far as America.—How far have the Spaniards gone?—They have gone as far as London.—How far has this poor man come?—He has come as far as here.—Has he come as far as your house?—He has come as far as my father's. (See end of Lesson XXXIV.)

FIFTIETH LESSON.—Fünfigste Lektion.

Above.	Oben (rest).	{ hinauf herauf }	(motion).
Below.	Unten (rest).	{ hinunter or hinab herunter or herab }	(motion).
This side.	Diesseits (rest).	Hither, hierher, hier herüber, von dorthier }	(motion).
That side.	Jenseits (rest).	Thither, dorthin	(motion).

Obs. A. The particles *her* and *hin*, having no corresponding words in English, must be carefully distinguished from each other. *Her* expresses motion towards the person who speaks, as : *herauf*, up ; *herunter* or *herab*, down ; *heraus*, out ; *herüber*, hither, to this side. *Hin* expresses motion from the person who speaks towards another place, as : *hinauf*, up ; *hinunter* or *hinab*, down ; *hinaus*, out ; *hinüber*, thither, to the opposite side. If, for instance, I wish to tell any one who is on a mountain to come down, I must say : *kommen Sie herunter*, come down (to where I am). He might answer me, *kommen Sie herauf*, come up. I might say to him, *ich komme nicht hinauf*, I am not coming up ; and he might answer me, *und ich nicht hinunter*, and I am not coming down.

According to this we must say : *kommen Sie herein*, come in ; *gehen Sie hinaus*, go out ; *fahren Sie hinüber*, drive to the opposite side ; *springen Sie hinein*, jump in (i. e. in den Fluß, into the river) ; but should the person speaking be already in the water, he would say ; *springen Sie herein*.

The mountain,
the river,
the present,

der Berg ;
der Fluß ;
das Geschenk (plur. e*).

Obs. B. The adverbs *diesseits*, *jenseits*, ought to be carefully distinguished from the prepositions, *diesseit*,

* Neuter words, formed of a verb and the prefix *ge*, add *e* to all the cases plural, and do not soften the radical vowel.

jenſeit. The latter are always followed by the genitive, whilst the others never govern a case. Ex. *dieſſeit des Fluſſes*, on this ſide of the river; *jenſeit des Berges*, on the other ſide of the mountain.

To go up the mountain.	Den Berg hinauf gehen *.
Where is your brother gone to?	Wo iſt Ihr Bruder hingegangen?
He is gone up the mountain.	Er iſt den Berg hinauf gegangen.

To give back again (to reſtore). Wiedergeben*.

Thou givest back again.	Du gibſt wieder.
He gives back again.	Er gibt wieder.
Given back again.	Wiedergegeben.
Does he reſtore you your book?	Gibt er Ihnen Ihr Buch wieder?
He does reſtore it to me.	Er gibt es mir wieder.
Has he given you your ſtick back again?	Hat er Ihnen Ihren Sted wiedergegeben?
He has given it me back again.	Er hat ihn mir wiedergegeben.

To begin, to commence. Anſangen*, beginnen*.

Begun, commenced.	Angeſangen, begonnen.
Have you already commenced your letter?	Haben Sie Ihren Brief ſchon angeſangen?
Not yet.	Noch nicht.
I have not yet commenced it.	Ich habe ihn noch nicht angeſangen.
Have you received a preſent?	Haben Sie ein Geſchenk bekommen?
I have received ſeveral.	Ich habe verſchiedene bekommen.
From whom have you received preſents?	Von wem haben Sie Geſchenke bekommen?

Whence? Where from? Woher?

<i>Out of.</i>	Aus (governs the dative).
Where do you come from?	Woher kommen Sie her?

Obs. C. The adverb *woher* may be ſeparated into two parts (as *wohin*, Lesson XXXVII.), the firſt of which is put at the beginning, and the ſecond at the end of the phrase. If the phrase ends with a participle paſt, or an infinitive, *her* is placed before it; but it precedes the particle *zu* of the infinitive.

I come from (out of) the garden.	Ich komme aus dem Garten.
Where has he come from?	Woher iſt er gekommen?
He has come from the theatre.	Er iſt aus dem Theater gekommen.

*To be worth.**Werth sein*.*

How much may that horse be worth? Wieviel kann dieses Pferd werth sein?

It may be worth a hundred crowns. Es kann hundert Thaler werth sein.

This is worth more than that. Dieses ist mehr werth als jenes.

The one is not worth so much as the other. Das eine ist nicht so viel werth als das andere.

How much is that worth? Wieviel ist das werth?

That is not worth much. Das ist nicht viel werth.

That is not worth anything. Das ist nichts werth.

*To be better.**Besser sein* (mehr werth sein*).*

Am I not as good as my brother? Bin ich nicht so gut wie mein Bruder?

You are better than he.

{ Sie sind besser als er.

{ Sie sind mehr werth als er.

I am not as good as you.

Ich bin nicht so gut wie Sie.

EXERCISES. 115.

Do you call me?—I do call you.—Where are you?—I am on (auf with the dative) the mountain; are you coming up?—I am not coming up.—Where are you?—I am at the foot (am Fuße) of the mountain; will you come down?—I cannot come down.—Why can you not come down?—Because I have sore feet.—Where does your cousin live?—He lives on this side of the river.—Where is the mountain?—It is on that side of the river.—Where stands the house of our friend?—It stands on that side of the mountain.—Is the garden of your friend on this or that side of the wood?—It is on that side (jenseits).—Is our storehouse not on that side of the road?—It is on this side (diesseits).—Where have you been this morning?—I have been on (Lesson XXX.) the great mountain.—How many times have you gone up the mountain?—I have gone up (hinauf gegangen) three times.—Is our father below or above?—He is above.—Have the neighbour's boys given you your books back again?—They have given them to me back again.—When did they give them back again to you?—They gave (haben—wiedergegeben) them back again to me yesterday.—To whom have you given your stick?—I have given it to the nobleman.—To whom have the noblemen given their gloves?—They have given them to Englishmen.—To which Englishmen have they given them?—To those (Lesson XIV.) whom you have seen this morning at my house.—To which people do you give money?—I give some to those to whom (Lesson XIV) you give some.—Do you give any one money?—I give some to those who want any.—To which children does your father give cakes?—He gives some to those who are good.

Have you received presents ?—I have received some.—What presents have you received ?—I have received fine presents.—Has your little brother received a present ?—He has received several.—From whom has he received any ?—He has received some from my father and from yours.—Do you come out of the garden ?—I do not come out of the garden, but out of the house.—Where are you going to ?—I am going into the garden.—Whence comes the Irishman ?—He comes from the garden.—Does he come from the same garden from which (aus welchem) you come ?—He does not come from the same.—From which garden does he come ?—He comes from that of our old friend.—Whence comes your boy ?—He comes from the play.—How much is that carriage worth ?—It is worth five hundred crowns.—Is this book worth as much as that ?—It is worth more.—How much is my horse worth ?—It is worth as much as that of your friend.—Are your horses worth as much as those of the French ?—They are not worth so much.—How much is that knife worth ?—It is worth nothing.—Is your servant as good as mine ?—He is better than yours.—Are you as good as your brother ?—He is better than I.—Art thou as good as thy cousin ?—I am as good as he.—Are we as good as our neighbours ?—We are better than they.—Is your umbrella as good as mine ?—It is not worth so much.—Why is it not worth so much as mine ?—Because it is not so fine as yours.—Do you wish to sell your horse ?—I do wish to sell it.—How much is it worth ?—It is worth two hundred florins.—Do you wish to buy it ?—I have bought one already.—Does your father intend to buy a horse ?—He does intend to buy one, but not yours. (See end of Lesson XXXIV.)

FIFTY-FIRST LESSON.—Ein und fünfzigste Lektion.

That (conjunction).

Daß (See Rule of Syntax, Lesson XLVII.).

What do you say ?

I say that you have my book.

I tell you that I have it not.

Was sagen Sie ?

Ich sage, daß Sie mein Buch haben.

Ich sage Ihnen, daß ich es nicht habe.

Have you not had it ?

I have had it, but I have it no longer.

Haben Sie es nicht gehabt ?

Ich habe es gehabt, aber ich habe es nicht mehr.

No more.

Nicht mehr.

Where have you placed it ?

I have placed it on the table.

Is it (does it lie) on the table ?

It is (lies) on it.

Wo haben Sie es hingelegt ?

Ich habe es auf den Tisch gelegt.

Liegt es auf dem Tische ?

Es liegt darauf.

Some, a little.

Can you give me some water?

I can give you some.

Must.

Necessary (adjective).

To be necessary.

Is it necessary to go to the market?

It is necessary to go thither.

What must one do in order to learn German?

One must study much.

What must he do?

He must go for a book.

What must I do?

Still, silent.

To be sitting, been sitting.

You must sit still.

Have you been obliged to work much to learn German?

I have been obliged to work much.

The competency, the subsistence, the livelihood.

To have wherewithal to live.

Has he wherewithal to live?

He has.

What must I buy?

Some beef.

The ox (neat).

You must buy some beef.

What do you wish?

What do you want?

I want some money.

Do you want some money?

Do you wish to have some money?

Etwas (ein wenig).

Können Sie mir etwas Wasser geben?

Ich kann Ihnen welches geben.

Müssen, past part. gemußt.

Nöthig.

Nöthig sein*.

{ Muß man auf den Markt gehen?
{ Ist es nöthig auf den Markt zu gehen?

{ Man muß dahin gehen.
{ Es ist nöthig dahin zu gehen.

Was muß man thun, um deutsch zu lernen?

Man muß viel studiren.

Was muß er thun?

Er muß ein Buch holen.

Was muß ich thun?

Still.

Sitzen* (takes haben for its auxiliary), geseßsen.

Sie müssen still sitzen.

Haben Sie viel arbeiten müssen (Obs. Lesson XLIV.), um deutsch zu lernen?

Ich habe viel arbeiten müssen.

Das Auskommen.

Sein Auskommen haben*.

Hat er sein Auskommen?

Er hat es.

Was muß ich kaufen?

Rindfleisch.

Das Rind.

Sie müssen Rindfleisch kaufen.

Was wollen Sie?

{ Was brauchen Sie?
{ Was haben Sie nöthig?

{ Ich habe Geld nöthig.

{ Ich brauche Geld.

Brauchen Sie Geld?

Wollen Sie Geld haben?

I do want some.
Do you want much?
I do want much.
How much must you have?
How much do you want?
I only want a grosh.
Is that all you want?
That is all I want.

More.

Do you not want more?
I do not want more.
What does he want?
He wants a coat.
Have you what you want?
I have what I want.
He has what he wants.
They have what they want.

Ich brauche welches.
Brauchen Sie dessen viel?
Ich brauche dessen viel.
Wieviel müssen Sie haben?
Wieviel brauchen Sie?
Ich brauche nur einen Groschen.
Ist das Alles, was Sie brauchen?
Das ist Alles, was ich brauche.

Mehr.

Brauchen Sie nicht mehr?
Ich brauche nicht mehr.
Was braucht er?
Er braucht ein Kleid.
Haben Sie, was Sie brauchen?
Ich habe, was ich brauche.
Er hat, was er braucht.
Sie haben, was sie brauchen.

To be obliged (shall, ought). Sollen, past. part. gesollt.

What am I to do?
You must work.
Am I to go thither?
You may go thither.

Was soll ich thun?
Sie sollen arbeiten.
Soll ich hingehen?
Sie können hingehen.

EXERCISES. 117.

Were (Sind—gewesen) you yesterday at the physician's?—I was at his house (bei ihm).—What does he say?—He says that he cannot come.—Why does he not send his son?—His son does not go out (geht nicht aus, Lesson XXXIV. Obs. C.).—Why does he not go out (geht er nicht aus)?—Because he is ill.—Hast thou had my purse?—I tell you that I have not had it.—Hast thou seen it?—I have seen it.—Where is it?—It lies upon the chair.—Have you had my knife?—I tell you that I have had it.—Where have you placed it?—I have placed it upon the table.—Will you look for it?—I have already looked for it.—Have you found it?—I have not found it.—Have you sought (for) my gloves?—I have sought (for) them, but I have not found them.—Has your servant my hat?—He has had it, but he has it no longer.—Has he brushed it?—He has brushed it.—Are my books upon your table?—They are (lie) upon it.—Have you any wine?—I have but little, but I will give you what I have.—Will you give me some water?—I will give you some.—Have you much wine?—I have much.—Will you give me some?—I will give you some.—How much do I owe you?—You owe me nothing.—You are too kind (gütig).—Must I go for some wine?—You must go for some.—Shall I go to the ball?—You must go thither.—When must I go thither?—You must go thither this evening.—Must I go for the carpenter?—You must go for him.

—Is it necessary to go to the market?—It is necessary to go thither.—What must one do in order to learn Russian?—One must study much.—Must one study much to learn German?—One must study much.—What shall I do?—You must buy a good book.—What is he to do?—He must sit still.—What are we to do?—You must work.—Must you work much, in order to learn the Arabic?—I must work much to learn it.—Does your brother not work?—He does not want to work.—Has he wherewithal to live?—He has.—Why must I go to the market?—You must go thither to buy some beef.—Why must I work?—You must work, in order to get (*haben*) a competency.

118.

What do you want, Sir?—I want some cloth.—How much is that hat worth?—It is worth three crowns.—Do you want any stockings?—I want some.—How much are those stockings worth?—They are worth twelve kreuzers.—Is that all you want?—That is all.—Do you not want shoes?—I do not want any.—Dost thou want much money?—I want much.—How much must thou have?—I must have six crowns.—How much does your brother want?—He wants but six groshes.—Does he not want more?—He does not want more.—Does your cousin want more?—He does not want so much as I.—What do you want?—I want money and boots.—Have you now what you want?—I have what I want.—Has your brother what he wants?—He has what he wants.

FIFTY-SECOND LESSON.—Zwei und fünfzigste Lektion.

To pay—paid.

Bezahlen — bezahlt. (See
Obs. A. Lesson XLV.)

To pay a man for a horse.

Einem Manne ein Pferd bezahlen.

To pay the tailor for the coat.

Dem Schneider den Rock bezahlen.

Do you pay the shoemaker for the shoes?

Bezahlen Sie dem Schuhmacher die Schuhe?

I pay him for them.

Ich bezahle sie ihm.

Does he pay you for the knives?

Bezahlt er Ihnen für die Messer?

He pays me for them.

Er bezahlt sie mir.

Obs. A. These examples show that the verb *bezahlen* governs the dative of the person, and the accusative of the thing. It may also be used with the preposition *für*, *for*, as in English. Ex. I pay him for the boots, *ich bezahle ihm für die Stiefel*. But taken figuratively, in the signification of *bestrafen*, to punish,

it is sometimes construed with the accusative of the person, as in the following expressions: *wart', ich will Dich bezahlen*, wait, I shall pay (punish) you for it; *den habe ich schon bezahlt*, I have paid (punished) this man well.

Have you paid the shoemaker for the boots?	<i>Haben Sie dem Schuhmacher die Stiefel bezahlt?</i>
I have paid him for them.	<i>Ich habe sie ihm bezahlt.</i>
I pay what I owe.	<i>Ich bezahle, was ich schuldig bin.</i>
Have you paid for your book?	<i>Haben Sie Ihr Buch bezahlt?</i>
I have paid for it.	<i>Ich habe es bezahlt.</i>
I have not yet paid for it.	<i>Ich habe es noch nicht bezahlt.</i>

To demand—demanded.

To ask—asked.

To beg of—begged of.

To pray—prayed.

To request—requested.

} Verlangen—verlangt.

Ansprechen—angesprochen.*

} Bitten—gebeten.*

To ask any one for money.

To beg money of some one.

To request money of any one.

What do you ask me for?

I ask you for nothing.

I beg some money of you.

He has begged some money of me.

Von Jemandem Geld verlangen.

Jemandem um Geld ansprechen.*

Jemandem um Geld bitten.*

Was verlangen Sie von mir?

Ich verlange nichts von Ihnen.

Ich spreche Sie um Geld an.

Er hat mich um Geld angesprochen.

For.

Um (a preposition governing the accusative).

Do you beg some money of him?

I beg some of him.

To solicit any one to do a thing.

Sprechen Sie ihn um Geld an?

Ich erbitte mir welches von ihm.

Etwas von Jemandem erbitten.*

For it.

Darum.

To ask him for it.

To ask him for them.

I ask you for it.

Do you ask me for anything?

I ask you for the hat.

Do you ask me for the hat?

I ask you for it.

{ Ihn darum ansprechen.*

{ Es von ihm verlangen.

{ Ihn darum ansprechen.*

{ Sie von ihm verlangen.

{ Ich spreche Sie darum an.

{ Ich verlange es von Ihnen.

Verlangen Sie etwas von mir?

Ich bitte Sie um den Hut.

Bitten Sie mich um den Hut?

Ich bitte Sie darum.

To speak of some one.

Does one speak of that man?

One speaks of him.

Von Jemandem sprechen.*

Spricht man von diesem Manne?

Man spricht von ihm.

One does not speak of him.
Do they speak of my book?
They speak much of it.
What do you say to it?
I say he is right.

Man spricht nicht von ihm.
Spricht man von meinem Buche?
Man spricht viel davon.
Was sagen Sie dazu (hierzu)?
Ich sage, daß er Recht hat.

Content, satisfied.
New.

Z u f r i e d e n.
N e u.

To be content with any one.
Are you content with this man?

Mit Jemandem zufrieden sein*.
Sind Sie mit diesem Manne zufriede-
den?

I am content with him.

Ich bin mit ihm zufrieden.

Obs. B. Of *hier*, *here*, and *da*, *there*, compound adverbs are formed by means of certain prepositions governing the dative or accusative. In these adverbs *hier* and *da* stand instead of the three genders singular and plural, dative and accusative of the demonstrative pronoun: *dieser*, *diese*, *dieses* (*der*, *die*, *das*), which is never used with a preposition.

Are you content with your new coat?

Sind Sie mit Ihrem neuen Kleide zufrieden?

I am contented with it.

Ich bin damit zufrieden.

I am discontented with it.

Ich bin unzufrieden damit.

Discontented.

Unzufrieden.

Of what do they speak?

Wovon spricht man?

They speak of peace, of war, of your book.

Man spricht von dem Frieden, von dem Kriege, von Ihrem Buche.

Do they speak of peace?

Spricht man von dem Frieden?

They do speak of it.

Man spricht davon.

Obs. C. The adverb *wo*, *where*, like *hier* and *da* (See *Obs.* above), forms compound adverbs with certain prepositions governing the dative or accusative. In these *wo* takes the place of the dative and accusative of the pronoun interrogative *welcher*, *welche*, *welches*, or *was*.

With what are you content?

Womit sind Sie zufrieden?

I am content with my book.

Ich bin mit meinem Buche zufriede-
den.

With whom are you satisfied?

Mit wem sind Sie zufrieden?

I am satisfied with my master.

Ich bin mit meinem Lehrer zufriede-
den.

To study—studied.

S t u d i r e n — s t u d i r t. (See
Obs. A. Lesson XLV.)

<i>To correct—corrected.</i>	{ <i>Verbessern—verbessert.</i>
<i>To question,—interrogate.</i>	{ <i>Corrigiren—corrigirt.</i>
	<i>Fragen</i> (governs the acc.).
The uncle,	<i>der Oheim</i> (is not softened in the plural);
the gentleman, the lord,	<i>der Herr</i> ;
the master, the tutor, the preceptor, the professor,	{ <i>der Lehrer</i> ;
the scholar,	<i>der Schüler</i> ;
the pupil,	<i>der Jügling</i> ;
the fee, wages, salary,	<i>der Lohn</i> (has no plur.);
the lesson,	<i>die Lektion</i> (a feminine noun, taking en in the plur.);
the exercise,	<i>die Aufgabe</i> (a feminine noun, taking n in the plur.);
To receive a present from some one.	<i>Den Jemandem ein Geschenk bekommen*.</i>

EXERCISES. 119.

Have we what we want?—We have not what we want.—What do we want?—We want a fine house, a large garden, a beautiful carriage, pretty horses, several servants, and much money.—Is that all we want?—That is all we want.—What must I do?—You must write a letter.—To whom (Lesson XXX.) must I write?—You must write to your friend.—Shall I go to the market?—You may go there.—Will you tell your father that I am waiting for him here?—I will tell him so (*Obs.* Lesson XLIII.).—What will you tell your father?—I will tell him that you are waiting for him here.—What wilt thou say to my servant?—I will say to him that you have finished your letter.—Have you paid (for) your table?—I have paid (for) it.—Has your uncle paid for the book?—He has paid for it.—Have I paid the tailor for the clothes?—You have paid him for them.—Hast thou paid the merchant for the horse?—I have not yet paid him for it.—Have we paid for our gloves?—We have paid for them.—Has your cousin already paid for his boots?—He has not yet paid for them.—Does my brother pay you what he owes you?—He does pay it me.—Do you pay what you owe?—I do pay what I owe.—Have you paid (with the dative) the baker?—I have paid him.—Has your uncle paid the butcher for the meat?—He has paid him for it.—Have you paid your servant his wages?—I have paid them to him.—Has your master paid you your wages?—He has paid them to me.—When did he pay them to you?—He paid (*hat—bezahlt*) them to me the day before yesterday.—What do you ask this man for?—I ask him for my book.—What does this boy beg of me?—He begs of you some money.—Do you ask me for anything?—I ask you for a crown.—Do you ask me for the bread?—I ask you for it.—Do the poor beg money of you?—They beg some of me.—Which man do you ask for money?—I ask him for some whom you ask for some.—Which merchants do you ask

for gloves ?—I ask those who live in William-Street (Lesson XLVIII.) for some.—Which joiner do you ask for chairs ?—I ask that one, whom you know, for some.—What do you ask the baker for ?—I ask him for some bread.—Do you ask the butchers for some meat ?—I do ask them for some.—Dost thou ask me for the stick ?—I do ask thee for it.—Does he ask thee for the book ?—He does ask me for it.—What have you asked the Englishman for ?—I have asked him for my leather trunk.—Has he given it to you ?—He has given it to me.

120.

Whom have you asked for some sugar ?—I have asked the merchant for some.—Of whom have the poor begged some money ?—They have begged some of the noblemen.—Of which noblemen have they begged some ?—They have begged some of those whom you know.—Whom do you pay for the meat ?—I pay the butchers for it.—Whom does your brother pay for his boots ?—He pays the shoemakers for them.—Whom have we paid for the bread ?—We have paid our bakers for it.—Of whom have they (man) spoken ?—They have spoken of your friend.—Have they not spoken of the physicians ?—They have not spoken of them.—Do they not speak of the man of whom (ven wldhem) we have spoken ?—They do speak of him.—Have they spoken of the noblemen ?—They have spoken of them.—Have they spoken of those of whom we speak ?—They have not spoken of those of whom we speak, but they have spoken of others.—Have they spoken of our children or of those of our neighbours ?—They have neither spoken of ours nor of those of our neighbours.—Which children have been spoken of ?—Those of our preceptor have been spoken of.—Do they speak of my book ?—They do speak of it.—Of what do you speak ?—We speak of war.—Do you not speak of peace ?—We do not speak of it.—Are you content with your pupils ?—I am content with them.—How does my brother study ?—He studies well.—How many lessons have you studied ?—I have already studied fifty-four.—Is your master satisfied with his scholar ?—He is satisfied with him.—Has your master received a present ?—He has received several.—From whom has he received presents ?—He has received some from his pupils.—Has he received any from your father ?—He has received some (both) from mine and from that of my friend.—Is he satisfied with the presents which he has received ?—He is satisfied with them.—How many exercises hast thou already done ?—I have already done twenty-one.—Is thy master satisfied with thee ?—He says that he is satisfied with me.—And what dost thou say ?—I say that I am satisfied with him.—How old art thou ?—I am not quite ten years old.—Dost thou already learn German ?—I do already learn it.—Does thy brother know German ?—He does not know it.—Why does he not know it ?—Because he has not learnt it.—Why has he not learnt it ?—Because he has not had time.—Is your father at home ?—No, he has departed, but my brother is at home.—Where

is your father gone to?—He is gone to England.—Have you sometimes gone thither?—I have never gone thither.—Do you intend going to Germany this summer?—I do intend going thither.—Have you the intention of staying there long?—I have the intention of staying there during the summer.—How long does your brother remain at home?—Till twelve o'clock.—Have you had your gloves dyed.—I have had them dyed.—What have you had them dyed?—I have had them dyed brown.—Will you tell your father that I have been here?—I will tell him so.—Will you not wait until he comes back again?—I cannot wait. (See end of Lesson XXXIV.)

FIFTY-THIRD LESSON. — Drei und fünfzigste Lektion.

<i>To eat—eaten.</i>	Essen*—gegessen.
Thou eatest—he eats.	Du issest—er isset or ist.
<i>To dine (eat dinner)—dined.</i>	Zu Mittag essen—zu Mittag gegessen.
At what o'clock do you dine?	Speisen—gespeiset or gespeist. Um wieviel Uhr speisen Sie? Um welche Zeit essen Sie zu Mittag?
I dine at five o'clock.	Ich speise um fünf (um fünf Uhr).
I have dined.	Ich habe zu Mittag gegessen.
I have dined earlier than you.	Ich habe früher gespeist als Sie.
Have you already breakfasted?	Haben Sie schon gefrühstückt?
The dinner.	Das Mittagessen.
The breakfast.	Das Frühstück.
<i>To eat supper (to sup).</i>	Zu Abend essen*, Abend=brod essen*.
The supper.	Das Abendessen, das Abendbrod.
I wish to eat supper.	Ich will Abendbrod essen.
I have supped late.	Ich habe spät zu Abend gegessen. Ich habe spät Abendbrod gegessen.
<i>After.</i>	Nach (a preposition governing the dative).
After you.	Nach Ihnen.
After me.	Nach mir.
After him.	Nach ihm,
After my brother.	Nach meinem Bruder.
I have breakfasted after him.	Ich habe nach ihm gefrühstückt.

<i>To hold—held.</i>	Halten*—gehalten.
Thou holdest—he holds.	Du hältst—er hält.
Will you hold my stick?	Wollen Sie meinen Stock halten?
<i>To try—tried.</i>	{ Probiren—probirt.
	{ Versuchen—versucht.
<i>To taste—tasted.</i>	{ Kosten—gekostet.
	{ Versuchen—versucht.
Will you try to do that?	Wollen Sie versuchen, das zu thun?
I have tried to do it.	Ich habe versucht, es zu thun.
You must try to do it better.	Sie müssen versuchen, es besser zu machen.
Have you tasted that wine?	Haben Sie diesen Wein gekostet (versucht)?
I have tasted it.	Ich habe ihn gekostet (versucht).
Are you looking for any one?	Suchen Sie Jemanden?
Whom are you looking for?	Wen suchen Sie?
I am looking for a brother of mine.	† Ich suche einen meiner Brüder.
	Acc. Sing. GEN. Plur.
An uncle of mine.	† Einen meiner Oheime.
A neighbour of yours.	† Einen Ihrer Nachbarn.
A relation of mine.	† Einen meiner Verwandten.

Obs. Adjectives taken substantively are declined like other adjectives. Ex. der Verwandte, the relation; gen. des Verwandten, of the relation, &c.; der Bediente, the servant; gen. des Bedienten, of the servant, &c.; ein Verwandter, a relation; ein Bedienter, a servant, &c.

The parents (father and mother).	Die Aeltern (Eltern).
He tries to see an uncle of his.	Er sucht einen seiner Oheime zu sehen.
A cousin of his.	† Einen seiner Vettern.
A friend of ours.	† Einen unserer Freunde.
A neighbour of theirs.	† Einen ihrer Nachbarn.
He tries to see you.	Er sucht Sie zu sehen.
Does he try to see me?	Sucht er mich zu sehen?
<i>To inquire after some one.</i>	Nach Jemandem fragen.
After whom do you inquire?	Nach wem fragen Sie?
I inquire after a friend of mine.	Ich frage nach einem meiner Freunde.
The acquaintance.	Der Bekannte.
Whom do you look for?	Wen suchen Sie?

I am looking for an acquaintance of mine. Ich suche einen meiner Bekannten.

I ask him for a piece of bread. Ich bitte ihn um ein Stück Brod.

Rule 1. The preposition *of*, which in English stands between two substantives, when the second determines the substance of the first, is never expressed in German. **Ex.**

A piece *of* bread.

† Ein Stück Brod.

A glass *of* water.

† Ein Glas Wasser.

A sheet *of* paper.

† Ein Regen Papier.

Three sheets *of* paper.

† Drei Regen Papier.

The piece,

das Stück ;

the sheet,

der Regen ;

the small piece (little bit),

das Stückchen ;

the little book,

das Büchlein.

Rule 2. All diminutives terminating in *chen* and *lein* are neuter, and those terminating in *ling* are masculine. To form diminutives from German substantives, the syllable *chen* or *lein* is added, and the radical vowels, *a*, *o*, *u*, are softened into *ä*, *ö*, *ü*. **Ex.**

The small house,

das Häuschen ;

the small picture,

das Bildchen ;

the little heart,

das Herzchen ;

the little child,

das Kindlein ;

the little boy,

das Knäblein, Knäbchen ;

the suckling (baby),

der Säugling ;

the favourite, darling,

der Liebling ;

the apprentice,

der Lehrling.

EXERCISES. 121.

Have you already dined ?—Not yet.—At what o'clock do you dine ?
—I dine at six o'clock.—At whose house (Bei wem, Lesson XXVI.) do you dine ?—I dine at the house of a friend of mine.—With whom (bei wem) did you dine yesterday ?—I dined (habe—gesspeist) with a relation of mine.—What have you eaten ?—We have eaten good bread, beef, apples, and cakes.—What have you drunk ?—We have drunk good wine, good beer, and good cider.—Where does your uncle dine to-day ?—He dines with (bei) us.—At what o'clock does your father eat supper ?—He eats supper at nine o'clock.—Do you eat supper earlier than he ?—I eat supper later than he.—At what o'clock do you breakfast ?—I breakfast at ten o'clock.—At what o'clock did you eat supper yesterday ?—We ate (haben—gegessen) supper late.—What did you eat ?—We ate only a little meat and a small piece of bread.—When did your brother sup ?—He supped after my father.

—Where are you going to?—I am going to a relation of mine, in order to breakfast with him.—Do you dine early?—We dine late.—Art thou willing to hold my gloves?—I am willing to hold them.—Is he willing to hold my cane?—He is willing to hold it.—Who has held your hat?—My servant has held it.—Will you try to speak.—I will try.—Has your little brother ever tried to do exercises?—He has tried.—Have you ever tried to make a hat?—I have never tried to make one.—Have we tasted that beer?—We have not tasted it yet.—Which wine do you wish to taste?—I wish to taste that which you have tasted.—Have the Poles tasted that brandy?—They have tasted it.—Have they drunk much of it (daven)?—They have not drunk much of it.—Will you taste this tobacco?—I have tasted it already.—How do you find it?—I find it good.—Why do you not taste that cider?—Because I am not thirsty.—Why does your friend not taste this meat?—Because he is not hungry.

122.

Whom are you looking for?—I am looking for the man who has sold a horse to me.—Is your relation looking for any one?—He is looking for an acquaintance of his.—Are we looking for any one?—We are looking for a neighbour of ours.—Whom dost thou look for?—I look for a friend of ours.—Are you looking for a servant of mine?—No, I am looking for one of mine.—Have you tried to speak to your uncle?—I have tried to speak to him.—Have you tried to see my father?—I have tried to see him.—Have you been able (Less. XLVIII.) to see him?—I have not been able to see him.—After whom do you inquire?—I inquire after your father.—After whom dost thou inquire?—I inquire after the tailor.—Does this man inquire after any one?—He inquires after you.—Do they inquire after you?—They do inquire after me?—Do they inquire after me?—They do not inquire after you, but after a friend of yours.—Do you inquire after the physician?—I do inquire after him.—What do you ask me for?—I ask you for some meat.—What does your little brother ask me for?—He asks you for some wine and some water.—Do you ask me for a sheet of paper?—I do ask you for one.—How many sheets of paper does your friend ask for?—He asks for two.—Dost thou ask me for the little book?—I do ask you for it.—What has your cousin asked for?—He has asked for a few apples and a small piece of bread.—Has he not breakfasted yet?—He has breakfasted, but he is still hungry.—What does your uncle ask for?—He asks for a glass of wine.—What does the Pole ask for?—He asks for a small glass of brandy.—Has he not already drunk?—He has already drunk, but he is still thirsty.

FIFTY-FOURTH LESSON.—*Vier und fünfzigste Lektion.*

I see the man who has my money.	Ich sehe den Mann, welcher mein Geld hat.
I see the child who plays.	Ich sehe das Kind, welches spielt.
I perceive him who is coming.	Ich bemerke den, welcher kommt.
I see him who owes me money.	Ich sehe den, welcher mir Geld schuldig ist.

Do you perceive the soldiers who are going into the store-house?	{ Bemerken Sie die Soldaten, welche nach dem Magazin gehen?
	{ Bemerken Sie die Soldaten, welche in das Magazin (hinein) gehen?
I do perceive those who are going into it.	{ Ich bemerke die, welche dahin gehen.
	{ Ich bemerke die, welche hinein gehen.

Also.

Auch.

To perceive—perceived.

Bemerkten — bemerkt.

Have you perceived any one?

Haben Sie Jemanden bemerkt?

I have perceived no one.

Ich habe Niemanden bemerkt.

The soldier,

*der Soldat.**

To go to the store-house.

{ Nach dem Magazin gehen*.
{ In das Magazin (hinein) gehen*.

Obs. A. Direction towards a place or towards a country is expressed by the preposition *nach* with the dative.

Willingly.

Gern.

To like.

† Gern haben*.

To like to see.

† Gern sehen*.

To like to study.

† Gern studiren.

To like wine.

† Gern Wein trinken*.

He likes a large hat.

† Er hat gern einen großen Hut.

Do you like to see my brother?

† Sehen Sie meinen Bruder gern?

I do like to see him.

† Ich sehe ihn gern.

I like to do it.

† Ich thue es gern.

Do you like water?

† Trinken Sie gern Wasser?

No, I like wine.

† Nein, ich trinke gern Wein.

Fowl,

Guhn ;

the fish,

der Fisch ;

fish,

Fische (plur.) ;

the pike,

der Hecht ;

pike,

Hechte (plur.).

* Substantives derived from foreign languages and terminating in: *ant*, *arch*, *at*, *et*, *ent*, *ist*, *it*, *og*, add *en* to the genitive singular and to all the other cases singular and plural.

To like something.
I like fish.
He likes fowl.
I do not like fish.

† Ein Freund von etwas sein*.
† Ich bin ein Freund von Fischen.
† Er ist gern Huhn.
† Ich bin kein Freund von Fischen.

By heart.
To learn by heart.

Auswendig.
Auswendig lernen.

Do your scholars like to learn by heart? Lernen Ihre Schüler gern auswendig?
They do not like learning by heart. Sie lernen nicht gern auswendig.
Have you learnt your exercises by heart? Haben Sie Ihre Aufgaben auswendig gelernt?
We have learnt them. Wir haben Sie gelernt.
Once a day. Einmal des Tages.
Thrice or three times a month. Dreimal des Monats.

Obs. B. The genitive is used in reply to the questions: *wann?* when? *wie oft?* how often? in speaking of something that takes place habitually and at a determinate period.

Six times a year. Sechsmal des Jahres.
How many times a day does he eat? Wie vielmal (wie oft) ist er des Tags?
He eats three times a day. Er ist dreimal des Tags.
Do you eat as often as he? Essen Sie so oft wie er?
When do you go out? Wann gehen Sie aus?
We go out early in the morning. Wir gehen des Morgens früh aus.

If.

Wenn (See Rule of Syntax, Lesson XLVII.).

I intend paying you if I receive my money. Ich bin gesonnen, Sie zu bezahlen, wenn ich mein Geld bekomme.
Do you intend to buy wood? Gedenken Sie Holz zu kaufen?
I do intend to buy some, if they pay me what they owe me. Ich gedenke welches zu kaufen, wenn man mir bezahlt, was man mir schuldig ist.

How is the weather? } Was für Wetter ist es?
What kind of weather is it? }
It is fine weather at present. Es ist jetzt schönes Wetter.
How was the weather yesterday? }
What kind of weather was it yesterday? } Was für Wetter war es gestern?

Obs. C. *War*, was, is the imperfect of the auxiliary verb *sein**, *to be*; we shall speak of it hereafter. (See Lesson LVII.)

Was it fine weather yesterday ? War es gestern schönes Wetter ?
 It was bad weather yesterday. Es war gestern schlechtes Wetter.
 It was fine weather this morning. Es war diesen Morgen schönes Wetter.

Is it warm ?

Ist es warm ?

It is warm.

Es ist warm.

Very.

Sehr.

It is very warm.

Es ist sehr warm.

It is cold.

Es ist kalt.

It is very cold.

Es ist sehr kalt.

It is neither cold nor warm.

Es ist weder kalt noch warm.

Dark, obscure,
 dusky, gloomy,
 clear, light,

finster ;
 dunkel ;
 hell.

It is gloomy in your shop.

Es ist dunkel in Ihrem Laden.

Is it gloomy in his room ?

Ist es dunkel in seinem Zimmer ?

It is gloomy there.

Es ist dunkel darin. (See Obs. A.
 and C. Lesson XXIX.)

The shop,
 moist, humid, damp,
 dry,

der Laden ;
 feucht ;
 trocken.

Is the weather damp ?

Ist es feuchtes Wetter ?

The weather is not damp.

Das Wetter ist nicht feucht.

It is dry weather.

Es ist trockenes Wetter.

The weather is too dry.

Das Wetter ist zu trocken.

It is moonlight (moonshine).

Es ist Mondschein.

We have too much sun.

Wir haben zu viel Sonne.

We have no rain.

Wir haben keinen Regen.

The moonlight, moonshine,
 the rain,
 the sun,

der Mondschein ;
 der Regen ;
 die Sonne (a feminine noun).

Of what do you speak ?

Wovon sprechen Sie ?

We speak of the weather.

Wir sprechen vom (von dem) Wetter.

The weather,

das Wetter.

EXERCISES. 123.

Do you perceive the man who is coming ?—I do not perceive him.—Do you perceive the soldier's child ?—I perceive it.—What do you perceive ?—I perceive a great mountain and a small house.—Do you not perceive the wood ?—I perceive it also.—Dost thou perceive the soldiers who are going to the market ?—I do perceive them.—Do you perceive the men who are going into the garden ?—I do not perceive those who are going into the garden, but those who are going to the market.—Do you see the man to whom I have lent money ?—I do not see the one to whom you have lent, but the one who has lent you some.—Dost thou see the children who are studying ?—I do not see those who are studying, but those

who are playing.—Do you perceive anything?—I perceive nothing.—Have you perceived the house of my parents?—I have perceived it.—Do you like a large hat?—I do not like a large hat, but a large umbrella.—What do you like to do?—I like to write.—Do you like to see those little boys?—I do like to see them.—Do you like beer?—I like it.—Does your brother like cider?—He does not like it.—What do the soldiers like?—They like wine and water.—Dost thou like wine or water?—I like both (beides).—Do these children like to study?—They like to study and to play.—Do you like to read and to write?—I like to read and to write.—How many times do you eat a day?—Four times.—How often do your children drink a day?—They drink several times a day.—Do you drink as often as they?—I drink oftener.—Do you often go to the theatre?—I go thither sometimes.—How often do you go thither (in) a month?—I go thither but once a month.—How many times a year does your cousin go to the ball?—He goes thither twice a year.—Do you go thither as often as he?—I never go thither.—Does your cook often go to the market?—He goes thither every morning.

124.

Do you often go to my uncle's?—I go to him six times a year.—Do you like fowl?—I do like fowl, but I do not like fish.—What do you like?—I like a piece of bread and a glass of wine.—What fish does your brother like?—He likes pike.—Do you learn by heart?—I do not like learning by heart.—Do your pupils like to learn by heart?—They like to study, but they do not like learning by heart.—How many exercises do they do a day?—They only do two, but they do them well.—Do you like coffee or tea?—I like both.—Do you read the letter which I have written to you (Rule of Syntax, Lesson XLVII.)?—I do read it.—Do you understand it?—I do understand it.—Do you understand the man who speaks to you?—I do not understand him?—Why do you not understand him?—I do not understand him because he speaks too badly.—Does this man know German?—He does know it, but I do not know it.—Why do you not learn it?—I have no time to learn it.—Have you received a letter?—I have received one.—Will you answer it.—I am going to (Ich will) answer it.—When did you receive it?—I received it at ten o'clock in the morning.—Are you satisfied with it?—I am not dissatisfied with it.—What does your friend write to you?—He writes to me that he is ill (Rule of Syntax, Lesson XLVII.).—Does he ask you for anything?—He asks me for money.—Why does he ask you for money?—Because he wants some.—What do you ask me for?—I ask you for the money which you owe me.—Will you wait a little?—I cannot wait.—Why can you not wait?—I cannot wait because I intend to depart to-day.—At what o'clock do you intend to set out?—I intend setting out at five o'clock in the evening.—Do you go to Germany?—I do go thither.—Are you not going to Holland?—I am not going thither.—How far has your brother gone?—He has gone as far as London.

Do you intend going to the theatre this evening ?—I do intend going thither, if you go.—Has your father the intention to buy that horse ?—He has the intention to buy it, if he receives his money.—Has your cousin the intention to go to England.—He has the intention to go thither, if they pay him what they owe him.—Do you intend going to the ball ?—I do intend going thither, if my friend goes ?—Does your brother intend to study German ?—He does intend to study it, if he finds a good master.—How is the weather to-day ?—It is very fine weather.—Was it fine weather yesterday ?—It was bad weather yesterday.—How was the weather this morning ?—It was bad weather, but now it is (ist es) fine weather.—Is it warm ?—It is very warm.—Is it not cold ?—It is not cold.—Is it warm or cold ?—It is neither warm nor cold.—Did you go to the country (Lesson XXX.) the day before yesterday ?—I did not go thither.—Why did you not go thither ?—I did not go thither, because it was bad weather.—Do you intend going into the country to-morrow ?—I do intend going thither, if the weather is fine.

Is it light in your room ?—It is not light in it.—Do you wish to work in mine ?—I do wish to work in it.—Is it light there ?—It is very light there.—Can you work in your small room (Rule 2, Lesson LIII.) ?—I cannot work there.—Why can you not work there ?—I cannot work there, because it is too dark.—Where is it too dark ?—In my small room.—Is it light in that hole ?—It is dark there.—Is it dry in the street (Lesson XLVIII.) ?—It is damp there.—Is the weather damp ?—The weather is not damp.—Is the weather dry ?—It is too dry.—Is it moonlight ?—It is not (fein) moonlight, it is very damp.—Why is the weather dry ?—Because we have too much sun and no rain.—When do you go into the country ?—I intend going thither to-morrow, if the weather is fine, and if we have no rain.—Of what does your uncle speak ?—He speaks of the fine weather.—Do you speak of the rain ?—We do speak of it.—Of what do those men speak ?—They speak of fair and bad weather.—Do they not speak of the wind ?—They do also speak of it (auch davon).—Dost thou speak of my uncle ?—I do not speak of him.—Of whom dost thou speak ?—I speak of thee and thy parents.—Do you inquire after any one ?—I inquire after your uncle (Lesson LIII.) ; is he at home ?—No, he is at his best friend's. (See Lesson XXXIX and end of Lesson XXXIV.)

FIFTY-FIFTH LESSON.—Fünf und fünfzigste Lektion.

OF PASSIVE VERBS.

In English, the past participle is joined to the verb *to be*, either to form the passive voice, or as an adjective to qualify the subject. In the first instance it must be translated by *werden**, and in the second by *sein**.

In German we distinguish, as in Latin: *das Haus ist gebaut, domus ædificata est*, from *das Haus wird gebaut, domus ædificatur*; *die Briefe sind geschrieben, litteræ scriptæ sunt*, from *die Briefe werden geschrieben, litteræ scribuntur*.

To ascertain whether a past participle stands as an adjective or not, one has only to change the construction into the active voice; if in that voice the tense is the same as in the passive, the participle is a passive participle, and the auxiliary *to be* must be translated by *werden**; but if the tense is not the same, it then stands as a mere adjective, and the auxiliary *to be* must be translated by *sein**. Ex. *Ich werde geliebt*, I am loved, is in the same tense, when I say: *er liebt mich*, he loves me; but *der Spiegel ist zerbrochen*, the looking-glass is broken, is not in the same tense, when I say: *er hat den Spiegel zerbrochen*, he has broken the looking-glass. Here *zerbrochen* is nothing but an adjective, which qualifies the subject *Spiegel*, looking-glass.

I am loved.
Thou art guided.
He is praised.
We are heard.
They are blamed.

You are punished.
To praise, to blame.

By me —by us.
By thee—by you.
By him—by them.

I am loved by him.
Who is punished?

Ich werde geliebt.
Du wirst geleitet.
Er wird gelebt.
Wir werden gehört.
Sie werden getadelt.
Ihr werdet gestraft.
Sie werden gestraft.
Loben, tadeln.

Von mir — von uns.
Von Dir — von Euch (Ihnen).
Von ihm — von ihnen.

Ich werde von ihm geliebt.
Wer wird gestraft?

The naughty boy is punished.
 By whom is he punished?
 He is punished by his father.
 Which man is praised, and which
 is blamed?
 The skilful man is praised, and
 the awkward blamed.
 Which boys are rewarded, and
 which are punished?
 Those that are assiduous are re-
 warded, and those that are idle
 punished.
 We are loved by the captain's
 sons, you are despised by them.

You are praised by our brothers,
 and we are despised by them.

Good—naughty.

Skilful, diligent—awkward.

Assiduous—idle.

Ignorant.

The idler, the lazy fellow,

To reward—rewarded.

To esteem.

To despise.

To hate.

Is your book torn?

It is not torn.

Are your children good?

They are very good.

Is the enemy beaten?

He is beaten.

The enemies are beaten.

These children are loved, because
 they are studious and good.

Der unartige Knabe wird gestraft.
 Von wem wird er gestraft?
 Er wird von seinem Vater gestraft.
 Welcher Mann wird gelobt, und wel-
 cher wird getadelt?
 Der geschickte Mann wird gelobt und
 der ungeschickte getadelt.
 Welche Knaben werden belohnt, und
 welche werden bestraft?
 Diejenigen, welche fleißig sind, wer-
 den belohnt, und die, welche träge
 sind, bestraft.
 Wir werden von den Söhnen des
 Hauptmanns geliebt; Ihr werdet
 von ihnen verachtet.
 Sie werden von unsern Brüdern ge-
 lobt, und wir werden von ihnen
 verachtet.

Artig—unartig. (See Note 1, Les-
 son XXXIX.)

Geschickt — ungeschickt.

Fleißig — träge (faul).

Unwissend.

der Faulenzer.

Belohnen — belohnt (See Obs. A.
 Lesson XLV).

Achten, schätzen.

Verachten.

Hassen.

Ist Ihr Buch zerrissen?

Es ist nicht zerrissen.

Sind Ihre Kinder artig?

Sie sind sehr artig.

Ist der Feind geschlagen?

Er ist geschlagen.

Die Feinde sind geschlagen.

Diese Kinder werden geliebt, weil sie
 fleißig und artig sind. (See Note
 1, Lesson XXXIX.)

EXERCISES. 127.

Are you loved by your uncle?—I am loved by him.—Is your
 brother loved by him?—He is loved by him.—By whom am I
 loved?—Thou art loved by thy parents.—Are we loved?—You are
 loved.—By whom are we loved?—You are loved by your friends.
 —Are those gentlemen loved?—They are loved.—By whom are
 they loved?—They are loved by us and by their good friends.—
 By whom is the blind man led?—He is led by me.—Where do

you lead him to ?—I lead him home.—By whom are we blamed ?—We are blamed by our enemies.—Why are we blamed by them ?—Because they do not love us.—Are you punished by your tutor ?—We are not punished by him, because we are good and studious.—Are we heard ?—We are (*cs*, Lesson XLIII.).—By whom are we heard ?—We are heard by our neighbours.—Is the master heard by his pupils ?—He is heard by them.—Which children are praised ?—Those that are good.—Which are punished ?—Those that are idle and naughty.—Are you praised or blamed ?—We are neither praised nor blamed.—Is our friend loved by his masters ?—He is loved and praised by them, because he is studious and good ; but his brother is despised by his, because he is naughty and idle.—Is he sometimes punished ?—He is (*wird cs*) every morning and every evening.—Are you sometimes punished ?—I am (*cs*) never ; I am loved and rewarded by my good masters.—Are these children never punished ?—They are (*cs*) never, because they are studious and good ; but those are so (*cs*) very often, because they are idle and naughty.

128.

Who is praised and rewarded ?—Skilful people (*Leute*) are praised, esteemed, and rewarded, but the ignorant are blamed and despised.—Who is loved and who is hated ?—He who is studious and good is loved, and he who is idle and naughty is hated.—Must one be good in order to be loved ?—One must be so.—What must one do in order to be loved ?—One must be good and assiduous.—What must one do in order to be rewarded ?—One must be skilful and study much.—Why are those children loved ?—They are loved, because they are good.—Are they better than we ?—They are not better, but more studious than you.—Is your brother as assiduous as mine ?—He is as assiduous as he ; but your brother is better than mine.—Do you know anything new ?—I do not know anything new.—What does your cousin say new ?—He says nothing new.—Do they not speak of war ?—They do not speak of it.—Of what (*Obs. C. Lesson LII.*) do they speak ?—They speak of peace.—What do they say ?—They say that the enemy is beaten.—Are you understood by your pupils ?—I am understood by them.—Dost thou often receive presents ?—I do receive some if I am good.—Are you often rewarded ?—We are rewarded if we study well, and if we are diligent.—Has your master the intention of rewarding you ?—He has the intention of doing so if we study well.—What does he intend to give you if you study well ?—He intends giving us a book.—Has he already given you a book ?—He has already given us one.

129.

Have you dined already ?—I have dined already, but I am still hungry.—Has your little brother drunk already ?—He has drunk already, but he is still thirsty.—What must we do in order to be

skilful!—You must work much.—Must we sit still in order to study?—You must listen to what the master tells you.—Do you intend to eat supper to-day?—I do intend to dine before I eat supper.—At what o'clock do you dine?—I dine at four and eat supper at nine o'clock.—Have you seen my cousin?—I have seen him.—What has he said?—He has said that he does not wish to see you (*sehen will*).—Why does he not wish to see me?—He does not wish to see you, because he does not like you.—Why does he not like me?—Because you are naughty.—Will you give me a sheet of paper?—Why (*Weil*) do you want paper?—I want some to write a letter.—To whom (*Lesson XXX.*) do you wish to write?—I wish to write to the man by whom (*von welchem*) I am loved.—After whom do you inquire?—I inquire after no one. (See end of Lesson XXXIV.)

FIFTY-SIXTH LESSON. — *Sechs und fünfzigste* *Lektion.*

OF IMPERSONAL VERBS.

These verbs having no determinate subject, are only conjugated in the third person singular, by means of the indefinite pronoun *es*, it. Ex.

To rain—it rains.
To snow—it snows.

Regnen—es regnet.
Schneien—es schneit.

Does it thunder?
It does thunder.
Is it foggy?
Does the sun shine?

Donnert es?
Es donnert.
Ist es neblig?
Ist es Sonnenschein?

The sun shines.

Es ist Sonnenschein.
Wir haben Sonnenschein.

It thunders loud.

Es donnert heftig.

Foggy,
the fog,
hard, violent,

neblig;
der Nebel;
heftig.

To shine—shone.
To thunder.

Scheinen—geschienen.*
Donnern.

The sun does not shine.
The sun is in my eyes.

Die Sonne scheint nicht.

† Die Sonne scheint mir ins Gesicht.

The face,
the thunder,
the snow,
the sunshine,
the parasol,

das Gesicht;
der Donner;
der Schnee;
der Sonnenschein;
der Sonnenschirm.

Does it lighten ?
It does lighten.
To hail.
The hail,

It hails.

It rains very hard.
It lightens much.
Does it snow ?
It does snow much.
It hails much.

Blizt es ?
Es blizt.
Hageln, schließen.
der Hagel.
} Es hagelt.
} Es schneit.
Es regnet sehr stark.
Es blizt sehr.
Schneit es ?
Es schneit sehr.
Es hagelt sehr.

Obs. A. There are some impersonal verbs, which relate to a person : they govern the dative or accusative, and instead of: *ich bin hungrig*, (Lesson V.) one may say: *es hungert mich*, I am hungry : for the verb *hungern*,^a to be hungry, governs the accusative.

To be thirsty.
To be sleepy.

Art thou sleepy ?
I am not sleepy, but hungry.

Is your brother thirsty ?
He is thirsty.
He is not thirsty, but sleepy.

Dursten.
Schlafen.
Schläfert es Dich ?
Es schläfert mich nicht ; aber es hungert mich.
Durstet es Ihren Bruder ?
Es durstet ihn.
Es durstet ihn nicht ; aber es schläfert ihn.

Obs. B. The case of the verb may be placed before the impersonal verb, but then the indefinite pronoun *es* must be suppressed. For instance, instead of: *es hungert mich*, one may say : *mich hungert*, I am hungry ; but if the sentence is interrogative, the indefinite pronoun *es* must not be omitted.

Are you sleepy ?
We are sleepy.
Are those men hungry ?
They are hungry.
Who is thirsty ?
I am very thirsty.

Schläfert es Sie ?
} Es schläfert uns.
} Uns schläfert.
Hungert es diese Männer ?
} Es hungert sie.
} Sie hungert.
Wen durstet es ?
} Es durstet mich sehr.
} Mich durstet sehr.

^a *Hungern*, in the signification of *to fast*, is neuter, and follows the conjugation of neuter verbs.

Has your cousin been thirsty? Hat es Ihren Vetter gedurstet?
 He has been thirsty. { Es hat ihn gedurstet.
 { Ihn hat gedurstet.

Where has he gone to? Wohin ist er gereist?
 He has gone to Vienna. Er ist nach Wien gereist.
 Is it good travelling? Ist es gut reisen?
 It is bad travelling. Es ist schlecht reisen.
 In the winter. Im Winter.
 In the summer. Im Sommer.
 Is it good travelling in the winter? Ist es gut reisen im Winter?
 It is bad travelling in the winter. Es ist schlecht reisen im Winter.
 The spring, der Frühling;
 the autumn, der Herbst.

To ride in a carriage. Fahren* (in this signification takes sein* for its auxiliary*).
 Ridden in a carriage. Gefahren.
 To ride on horseback. Reiten* (takes sein* for its auxiliary*).
 Ridden on horseback. Gritten.
 To go on foot. Zu Fuß gehen*.
 Do you like to go on horseback? † Reiten Sie gern?
 I like to ride in a carriage. † Ich fahre gern.
 Where is the bailiff gone to (on horseback)? Wo ist der Amtmann hingeritten?
 He is gone (on horseback) to the forest. Er ist in den Wald geritten.
 When does your cousin go to Berlin? Wann geht ihr Vetter nach Berlin?
 He goes thither this winter. Er geht diesen Winter dahin.
 I intend going this spring to Dresden. Ich bin gesonnen, diesen Frühling nach Dresden zu reisen.
 Where is your uncle? Wo ist Ihr Oheim?
 He is in Berlin. Er ist in Berlin.
 He is at Berlin. Er ist zu Berlin.

Rule. The preposition *zu* or *in* is used to express rest in a place or country, and the preposition *nach* motion or direction towards a place or country. *Nach* is particularly used before names of towns or countries (Lesson LIV.); but the preposition *zu* must be made use of to express motion towards a person. (Lesson XXVI.)

* When the verb *fahren** signifies *to move anything by a carriage* it is active and takes *haben** for its auxiliary.

The two prepositions *zu* and *in* answer the question *wo?* and *nach* the question *wohin?* as is seen by the above examples.

Is it good living in Paris?	}	<i>Ist es gut leben in Paris?</i>
Is the living good in Paris?		
It is good living there.	}	<i>Es ist gut leben da.</i>
The living is good there.		
Is the living dear in London?	}	<i>Ist es theuer leben in London?</i>
Is it dear living in London?		
The living is dear there.		<i>Es ist theuer leben da.</i>

Is it windy? Does the wind blow? *Ist es windig?*

It is windy? The wind blows. *Es ist windig, der Wind geht.*

It is very windy. The wind blows hard. *Es geht ein starker Wind.*

Is it stormy? *Ist es stürmisch?*

It is not stormy. *Ist es stürmisches Wetter?*

Es ist nicht stürmisch.

Strong, stormy, dear, windy. *Das Wetter ist nicht stürmisch.*

Stark; stürmisch; theuer; windig.

EXERCISES. 130.

Do you like to ride in a carriage?—I like to ride on horseback.—Has your cousin ever gone on horseback?—He has never gone on horseback.—Did you go on horseback the day before yesterday?—I went on horseback to-day.—Where did you go to (on horseback)?—I went into the country.—Does your brother ride on horseback as often as you?—He rides on horseback oftener than I.—Hast thou sometimes ridden on horseback?—I have never ridden on horseback.—Wilt thou go (in a carriage) to-day into the country?—I will go thither (in a carriage).—Do you like travelling?—I do like travelling.—Do you like travelling in the winter?—I do not like travelling in the winter, I like travelling in the spring and in autumn.—Is it good travelling in the spring?—It is good travelling in the spring and in the autumn, but it is bad travelling in the summer and in the winter.—Have you sometimes travelled in the winter?—I have often travelled in the winter and in the summer.—Does your brother travel often?—He travels no longer, he formerly travelled much.—When do you like to ride on horseback?—I like riding on horseback in the morning after breakfast.—Is it good travelling in this country?—It is good travelling here (*da*).—Have you ever gone to Vienna?—I have never gone thither.—Where is your brother gone to?—He is gone to London.—Does he sometimes go to Berlin?—He went thither formerly.—What does he say of (*von*) that country?—He says that it is good travelling in Germany?—Have you been at Dresden?—I have been there.—Have you stayed there long?—I have stayed there two years.—What do you say of

the (ven den) people of that country ?—I say that they are good people (es gute Leute sind).—Is your brother at Dresden ?—No, Sir, he is at Vienna ?—Is the living good at Vienna ?—The living is good there.

131.

Have you been in London ?—I have been there.—Is the living good there ?—The living is good there, but dear.—Is it dear living in Paris ?—It is good living there and not dear.—At whose house have you been this morning ?—I have been at my uncle's.—Where are you going to now ?—I am going to my brother's.—Is your brother at home ?—I do not know.—Have you already been at the English captain's ?—I have not been there yet.—When do you intend going thither ?—I intend going thither this evening.—How often has your brother been in London ?—He has been there thrice.—Do you like travelling in France ?—I like travelling there, because one finds good people there.—Does your friend like travelling in Holland ?—He does not like travelling there, because the living is bad there.—Do you like travelling in Italy ?—I do like travelling there, because the living is good there, and one finds good people there ; but the roads are not very good there.—Do the English like to travel in Spain ?—They like to travel there ; but they find the roads there too bad.—How is the weather ?—The weather is very bad.—Is it windy ?—It is very windy.—Was it stormy yesterday ?—It was stormy.—Did you go into the country ?—I did not go thither, because it was stormy.—Do you go to the market this morning ?—I do go thither, if it is not stormy.—Do you intend going to Germany this year ?—I do intend going thither, if the weather is not too bad.—Do you intend breakfasting with me this morning ?—I intend breakfasting with you, if I am hungry.

132.

Does your uncle intend dining with us to-day ?—He does intend dining with you, if he is hungry.—Does the Pole intend drinking some of (ven) this wine ?—He does intend drinking some of it (daven), if he is thirsty.—Do you like to go on foot ?—I do not like to go on foot, but I like going in a carriage when (wenn) I am travelling.—Will you go on foot ?—I cannot go on foot, because I am too tired.—Do you go to Italy on foot ?—I do not go on foot, because the roads are there too bad.—Are the roads there as bad in the summer as in the winter ?—They are not so good in the winter as in the summer.

133.

Are you going out to-day ?—I am not going out when it is raining.—Did it rain yesterday ?—It did not rain.—Has it snowed ?—It has snowed.—Why do you not go to the market ?—I do not go thither, because it snows.—Do you wish to have an umbrella ?—If you have one.—Will you lend me an umbrella ?—I will lend you one.—What sort of weather is it ?—It thunders and lightens.—Does the sun shine ?—The sun does not shine, it is foggy.—Do you hear the

thunder ?—I do hear it.—How long have you heard the thunder.—I have heard it till four o'clock in the morning.—Is it fine weather ?—The wind blows hard and it thunders much.—Does it rain ?—It does rain very fast (ſtark).—Do you not go into the country ?—How can I go into the country, do you not see how (wie) it lightens ?—Does it snow ?—It does not snow, but it hails.—Does it hail ?—It does not hail, but thunders very much.—Have you a parasol ?—I have one.—Will you lend it me ?—I will lend it you.—Have we sunshine ?—We have much sunshine, the sun is in my eyes.—Is it fine weather ?—It is very bad weather, it is dark ; we have no sunshine.

134.

Are you thirsty ?—I am not thirsty, but very hungry.—Is your servant sleepy ?—He is sleepy.—Is he hungry ?—He is hungry.—Why does he not eat ?—Because he has nothing to eat.—Are your children hungry ?—They are very hungry, but they have nothing to eat.—Have they anything to drink ?—They have nothing to drink.—Why do you not eat ?—I do not eat when (wenn) I am not hungry.—Why does the Russian not drink ?—He does not drink when he is not thirsty.—Did your brother eat anything yesterday evening ?—He ate a piece of beef, a small piece of fowl, and a piece of bread.—Did he not drink ?—He also drank.—What did he drink ?—He drank a large glass of water, and a small glass of wine.—How long did you stay at his house (bei ihm) ?—I stayed there till midnight.—Have you asked him for anything ?—I have asked him for nothing.—Has he given you anything ?—He has given me nothing.—Of whom have you spoken ?—We have spoken of you.—Have you praised me ?—We have not praised you ; we have blamed you.—Why have you blamed me ?—Because you do not study well.—Of what has your brother spoken ?—He has spoken of his books, his houses, and his gardens.—Who is hungry ?—My friend's little boy is hungry.—Who has drunk my wine ?—No one has drunk it.—Hast thou already been in my room ?—I have already been there.—How dost thou find my room ?—I find it beautiful.—Are you able to work there ?—I am not able to work there, because it is too dark. (See end of Lesson XXXIV.)

FIFTY-SEVENTH LESSON.—Sieben und fünfzigste Lektion.

OF THE IMPERFECT AND PERFECT TENSES.

In English there are three imperfect tenses, viz : I praised, did praise, and was praising. These three are expressed in German by one imperfect *ich lobte*. It is used to express a past action or event in reference

to another, which was either simultaneous with or antecedent to it. It is the historical tense of the Germans, and is always employed in narration, particularly when the narrator was an eye-witness of the action or event. The perfect tense, on the contrary, expresses an action or event, as perfectly past and ended, without any reference to another event, and when the narrator was not an eye-witness. In this latter instance the imperfect also may be used, if the narrator accompanies his narrative with any phrase denoting that he does not speak in his own name, as *man sagt* or *sagt man*, they say, it is said, &c.

The perfect tense is compounded of the present of the auxiliary, and the past participle, as in English. (See Lessons XLI., XLII. &c.)

I was—he was.	Ich war — er war.
We were—they were.	Wir waren — sie waren.
Thou wast—you were.	Du warst—Ihr wartet (Sie waren).
Were you content?	Waren Sie zufrieden?
I was very content.	Ich war sehr zufrieden.
Was the wine good?	War der Wein gut?
It was very good.	Er war sehr gut.
Were you there yesterday?	Sind Sie gestern da gewesen?
I was there to-day.	Ich bin heute da gewesen.
Where was he the day before yesterday?	Wo ist er vorgestern gewesen?
Were you already in Paris?	Sind Sie schon in Paris gewesen?
I was there twice already?	Ich bin schon zweimal da gewesen.
Obedient—disobedient.	Gehorsam — ungehorsam.
Negligent.	Nachlässig.

Obs. A. The imperfect of regular verbs is formed from the infinitive by changing *en* into *t*, and adding the proper termination to each person, *viz.* *e*, to the first and third persons singular, *en*, to the first and third persons plural, *est*, to the second person singular, and *et*, to the second person plural. **Ex.**

I	{ loved, did love, was loving.	He	{ loved, did love, was loving.	{ Ich liebte—er liebte.
We	{ loved, did love, were loving.	They	{ loved, did love, were loving.	{ Wir liebten— sie liebten.

Thou	{ lovedst, didst love, wast loving.	You	{ loved, did love, were loving.	{ Du liebtest— Ihr liebtet (Sie liebten).
------	---	-----	---------------------------------------	---

Obs. B. The consonant *t* of the imperfect is preceded by *e*, if the pronunciation requires it, which is the case in all verbs, the root of which ends in *b*, *t*, *th*, or *st*, or in several consonants united. (See *Obs. A. Lesson XXXIV. and Lesson XLI.*) *Ex.*

I	{ worked, did work, was working.	He	{ worked, did work, was working.	{ Ich arbeitete — er arbeitete.
We	{ worked, did work, were working.	They	{ worked, did work, were working.	{ Wir arbeiteten — sie arbeiteten.
Thou	{ workedst, didst work, wast working.	You	{ worked, did work, were working.	{ Du arbeitetest— Ihr arbeitetet (Sie arbeiteten).

Obs. C. In all German verbs, whether regular or irregular, the third person singular of the imperfect tense is the same as the first person; and the third person plural is the same as the first in all the tenses.

I had—he had.	Ich hatte — er hatte.
We had—they had.	Wir hatten — sie hatten.
Thou hadst—you had.	Du hattest—Ihr hattet (Sie hatten).
Had you money?	Hatten Sie Geld?
I had some.	Ich hatte welches.
Had your brother books?	Hatte Ihr Bruder Bücher?
He had some.	Er hatte welche.
What had we?	Was hatten wir?
What sort of weather was it yesterday?	Was für Wetter war es gestern?
It was fine weather.	Es war schönes Wetter.
Had you a wish to buy a horse?	Hatten Sie Lust ein Pferd zu kaufen?
I had a wish to buy one, but I had no money.	Ich hatte Lust eins zu kaufen, aber ich hatte kein Geld.
Did your cousin intend to learn German?	War Ihr Vetter gesonnen deutsch zu lernen?
He did intend to learn it, but he had no master.	Er war gesonnen es zu lernen, aber er hatte keinen Lehrer.

EXERCISES. 135.

Were you at home this morning?—I was not at home.—Where were you?—I was at the market.—Where were you yesterday?—I was at the theatre.—Wast thou as assiduous as thy brother?—I was as assiduous as he, but he was more clever than I.—Where have you been?—I have been at the English physician's.—Was he at home?—He was not at home.—Where was he?—He was at the ball.—Have you been at the Spanish cook's?—I have been at his house.—Has he already bought his meat?—He has already bought it.—Have you given the book to my brother?—I have given it to him.—Hast thou given my books to my pupils?—I have given them to them.—Were they satisfied with them (danit)?—They were very well (fhr) satisfied with them.—Had your cousin a wish to learn German?—He had a wish to learn it.—Has he learnt it?—He has not learnt it.—Why has he not learnt it?—Because he had not courage enough.—Have you been at my father's?—I have been there (bei ihm).—Have you spoken to him?—I have spoken to him.—Has the shoemaker already brought you the boots?—He has already brought them to me.—Have you paid him (for) them?—I have not paid him (for) them yet.—Have you ever been in London?—I have been there several times.—What did you do there?—I learnt English there.—Do you intend going thither once more?—I intend going thither twice more.—Is the living good there?—The living is good there, but dear.—Was your master satisfied with his pupil?—He was satisfied with him.—Was your brother satisfied with my children?—He was very well (fhr) satisfied with them.—Was the tutor satisfied with this little boy?—He was not satisfied with him.—Why was he not satisfied with him?—Because that little boy was very negligent.

136.

Were the children of the poor as clever as those of the rich?—They were more clever, because they worked harder (mehr).—Did you love your tutor?—I did love him, because he loved me.—Did he give you anything?—He gave me a good book, because he was satisfied with me.—Whom do you love?—I love my parents and my preceptors.—Do your tutors love you?—They do love me, because I am assiduous and obedient.—Did this man love his parents?—He did love them.—Did his parents love him?—They did love him, because he was never disobedient.—How long did you work yesterday evening?—I worked till ten o'clock.—Did your cousin also work?—He did also work.—When didst thou see my uncle?—I saw him this morning.—Had he much money?—He had much.—Had your parents many friends?—They had many.—Have they still some?—They have still several.—Had you any friends?—I had some, because I had money.—Have you still some?—I have no longer any, because I have no more money.—Where was your brother?—He was in the garden?—Where were his servants?—They were in the house.—

Where were we?—We were in a good country and with (bei) good people.—Where were our friends?—They were on (board) the ships of the English.—Where were the Russians?—They were in their carriages.—Were the peasants in the fields?—They were there.—Were the bailiffs in the woods?—They were there.—Who was in the storehouses?—The merchants were there.

137.

What sort of weather was it?—It was very bad weather.—Was it windy?—It was windy and very cold.—Was it foggy?—It was foggy.—Was it fine weather?—It was fine weather, but too warm.—What sort of weather was it the day before yesterday?—It was very dark and very cold.—Is it fine weather now?—It is neither fine nor bad weather.—Is it too warm?—It is neither too warm nor too cold.—Was it stormy yesterday?—It was very stormy.—Was it dry weather?—The weather was too dry; but to-day it is too damp.—Did you go to the ball yesterday evening?—I did not go, because the weather was bad.—Had you the intention to tear my books?—I had not the intention to tear, but to burn them. (See end of Lesson XXXIV.)

X

FIFTY-EIGHTH LESSON.—Acht und fünfzigste Lektion.

I	{ spoke, did speak, He was speaking.	{ spoke, did speak, was speaking.	{ Ich sprach *— er sprach.
We	{ spoke, did speak, They were speaking.	{ spoke, did speak, were speaking.	{ Wir sprachen —sie sprachen. Obs. C. Less. LVII.
Thou	{ spokest, didst speak, You wast speaking.	{ spoke, did speak, were speaking.	{ Du sprachst— Ihr sprachtet (Sie sprachen).

Obs. In irregular verbs the imperfect of the indicative is formed by changing the vowels: *a*, *ei*, *i*, *o*, *u*, and adding the termination belonging to each person. Hence in the irregular verbs we shall mark only the change of that vowel, together with the termination of the first person, in order to enable learners to know

* Learners ought now to add to their list of verbs the imperfect of all irregular verbs which they have been using hitherto, or will have to use hereafter.

the imperfect tense. Examples: the verb *sprechen* above changes in the imperfect the radical vowel *e* into *a*; *bleiben*, to remain, changes it into *ie*, thus: *ich blieb*, I remained; *gehen*, to go, into *i*, thus: *ich ging*, I went; *ziehen*, to draw, into *o*, thus: *ich zog*, I drew; *schlagen*, to beat, into *u*, thus: *ich schlug*, I smote.

Compound verbs follow in general the conjugation of simple verbs.

At first (in the beginning).

Erst, zuerst (anfangs).

Afterwards.

Hernach or nachher.

Hereupon, upon this.

Hierauf.

☞ Whenever a sentence begins with any other word than the subject, its order is inverted, and the subject stands after the verb in simple, and after the auxiliary in compound tenses.^b

At first he said yes, afterwards Erst sagte er ja, hernach nein.
no.

At first he worked, and afterwards he played. Erst arbeitete, und hernach spielte er.

I do not go out to-day.

Heute gehe ich nicht aus.

Now you must work.

Jetzt müssen Sie arbeiten.

My father set out yesterday.

Gestern ist mein Vater abgereist.

Here lies your book and there your paper. Hier liegt Ihr Buch und da Ihr Papier.

He came afterwards.

Er ist hernach (nachher) gekommen.

Upon this he said.

Hierauf sagte er.

As soon as.

Sobald, sobald als.

I drink as soon as I have eaten.

Ich trinke, sobald ich gegessen habe.

As soon as I have taken off my shoes I take off my stockings.

Sobald ich meine Schuhe ausgezogen habe, ziehe ich meine Strümpfe aus.^c

What do you do after supper?

Was thun Sie nach dem Abendessen?

To sleep—slept.

Schlafen—geschlafen. Imperfect schlief.

I sleep, thou sleepest, he sleeps. Ich schlafe, du schläfst, er schläft.

^b From this rule must be excepted the conjunctions which serve to unite sentences (See Lesson XLVII.); they leave the subject in its place and throw the verb to the end of the sentence.

^c See Obs. C. Lesson XXXIV.

Does your father still sleep?
He does still sleep.

To live.

Is your relation still alive?
He is no longer alive (he is dead).

Without.

Without money.
Without speaking.
Without saying anything.

To go away—gone away.

He went away without saying anything.

At last.

To arrive—arrived.

Has he arrived at last?
He has not arrived yet.
Does he come at last?
• He does come.

To give away—given away.

To cut off—cut off (past part.).

Has he given away anything?
He has given away his coat.

To cut one's throat.
They have cut his throat.

To crop a dog's ears.

What have they done to him?
They have cut off his ears.

Aloud.

Does your master speak aloud?
He does speak aloud.
In order to learn German, one must speak aloud.

Schläft Ihr Vater noch?
Er schläft noch.

Leben.

† Lebt Ihr Verwandter noch?
† Er lebt nicht mehr.

Ohne (is followed by zu before the infinitive).

Ohne Geld.
† Ohne zu sprechen.
† Ohne etwas zu sagen.

Weggehen*—weggegangen.
Imperf. ging.

Er ging weg, ohne etwas zu sagen.

Endlich.

Ankommen*—angekommen.
Imperf. kam.

Ist er endlich angekommen?
Er ist noch nicht angekommen.
Kommt er endlich?
Er kommt.

Weggeben*—weggegeben.
Imperf. gab.

Ab schneiden*—abgeschnitten.
Imperf. schnitt.

Hat er etwas weggegeben?
Er hat sein Kleid weggegeben.

Jemandem den Hals abschneiden*.
Man hat ihm den Hals abgeschnitten.

Einem Hunde die Ohren abschneiden*.

Was haben sie ihm gethan?
Sie haben ihm die Ohren abgeschnitten.

Laut.

Spricht Ihr Lehrer laut?
Er spricht laut.

Um deutsch zu lernen, muß man laut sprechen.

EXERCISES. 138.

Hadst thou the intention to learn English?—I had the intention to learn it, but I had not a good master.—Did your brother intend

to buy a carriage?—He did intend to buy one, but he had no more money.—Why did you work?—I worked in order to learn German.—Why did you love that man?—I loved him because he loved me.—Have you already seen the son of the captain?—I have already seen him.—Did he speak French?—He spoke English.—Where were you then (Lesson XLVIII.)?—I was in Germany.—Did you speak German or English?—I spoke neither German nor English, but French.—Did the Germans speak French?—At first they spoke German, afterwards French.—Did they speak as well as you?—They spoke just as well as you and I.—What do you do in the evening.—I work as soon as I have supped.—And what do you do afterwards?—Afterwards I sleep.—When do you drink?—I drink as soon as I have eaten.—When do you sleep?—I sleep as soon as I have supped.—Dost thou speak German?—I spoke it formerly.—Dost thou take off thy hat before thou takest off thy coat?—I take off my hat as soon as I have taken off my clothes.—What do you do after breakfast?—As soon as I have breakfasted I go out.—Art thou sleeping?—You see that I am not sleeping.—Does thy brother still sleep?—He does still sleep.—Have you tried to speak to my uncle?—I have not tried to speak to him.—Has he spoken to you?—As soon as he sees me, he speaks to me.—Are your parents still alive?—They are still alive.—Is your friend's brother still alive?—He is no longer alive.

139.

Have you spoken to the merchant?—I have spoken to him.—Where have you spoken to him?—I have spoken to him at my house (bei mir).—What has he said?—He went away without saying anything.—Can you work without speaking?—I can work, but not study German, without speaking.—Do you speak aloud when (wenn) you are studying German?—I do speak aloud.—Can you understand me?—I can understand you when (wenn) you speak aloud.—Wilt thou go for some wine?—I cannot go for wine without money.—Have you bought any horses?—I do not buy without money.—Has your father arrived at last?—He has arrived.—When did he arrive?—This morning at four o'clock.—Has your cousin set out at last?—He has not set out yet.—Have you at last found a good master?—I have at last found one.—Are you at last learning English?—I am at last learning it.—Why did you not learn it already?—Because I had not a good master.—Are you waiting for any one?—I am waiting for my physician?—Is he coming at last?—You see that he is not yet coming.—Have you the head-ache?—No, I have sore eyes.—Then you must wait for the physician.—Have you given away anything?—I have not given away anything.—What has your uncle given away?—He has given away his old clothes.—Hast thou given away anything?—I had not anything to give away.—What has thy brother given away?—He has given away his old boots and his old shoes. (See end of Lesson XXXIV.)

FIFTY-NINTH LESSON.—Nenn und fünfzigste Lektion.

Been.

Worden.

Obs. A. The learner must remember that *werden**, not *sein**, is the verb which serves to form the passive voice (Lesson LV.). The past participle of the former is *worden*, and that of the latter *gewesen*. (Lesson XLI.)

Have you been praised ?

I have been praised.

Hast thou been blamed ?

I have not been blamed.

Have we been loved ?

By whom has he been punished ?

He has been punished by his father.

When has he been punished ?

He has been punished to-day.

I was —he was

We were —they were

Thou wast—you were

} praised.

Sind Sie gelobt worden ?

Ich bin gelobt worden.

Bist Du getadelt worden ?

Ich bin nicht getadelt worden.

Sind wir geliebt worden ?

Von wem ist er gestraft worden ?

Er ist von seinem Vater gestraft worden.

Wann ist er gestraft worden ?

Er ist heute gestraft worden.

Ich wurde —er wurde

Wir wurden—sie wurden

Du wurdest—Ihr wurdet

(Sie wurden)

} geliebt.

Were you loved ?

I was loved.

Was he hated ?

He was neither loved nor hated.

Wurden Sie geliebt ?

Ich wurde geliebt.

Wurde er gehaßt ?

Er wurde weder geliebt noch gehaßt.

To become.

Werden.*

The past participle of this verb is :

Become.

Geworden.*

And its imperfect :

I became—he became.

Thou becamest.

Ich ward or wurde — er ward or wurde.

Du wardst or wurdest.

Obs. B. In all the other tenses and persons, *werden**, to become, is conjugated as the verb which serves to form the passive voice. (See Lesson LV. and above.)

He was made a king.

He became a king.

} † Er ward König.

* Not *worden*, which is the past participle of the verb that serves to form the passive voice, as may be seen above.

Have you become a merchant?	Eind Sie Kaufmann geworden?
I have become a lawyer.	Ich bin Advokat geworden.
He has taken the degrees of a doctor.	† Er ist Doctor geworden.
The king,	der König;
the successor,	der Nachfolger; ^b
the lawyer (barrister at law),	der Advokat (See Note ^a , Lesson LIV.);
the office, the employment,	das Amt.
Learned.	Gelehrt.
To fall sick.	{ † Krank werden *.
To be taken ill.	
To recover, to grow well.	{ † Gesund werden *.
To recover one's health.	
He was taken ill.	† Er ward krank.
He has recovered his health.	† Er ist gesund geworden.
What has become of him?	{ Was ist aus ihm geworden?
	{ Wo ist er hingekommen?
He has turned soldier.	Er ist Soldat geworden.
He has enlisted.	Er hat sich anwerben lassen.
To enlist, to enroll.	{ Soldat werden*.
	{ Sich anwerben lassen*.
Children become men.	Aus Kindern werden Leute.
To tear—torn.	{ Reißen* —gerissen.*
To snatch—snatched.	
I tore —we tore.	Ich riß —wir rissen.
Thou torest —you tore.	Du riffest—Ihr risset (Sie rissen).
He snatched it out of my hands.	Er riß es mir aus den Händen.
What did he snatch out of your hands?	Was riß er Ihnen aus den Händen?
When.	Als (da, wenn). (See Lesson XLVII.)
I was there, when you were there.	Ich war da, als Sie da waren.
Next year.	Nächstes Jahr.
Last month.	Verigen (letzten) Monat.
Last Monday.	Letzten Montag.
Next,	nächst;
last,	verig, letzt.
When was he in Berlin?	Wann war er in Berlin?
He was there last winter.	Er war verigen Winter da.
When will you go to Berlin?	Wann wollen Sie nach Berlin reisen?

^b Masculine substantives derived from a regular verb do not soften the radical vowel in the plural, as: Nachfolger, which is derived from nachfolgen, to follow, to succeed; plur. die Nachfolger, the successors.

^c The verb reißen, to tear, to pull, to wrest, must not be mistaken for zerreißen, which means: to tear to pieces, to rend, to burst asunder.

I will go thither next summer. Ich will nächsten Sommer dahin reisen.

So that.

So daß (See Lesson XLVII.).

I have lost my money, so that I cannot pay you. Ich habe mein Geld verloren, so daß ich Sie nicht bezahlen kann.

I am ill, so that I cannot go out. Ich bin krank, so daß ich nicht ausgehen kann.

The imperfect of können is ich konnte, I could.

The way to Berlin.

Der Weg nach Berlin.

The way from Berlin to Dresden. Der Weg von Berlin nach Dresden.

Which way has he taken? Welchen Weg hat er genommen?

He has taken the way to Leipzig. Er hat den Weg nach Leipzig genommen.

Which way will you take? Welchen Weg wollen Sie nehmen?

I will take this way. Ich will diesen Weg nehmen.

And I that one. Und ich jenen.

EXERCISES. 140.

Why has that child been praised?—It has been praised, because it has studied well.—Hast thou ever been praised?—I have often been praised.—Why has that other child been punished?—It has been punished, because it has been naughty and idle.—Has this child been rewarded?—It has been rewarded, because it has worked well.—When was that man punished?—He was punished last month.—Why have we been esteemed?—Because we have been studious and obedient.—Why have these people been hated?—Because they have been disobedient.—Were you loved when you were at Dresden?—I was not hated.—Was your brother esteemed when he was in London?—He was loved and esteemed.—When were you in Spain?—I was there when you were there.—Who was loved and who was hated?—Those that were good, assiduous, and obedient, were loved, and those who were naughty, idle, and disobedient, were punished, hated and despised.—What must one do, in order not to be despised?—One must be studious and good.—Were you in Berlin when the king was there?—I was there when he was there.—Was your uncle in London when I was there?—He was there when you were there.—Where were you when I was at Dresden?—I was in Paris.—Where was your father when you were in Vienna?—He was in England.—At what time did you breakfast when you were in Germany?—I breakfasted when my father breakfasted.—Did you work when he was working?—I studied when he was working.—Did your brother work when you were working?—He played when I was working.

141.

What has become of your friend?—He has become a lawyer.—What has become of your cousin?—He has enlisted.—Was your

uncle taken ill?—He was taken ill, and I became his successor in his office.—Why did this man not work?—He could not work, because he was taken ill.—Has he recovered?—He has recovered.—What has become of him?—He has turned a merchant.—What has become of his children?—His children have become men.—What has become of your son?—He has become a great man.—Has he become learned?—He has become learned (es).—What has become of my book?—I do not know what has become of it.—Have you torn it?—I have not torn it.—What has become of our neighbour?—I do not know what has become of him.—Did they wrest the book out of your hands?—They did wrest it out of my hands.—Did you wrest the book out of his hands?—I did wrest it out of his hands.—When did your father set out?—He set out last Tuesday.—Which way has he taken?—He has taken the way to Berlin.—When were you in Dresden?—I was there last year.—Did you stay there long?—I stayed there nearly a month.—Has my brother paid you?—He has lost all (*Obs. B., Lesson XLIX.*) his money, so that he cannot pay me. (See end of Lesson XXXIV.)

SIXTIETH LESSON.—*Sechzigste Lektion.*

Of whom, of which.

Von dem, wovon.

Obs. A. Of which, when relating to a thing, may be translated by the preposition which the verb requires, added to the adverb wo.

I see the man of whom you speak.	<i>Ich sehe den Mann, von dem (von welchem) Sie sprechen.</i>
I have bought the horse of which you spoke to me.	<i>Ich habe das Pferd gekauft, von dem Sie mit mir gesprochen haben.</i>
Has your father the book of which I am speaking?	<i>Hat Ihr Vater das Buch, wovon ich spreche?</i>

Whose.

Deffen. Plur. deren.

The man whose.	<i>Der Mann, dessen.</i>
The child whose.	<i>Das Kind, dessen.</i>
The men whose.	<i>Die Männer, deren.</i>
I see the man whose brother has killed my dog.	<i>Ich sehe den Mann, dessen Bruder meinen Hund getödtet hat.</i>
Do you see the child whose father set out yesterday?	<i>Sehen Sie das Kind, dessen Vater gestern abgereist ist?</i>
I do see it.	<i>Ich sehe es.</i>
I see the man whose dog you have killed.	<i>Ich sehe den Mann, dessen Hund Sie getödtet haben.</i>
Do you see the people whose horse I have bought?	<i>Sehen Sie die Leute, deren Pferd ich gekauft habe?</i>

I do see them.

Ich sehe sie.

I have seen the merchant whose shop you have taken.

Ich habe den Kaufmann gesehen, dessen Laden Sie genommen haben.

 Incidental or explicative propositions are placed either immediately after the word which they determine, or at the end of the principal proposition.

I have spoken to the man whose house has been burnt.

{ Ich habe mit dem Manne, dessen Haus abgebrannt ist, gesprochen.
Ich habe mit dem Manne gesprochen, dessen Haus abgebrannt ist.
Abbrennen, (verb act. and neut. irreg.) abgebrannt. Imperf. brannte.

To burn—burnt.

Have you read the book which I lent you?

{ Haben Sie das Buch, welches ich Ihnen geliehen habe, gelesen?
Haben Sie das Buch gelesen, welches ich Ihnen geliehen habe?
Ich habe, was ich brauche.

I have what I want.

That, the one of which.

Das, dessen.

Have you the paper of which you have need?

Haben Sie das Papier, dessen Sie benöthigt sind?

I have that of which I have need.

Ich habe das, dessen ich benöthigt bin.

DATIVE.

GEN.

That, the one of which, of whom.

{ M. der, von welchem—der, dessen.
N. das, von welchem—das, dessen.

I see the man of whom I speak.

Ich sehe den Mann, von welchem ich spreche.

I see the one of whom I am speaking to you.

Ich sehe den (denjenigen), von welchem ich mit Ihnen spreche. (See Lesson XII.)

Which book have you?

Welches Buch haben Sie?

I have that (the one) of which I have need.

Ich habe das (dasjenige), dessen ich benöthigt bin.

DATIVE.

GEN.

Those, the ones of which.

{ die, von welchen } die, deren.
die, von denen }

Which men do you see?

Welche Männer sehen Sie?

I see those of whom you have spoken to me.

Ich sehe die (diejenigen), von welchen (von denen) Sie mit mir gesprochen haben. (See Lesson XIV.)

Which nails has the man?

He has those of which he has need.

Welche Nägel hat der Mann?

Er hat die (diejenigen), deren er be-
nöthigt ist.

To whom.

I see the children to whom you gave apples.

DAT. Plur.

Denen.

Ich sehe die Kinder, denen Sie
Äpfel gegeben haben.

Of those.

Of which people do you speak?

I speak of those whose children have been assiduous.

Von denen (dative).

Von welchen Leuten reden Sie?

Ich rede von denen (denjenigen),
deren Kinder fleißig gewesen sind.

DECLENSION OF THE ARTICLE

when it is used instead of either

The demonstrative pronouns *dieser*, *jener*, the determinative pronoun *derjenige*, or the relative pronoun *welcher*. (See *Obs.* Lessons XII. and XIV.)

Masculine.	Feminine.	Neuter.	Plural for all genders.
NOM. <i>der</i>	<i>die</i>	<i>das</i>	<i>die</i>
GEN. <i>dessen</i> (<i>deß</i>)	<i>deren</i>	<i>dessen</i> (<i>deß</i>)	<i>derer</i> (<i>deren</i>)
DAT. <i>dem</i>	<i>der</i>	<i>dem</i>	<i>denen</i>
ACC. <i>den</i>	<i>die</i>	<i>das</i>	<i>die</i> .

Obs. B. In the genitive singular masculine and neuter, *deß* is often used instead of *dessen*, chiefly in poetry and compound words.

Obs. C. When the definite article is used instead of *welcher*, its genitive plural is not *derer*, but *deren*. (See *Obs.* Lesson XIV.)

EXERCISES. 142.

Did your cousin learn German?—He was taken ill, so that he could not learn it.—Has your brother learnt it?—He had not a good master, so that he could not learn it.—Do you go to the ball this evening?—I have sore feet, so that I cannot go to it.—Did you understand that Englishman?—I do not know English, so that I could not understand him.—Have you bought that horse?—I had no money, so that I could not buy it.—Do you go into the country on foot?—I have no carriage, so that I must go thither on foot.—Have you seen the man from whom I received a present?—I have not seen him.—Have you seen the fine horse of which I spoke to you?—I have seen it.—Has your uncle seen the books of which

you spoke to him?—He has seen them.—Hast thou seen the man whose children have been punished?—I have not seen him.—To whom were you speaking when you were in the theatre?—I was speaking to the man whose brother has killed my fine dog.—Have you seen the little boy whose father has become a lawyer?—I have seen him.—Whom have you seen at the ball?—I have seen the people there whose horses and those whose carriage you bought.—Whom do you see now?—I see the man whose servant has broken my looking-glass.—Have you heard the man whose friend has lent me money?—I have not heard him.—Whom have you heard?—I have heard the French captain whose son is my friend.—Hast thou brushed the coat of which I spoke to you?—I have not yet brushed it.—Have you received the money which you were wanting?—I have received it.—Have I the paper of which I have need?—You have it.—Has your brother the books which he was wanting?—He has them.—Have you spoken to the merchants whose shop we have taken?—We have spoken to them.—Have you spoken to the physician whose son has studied German?—I have spoken to him.—Hast thou seen the poor people whose houses have been burnt?—I have seen them.—Have you read the books which we lent to you?—We have read them.—What do you say of them?—We say that they are very fine.—Have your children what they want?—They have what they want.

143.

Of which man do you speak?—I speak of the one whose brother has turned soldier.—Of which children did you speak?—I spoke of those whose parents are learned.—Which book have you read?—I have read that of which I spoke to you yesterday.—Which paper has your cousin?—He has that of which he has need.—Which fishes has he eaten?—He has eaten those which you do not like.—Of which books are you in want?—I am in want of those of which you have spoken to me.—Are you not in want of those which I am reading?—I am not in want of them.—Is any one in want of the coats of which my tailor has spoken to me?—No one is in want of them.—Do you see the children to whom I have given cakes?—I do not see those to whom you have given cakes, but those whom you have punished.—To whom have you given money?—I have given some to those who gave me some.—To which children must one give books?—One must give some to those who learn well and who are good and obedient.—To whom do you give to eat and to drink?—To those who are hungry and thirsty.—Do you give anything to the children who are idle?—I give them nothing.—What sort of weather was it when you went (gingen) out?—It was raining and very windy.—Do you give cakes to your pupils?—They have not studied well, so that I give them nothing. (See end of Lesson XXXIV.)

SIXTY-FIRST LESSON.—*Ein und sechzigste Lektion.**To forget—forgotten.**Forgot. Imperf.*

Vergessen* — vergessen.

Vergaß.

Thou forgettest—he forgets.

Du vergiffest — er vergift.

I have forgotten to do it.

Ich habe vergessen, es zu thun.

Has he forgotten to bring you the book?

Hat er vergessen, Ihnen das Buch zu bringen?

He has forgotten to bring it me.

Er hat vergessen, es mir zu bringen.

You have forgotten to write to me.

Sie haben vergessen, an mich zu schreiben.

Sie haben vergessen, mir zu schreiben.

To belong.

Gehören.

Does this horse belong to your brother?

Gehört dieses Pferd Ihrem Bruder?

It does belong to him.

Es gehört ihm.

To whom does this table belong?

Wem gehört dieser Tisch?

It belongs to us.

Er gehört uns.

To whom do these gloves belong?

Wem gehören diese Handschuhe?

They belong to the captains.

Sie gehören den Hauptleuten.

Whose.

Wessen (See Lesson XXIX. and XXXIX).

Whose hat is this?

Wessen Hut ist das?

It is mine.

Es ist meiner.

Obs. A. The possessive conjunctive pronouns, when used instead of the possessive absolute pronouns, in the nominative masculine take the termination *er*, and *es* in the nominative and accusative neuter. (See *Obs.* Lesson VII.)

Whose book is this?

Wessen Buch ist das?

It is his.

Es ist seines.

Whose carriage is that?

Wessen Wagen ist das?

It is ours.

Es ist unser.

Whose shoes are these?

Wessen Schuhe sind das?

They are ours.

Es sind unsere.

Obs. B. These examples show that the indefinite pronoun *es* may be used of any gender or number. (See also the *Obs.* of Lesson XLIII.)

To fit (suit).

Kleiden, passen, stehen*.

Do these shoes fit these men?

Passen diese Schuhe diesen Männern?

They fit them.
That fits you very well.

Sie passen ihnen.
Das steht Ihnen sehr gut.

To suit (please)—suited.

Anstehen* — angestanden.
Imperf. stand.

Does this cloth suit (please) your brother?

Steht Ihrem Bruder dieses Tuch an?

It suits (pleases) him.

Es steht ihm an.

Do these boots suit (please) your brothers?

Stehen Ihren Brüdern diese Stiefel an?

They suit (please) them.

Sie stehen ihnen an.

Does it suit you to do this?

Steht es Ihnen an, dieses zu thun?

It does suit me to do it.

Es steht mir an, es zu thun.

To become.

Geziemen.

Does it become you to do this?

Geziemt es Ihnen, dieses zu thun?

It does become me to do it.

Es geziemt mir, es zu thun.

It does not become me to do it.

Es geziemt mir nicht, es zu thun.

It does not become him to go on foot.

Es geziemt ihm nicht, zu Fuße zu gehen.

To please.

Belieben.

Does it please your brother to go with us?

Beliebt es Ihrem Bruder mitzukommen (with us is understood)?

Does it suit your brother to go with us?

Steht es Ihrem Bruder an mitzukommen?

It does not please him.

Es beliebt ihm nicht.

It does not suit him.

Es steht ihm nicht an.

What is your pleasure? What do you want?

Was beliebt Ihnen?

Was beliebt?

To please, to like.

Gefallen*.

Imperf. gefiel.

Thou pleasest—he pleases.

Du gefällst — er gefällt.

Does this book please you?

Gefällt Ihnen dieses Buch?

Do you like this book?

Es gefällt mir sehr.

It pleases me much.

I like it very much.

How are you pleased here?

Wie gefällt es Ihnen hier?

I am very well pleased here.

Es gefällt mir recht wohl hier.

Paid in cash, ready.

Baar.

Ready money.

Baares Geld.

To pay down.

Baar bezahlen.

To buy for cash.

Um baares Geld kaufen.

To sell for cash.

Um baares Geld verkaufen.

On credit.

Auf Credit, auf Borg.

To sell on credit.

Auf Credit verkaufen.

The credit,	der Credit, der Berg.
Will you buy for cash?	Wollen Sie um baares Geld kaufen?
Does it suit you to sell me on credit?	Steht es Ihnen an, mir auf Credit zu verkaufen?

To succeed—succeeded.	Gelingen* — gelungen.
	Imperf. gelang.

Obs. C. This impersonal verb takes *sein* for its auxiliary, and governs the dative. (See *Obs. A. Lesson LVI.*)

Do you succeed in learning the German?	† Gelingt es Ihnen deutsch zu lernen?
I do succeed in it.	† Es gelingt mir.
I do succeed in learning it.	† Es gelingt mir, es zu lernen.
Do these men succeed in selling their horses?	† Gelingt es diesen Leuten, ihre Pferde zu verkaufen?
They do succeed therein.	† Es gelingt ihnen.

<i>There is.</i>	Es ist.
<i>There are.</i>	Es sind.
Is there any wine?	Ist Wein da?
There is some.	Es ist welcher da.
Are there any apples?	Sind Äpfel da?
There are some.	Es sind welche da.
There are none.	Es sind keine da.
Are there any men?	Sind Leute da?
There are some.	Es sind einige da.

Obs. D. The impersonal verb *there is, there are*, is translated by *es ist, es sind*, when it expresses existence in a certain place, and by *es gibt*, when it expresses existence in general. **Ex.**

There are men who will not study.	Es gibt Menschen, welche nicht studiren wollen.
Is there any one?	Ist Jemand da?
There is no one.	Es ist Niemand da.
Has a man been there?	Ist ein Mann da gewesen?
There has been one there.	Es ist einer da gewesen.
Were many people there?	Waren viele Leute da?
There were a great many there.	Es waren sehr viele da.

To clean.	Reinigen, rein machen.
-----------	------------------------

Clean.	Rein.
The inkstand,	das Tintenfaß.
Will you clean my inkstand?	Wollen Sie mein Tintenfaß reinigen?
I will clean it.	Ich will es reinigen.

<i>To keep—kept.</i>	Behalten*.
<i>Kept. Imperf.</i>	Behielt.
Will you keep the horse?	Wollen Sie das Pferd behalten?
I will keep it.	Ich will es behalten.
You must not keep my money.	Sie müssen mein Geld nicht behalten.
Directly, immediately.	Sogleich.
This instant.	Diesen Augenblick.
Instantly.	Augenblicklich.
I will do it.	Ich will es thun.
I will do it immediately.	Ich will es sogleich thun.
I am going to work.	Ich will arbeiten.

Some conjunctions do not throw the verb to the end of the phrase (See Lesson XLVII.), but leave it in its place immediately after the subject. They are the following :

und, and;	entweder — oder, either—or;
aber or allein, but;	weder — noch, neither—nor;
sondern, but (on the contrary);	sowohl — als, } as well as;
denn, for;	sowohl — als auch, }
oder, or;	nicht nur — sondern auch, not only
	—but also.

I cannot pay you, for I have no money (because I have no money). Ich kann Sie nicht bezahlen, denn ich habe kein Geld (weil ich kein Geld habe).

He cannot come to your house, for he has no time. Er kann nicht zu Ihnen kommen, denn er hat nicht Zeit.

EXERCISES. 144.

Have you brought me the book which you promised me?—I have forgotten it.—Has your uncle brought you the handkerchiefs which he promised you?—He has forgotten to bring me them.—Have you already written to your friend?—I have not yet had time to write to him.—Have you forgotten to write to your parent?—I have not forgotten to write to him.—To whom does this house belong?—It belongs to the English captain whose son has written a letter to us.—Does this money belong to thee?—It does belong to me.—From whom hast thou received it?—I have received it from the men whose children you have seen.—To whom do those woods belong?—They belong to the king.—Whose horses are those?—They are ours.—Have you told your brother that I am waiting for him here?—I have forgotten to tell him so.—Is it your father or mine who is gone into the country?—It is mine.—Is it your baker or that of our friend who has sold you bread on

credit?—It is ours.—Is that your son?—He is (C'est il) not mine, he is my friend's.—Where is yours?—He is at Dresden.—Does this cloth suit you?—It does not suit me, have you no other?—I have some other; but it is dearer than this.—Will you show it to me?—I will show it to you.—Do these boots suit your uncle?—They do not suit him, because they are too dear.—Are these the boots of which you have spoken to us?—They are the same.—Whose shoes are these?—They belong to the gentleman whom you have seen this morning in my shop.—Does it suit you to go with us?—It does not suit me.—Does it become you to go to the market?—It does not become me to go thither.—Did you go on foot into the country?—It does not become me to go on foot, so that I went thither in a carriage.

145.

What is your pleasure, Sir?—I am inquiring after your father.—Is he at home?—No, Sir, he is gone out.—What is your pleasure?—I tell you that he is gone out.—Will you wait till he comes back again?—I have no time to wait.—Does this merchant sell on credit?—He does not sell on credit.—Does it suit you to buy for cash?—It does not suit me.—Where have you bought these pretty knives?—I have bought them at the merchant's whose shop you saw yesterday.—Has he sold them to you on credit?—He has sold them to me for cash.—Do you often buy for cash?—Not so often as you.—Have you forgotten anything here?—I have forgotten nothing.—Does it suit you to learn this by heart?—I have not a good memory, so that it does not suit me to learn by heart.

146.

Has this man tried to speak to the king?—He has tried to speak to him, but he has not succeeded in it.—Have you succeeded in writing a letter?—I have succeeded in it.—Have those merchants succeeded in selling their horses?—They have not succeeded therein.—Have you tried to clean my inkstand?—I have tried, but have not succeeded in it.—Do your children succeed in learning the English?—They do succeed in it.—Is there any wine in this cask?—There is some in it (darin).—Is there any brandy in this glass?—There is none in it.—Is wine or water in it?—There is neither wine nor water in it.—What is there in it?—There is vinegar in it.—Are there any men in your room?—There are some there.—Is there any one in the store-house?—There is no one there.—Were there many people in the theatre?—There were many there.—Are there many children that will not play?—There are many that will not study, but few that will not play.—Hast thou cleaned my trunk?—I have tried to do it, but I have not succeeded.—Do you intend buying an umbrella?—I intend buying one, if the merchant sells it me on credit.—Do you intend keeping mine?—I intend giving it back again to you, if I buy one.—Have you re-

turned the books to my brother?—I have not returned them yet to him.—How long do you intend keeping them?—I intend keeping them till I have read them.—How long do you intend keeping my horse?—I intend keeping it till my father returns.—Have you cleaned my knife?—I have not had time yet, but I will do it this instant.—Have you made a fire?—Not yet, but I will make one (*make*) immediately.—Why have you not worked?—I have not yet been able.—What had you to do?—I had to clean your table, and to mend your thread stockings. (See end of Lesson XXXIV.)

26

SIXTY-SECOND LESSON.—Zwei und sechzigste Lektion.

To run—part. past run.

Laufen—gelaufen* (takes *sein* for its auxiliary). Imperf. *lief*.

Thou runnest—he runs.

Du läufst—er läuft.

To run away.

Beglaufen.*

Behind (a preposition).

Hinter (governs the dative and accusative).

To be sitting behind the oven.

Hinter dem Ofen sitzen.* Imperf. *saß.*

He ran behind the oven.

Er lief hinter den Ofen.

Where is he running to?

Wohin läuft er?

He is running behind the house.

Er läuft hinter das Haus.

Where has he run to?

Wo ist er hingelaufen?

The oven, the stove,
the blow, the knock,
the kick,
the stab,

*der Ofen;
der Schlag, der Hieb;
der Stoß, der Tritt;
der Stich.*

Have you given that man a blow?

Haben Sie diesem Manne einen Schlag gegeben?

I have given him one.

Ich habe ihm einen gegeben.

A blow with a stick,

ein Schlag mit dem Stöck;

beatings with a stick,

Stoßschläge, Stockprügel;

the stab of a knife,

der Messerstich;

the kick (with the foot),

der Tritt (mit dem Fuße);

a blow (with the fist),

ein Schlag (mit der Faust);

blows (with the fist),

Faustschläge;

the sword,

der Degen;

the stab of a sword,

der Degenstich;

the sabre,

der Säbel.

To push—pushed.

Stoßen—gestoßen.* Imperf. *stieß.*

Thou pushest—he pushes.

To beat.

Why do you push him?

I push him, because he has pushed me.

Has this soldier given you a blow?

He has given me a blow with the fist.

I gave him a kick.

Du stößest — er stößt.

Prügeln (schlagen*).

Warum stoßen Sie ihn?

Ich stoße ihn, weil er mich gestoßen hat.

Sie haben Ihnen diesen Soldat einen Schlag gegeben?

Er hat mir einen Schlag mit der Faust gegeben.

Ich gab ihm einen Tritt.

The shot or the report of a gun,
the shot of a pistol,
the powder,
the officer,
the shot,

der Flintenschuß;
der Pistolenschuß;
das Pulver;
der Officier;
der Schuß.

To shoot—part. past shot.
Imperf. shot,

Schießen* — geschossen.
schuß.

To fire a gun.

{ Einen Flintenschuß thun*. Imp.
that.

{ Eine Flinte loschießen* or abschießen*.

To fire a pistol.

{ Einen Pistolenschuß thun*.

{ Eine Pistole loslassen* or loschießen*.

To fire at some one.

Auf Jemanden schießen*.

I have fired at a bird.

Ich habe auf einen Vogel geschossen.

To fire a gun at some one.

{ Nach Jemandem mit der Flinte schießen*.

{ Einen Flintenschuß nach Jemandem thun*.

I have fired (shot) at that bird.

Ich habe nach diesem Vogel mit der Flinte geschossen.

I have fired twice.

{ Ich habe zweimal geschossen.

I have fired three times.

{ Ich habe zwei Flintenschüsse gethan.

I have fired several times.

Ich habe drei Flintenschüsse gethan.

How many times have you fired?

Ich habe einige Flintenschüsse gethan.

How many times have you fired at that bird?

Wie vielmal haben Sie geschossen?

I have fired at it several times.

Wie vielmal haben Sie nach diesem Vogel geschossen?

Ich habe verschiedene Mal nach ihm geschossen.

I have heard a shot.

Ich habe einen Flintenschuß gehört.

He has heard the report of a pistol.

Er hat einen Pistolenschuß gehört.

We have heard a clap of thunder.

Wir haben einen Donner Schlag gehört.

The clap of thunder,

der Donner Schlag.

EXERCISES. 147.

Do you intend buying a carriage?—I cannot buy one, for I have not yet received my money.—Must I go to the theatre?—You must not go thither, for it is very bad weather.—Why do you not go to my brother?—It does not suit me to go to him; for I cannot yet pay him what I owe him.—Why does this officer give this man a stab with his sword?—He gives him a stab with his sword, because the man (*dieser*) has given him a blow with the fist.—Which of these two pupils begins to speak?—The one who is studious begins to speak.—What does the other do who is not so?—He also begins to speak, but he is neither able to write nor to read.—Does he not listen to what you tell him?—He does not listen to it, if (See Rule of Syntax, Lesson XLVII.) I do not give him a beating (*Stechprügel*).—What does he do when (*wenn*) you speak to him?—He sits behind the oven, without saying a word.—Where does that dog run to?—It runs behind the house.—What did it do when you gave it a beating?—It barked and ran behind the oven.—Why does your uncle kick that poor dog?—Because it (*dieser*) has bitten his little boy.—Why has your servant run away?—I gave him a beating, so that he has run away.—Why do those children not work?—Their master has given them blows with the fist, so that they will not work (*arbeiten* *weßsen*).—Why has he given them blows with the fist?—Because they have been disobedient.—Have you fired a gun?—I have fired three times.—At whom did you fire?—I fired at a bird which sat on a tree.—Have you fired a gun at that man?—I have fired a pistol at him.—Why have you fired a pistol at him?—Because he gave me a stab with his sword. (See end of Lesson XXXIV.)

SIXTY-THIRD LESSON.—Drei und sechzigste Lektion.

<i>To cast—past part. cast.</i>	<i>Werfen* — geworfen. Imperf. warf.</i>
Thou castest—he casts.	Du wirfst — er wirft.
To cast an eye upon some one or something.	Einen Blick (die Augen) auf Jemanden oder etwas werfen*.
Have you cast an eye upon that book?	Haben Sie einen Blick auf dieses Buch geworfen?
I have cast an eye upon it.	Ich habe einen Blick darauf geworfen. (See Obs. A. Lesson XXIX.)

<i>To throw—thrown.</i>	<i>Werfen* — geworfen.</i>
<i>Threw.</i>	<i>Warf.</i>

Have you thrown a stone into the river? Haben Sie einen Stein in den Fluß geworfen?
 I have thrown one into it. Ich habe einen hinein geworfen.
 (Obs. A. Lesson L.)

Now.

Where does the stone lie now? Wo liegt nun der Stein?
 It lies in the river. Er liegt in dem (im) Flusse.

To draw, to pull.
To drag.

*Ziehen**. Imperf. *zögen*.
Schleppen.

The evil, the pain,
 To hurt.

das Leid.
 Weh thun*.

To hurt some one.

{ Jemandem etwas zu Leide thun*.
 Jemandem ein Leid thun*.
 Jemandem Böses thun*.
 Jemandem Böses zufügen.
 der Schaden.

The injury, the damage,

Zufügen, verursachen.

To cause (to do).

To prejudice some one.

Jemandem Schaden zufügen.

It is a pity.

† Es ist Schade.

Have you hurt that man?

Haben Sie diesem Manne etwas zu Leide gethan?

I have not hurt him.

Ich habe ihm nichts zu Leide gethan.

Why have you hurt that man?

Warum haben Sie diesem Manne ein Leid gethan?

I have not hurt him.

Ich habe ihm nichts Böses gethan.

Does this hurt you?

Thut das Ihnen weh?

It does hurt me.

Es thut mir weh.

Have I hurt you?

Habe ich Ihnen weh gethan?

You have not hurt me.

Sie haben mir nicht weh gethan.

Harm.

Böses.

Have I ever done you any harm?

Habe ich Ihnen je Böses gethan?

On the contrary.

Im Gegentheil.

No, on the contrary, you have done me good.

Nein, im Gegentheil, Sie haben mir Gutes gethan (erwiesen).

I have never done harm to any one.

Ich habe nie Jemandem etwas zu Leid gethan.

To do good to anybody.

Jemandem Gutes thun* (erweisen*).

To show—shown.

Erweisen* — erwiesen. Imperf. *erwies*.

To be good for the health, to be wholesome.

Zuträglich } *sein* *.
Gesund }

That does me good.

{ Dies thut mir wehl.
 { Dies ist mir zuträglich.

What does the servant do with his broom? Was macht der Bediente mit seinem Besen?

He sweeps the room with it. Er fegt das Zimmer damit aus.

What does he wish to make out of this wood? Was will er aus diesem Holze machen?

He does not wish to make anything of it. Er will nichts daraus machen.

To pass by the side of some one. An Jemandem vorbeigehen*.

I pass by the side of him. Ich gehe an ihm vorbei.

Have you passed by the side of my brother? Sind Sie an meinem Bruder vorbeigegangen?

I have passed by the side of him. Ich bin an ihm vorbeigegangen.

To throw away. Wegwerfen*.

He has thrown away his money. Er hat sein Geld weggeworfen.

Before. Vor (dative and accusative).

To pass before a place. Vor einem Orte vorbeigehen*.

To pass by a place. An einem Orte vorbeigehen*.

He has passed before my house. Er ist vor meinem Hause vorbeigegangen.

I have passed by the theatre. Ich bin am Theater vorbeigegangen.

He has passed before me. Er ist vor mir vorbeigegangen.

EXERCISES. 148.

How many times have you shot at that bird?—I have shot at it twice.—Have you killed it?—I have killed it at the second shot.—Have you killed that bird at the first shot?—I have killed it at the fourth.—Do you shoot at the birds which you (see) upon the houses, or at those which you see in the gardens?—I shoot neither at those which I (see) upon the houses nor at those which I see in the gardens, but at those which I perceive upon the trees.—How many times have the enemies fired at us?—They have fired at us several times.—Have they killed any one?—They have killed no one.—Have you a wish to shoot at that bird?—I have a desire to shoot at it.—Why do you not shoot at those birds?—I cannot, for I have no powder.—When did the officer fire?—He fired when his soldiers fired.—How many birds have you shot at?—I have shot at all that I have perceived, but I have killed none, for my powder was not good.

149.

Have you cast an eye upon that man?—I have cast an eye upon him.—Has your uncle seen you?—I have passed by the side of him, and he has not seen me, for he has sore eyes.—Has that man hurt you?—No, Sir, he has not hurt me.—What must one do in order to be loved?—One must do good to those that have done us

harm.—Have we ever done you harm?—No, you have on the contrary done us good.—Do you do harm to any one?—I do no one any harm?—Why have you hurt these children?—I have not hurt them.—Have I hurt you?—You have not hurt me, but your children (have).—What have they done to you?—They dragged me into your garden in order to beat me.—Have they beaten you?—They have not beaten me, for I ran away.—Is it your brother who has hurt my son?—No, Sir, it is not my brother, for he has never hurt any one.—Have you drunk of (von) that wine?—I have drunk of it, and it has done me good.—What have you done with my book?—I have placed it on the table.—Where does it lie now?—It lies upon the table.—Where are my gloves?—They are lying upon the chair.—Where is my stick?—They (Man) have thrown it into the river.—Who has thrown it into it? (See end of Lesson XXXIV.)

SIXTY-FOURTH LESSON. — *Vier und sechzigste* *Lection.*

To spend time in something. Die Zeit mit etwas zubringen* or
hinbringen*.

Imperf. brought.

Brachte.

What do you spend your time in? Womit bringen Sie die Zeit zu?

Rule. A demonstrative, relative, or interrogative pronoun is never used with a preposition, when it relates to an indeterminate thing. Instead of the pronoun, one of the adverbs *da*, *wo* is joined to the preposition; thus: *daran*, for *an das*; *woran*, for *an was*; *worauf*, for *auf was*; *womit*, for *mit was*, &c. (See *Obs. B. and C.*, Lesson LII.)

I spend my time in studying. Ich bringe die Zeit mit Studiren zu.
What has he spent his time in? Womit hat er die Zeit zugebracht?

To miss, to fail.

Verfehlen, verabsäumen.

The merchant has failed to
bring the money.

Der Kaufmann hat das Geld zu
bringen verabsäumt (verfehlt).
Der Kaufmann hat verabsäumt (ver-
fehlt), das Geld zu bringen.

You have missed your turn.

Sie haben Ihre Reihe verfehlt.

You have failed to come to me
this morning.

Sie haben verfehlt, diesen Morgen zu
mir zu kommen.

The turn,

die Reihe.

To hear.

Hören.

To hear of some one.

Von Jemandem hören.

Have you heard of my friend ?	Haben Sie von meinem Freunde gehört ?
I have heard of him.	Ich habe von ihm gehört.
Of whom have you heard ?	Von wem haben Sie gehört ?
Have you heard nothing new ?	Haben Sie nichts Neues gehört ?
I hear that your father has arrived.	Ich höre, daß Ihr Vater angekommen ist.

To assure.

Verſichern (governs the dat.).

Obs. The verb *verſichern* requires the dative of the person, when followed by the conjunction *daß*, expressed or understood ; otherwise it takes the accusative of the person, and the genitive of the thing, or the dative of the person and the accusative of the thing.

I assure you of my assistance.	{ Ich verſichere Sie meines Beiſtandes.
	{ Ich verſichere Ihnen meinen Beiſtand.

To happen—happened.

To happen, to meet with.

{ Geſchehen*—geſchehen
Imperf. geſchah.
{ Widerfahren*—widerfahren.
Imperf. widerfuhr.
Begegnen (has ſein* for its auxiliary).

The fortune, happiness,	das Glück ;
the misfortune,	das Unglück.
A great misfortune has happened.	Es iſt ein großes Unglück geſchehen.
He has met with a great misfortune.	Es iſt ihm ein großes Unglück begegnet (widerfahren).
I have met with your brother.	Ich bin Ihrem Bruder begegnet.
Are there many horses in this village ?	Gibt es viel Pferde in dieſem Dorfe ?

There.

Da ſelbſt or da.

There is not a single good horse there.	Es gibt kein einziges gutes Pferd daſelbſt.
The village,	das Dorf ;
single,	einzig.

Are there many learned men in France ?	Gibt es viel Gelehrte in Frankreich ?
There are a good many there.	Es gibt ſehr viele da.
There are no apples this year.	Es gibt keine Äpfel dieſes Jahr.

To be of use, to be good.

Taugen.

To be good for something.

Zu etwas taugen.

Of what use is that ?

Wasz taugt das ? (*Obs. C., Lesson LII., and Rule, page 187.*)

It is good for nothing.

Es taugt zu nichts.

The good for nothing fellow,
the fault, the defect,

der Taugenichts ;
der Fehler.

Is the stuff which you have
bought good ?

Ist der Zeug, den Sie gekauft haben,
gut ?

No, it is good for nothing.

} Nein, er taugt nichts.

No, it is worth nothing.

EXERCISES. 150.

I do not see my gloves ; where are they !—They are lying in the river.—Who has thrown them into it !—Your servant, because they were no longer good for anything.—What have you done with your money !—I have bought a house with it (*damit*).—What has the joiner done with that wood !—He has made a table and two chairs of it.—What has the tailor done with the cloth which you gave him !—He has made clothes of it for (*für* with the accus.) your children and mine.—What has the baker done with the flour which you sold him !—He has made bread of it for you and me.—Have the horses been found !—They have been found.—Where have they been found !—They have been found behind the wood, on this side (*Lesson L.*) of the river.—Have you been seen by anybody !—I have been seen by nobody.—Have you passed by anybody !—I passed by the side of you, and you did not see me.—Has any one passed by the side of you !—No one has passed by the side of me.

151.

Do you expect (*Lesson XLVII.*) any one !—I do expect my cousin, the officer.—Have you not seen him !—I have seen him this morning ; he has passed before my house.—What does this young man wait for (*Obs. C., Lesson LII. and page 187*) !—He waits for money.—Art thou waiting for anything !—I am waiting for my book.—Is this young man waiting for his money !—He is waiting for it.—Has the king passed (*in the carriage*) here (*hier vorbei*) ?—He has not passed here, but before the theatre.—Has he not passed before the new fountain !—He has passed there ; but I have not seen him.—What do you spend your time in !—I spend my time in studying.—What does your brother spend his time in !—He spends his time in reading and playing.—Does this man spend his time in working !—He is a good for nothing fellow ; he spends his time in drinking and playing.—What did you spend your time in, when you were at Berlin !—When I was at Berlin, I spent my time in studying, and riding on horseback.—What do your children spend their time in !—They spend their time in learning.—Can you pay me what you owe me !—I cannot pay it to you, for our bailiff has failed to bring me my

money.—Why have you breakfasted without me?—You failed to come at nine o'clock, so that we have breakfasted without you.—Has the merchant brought you the stuff which you bought at his house (*bei ihm*)?—He has failed to bring it to me.—Has he sold it to you on credit?—He has sold it to me, on the contrary, for cash.—Do you know those men?—I do not know them; but I think that they (*es*) are good for nothing fellows, for they spend their time in playing.—Why did you fail to come to my father this morning?—The tailor did not bring me the coat which he promised me, so that I could not go to him.

152.

Have you heard of any one?—I have not heard of any one, for I have not gone out this morning.—Have you not heard of the officer who has killed a soldier?—I have not heard of him.—Have you heard of my brothers?—I have not heard of them.—Of whom has your cousin heard?—He has heard of a man to whom a misfortune has happened.—Why have your scholars not done (*gemacht*) the exercises?—I assure you that they have done them.—What have you done with my book?—I assure you that I have not seen it.—Have you had my knives?—I assure you that I have not had them.—Has your uncle arrived already?—He has not arrived yet.—Will you wait till he returns?—I cannot wait, for I have long letters to write.—What have you heard new?—I have heard nothing new.—Has the king assured you of his assistance?—He has assured me of it (*dessen, Obs. Lesson XVI.*).—What has happened to you?—A great misfortune has happened to me.—What?—I have met with my greatest enemy, who has given me a blow with his stick. (See end of Lesson XXXIV.)

SIXTY-FIFTH LESSON.—*Fünf und sechzigste Lektion.*

How long is it since?
It is long since.

Wie lange ist es schon, daß?
Es ist schon lange, daß.

Is it long since you breakfasted? Ist es schon lange, daß Sie gefrühstückt haben?

It is not long (it is a short time) since I breakfasted. Es ist noch nicht lange, daß ich gefrühstückt habe.

It is a great while since I breakfasted. Es ist schon sehr lange, daß ich gefrühstückt habe.

I breakfasted an hour ago. Ich habe vor einer Stunde gefrühstückt.

Obs. A. In speaking of time, the word *Stunde*,

hour,* must be employed, and not the word *Uhr*, which signifies watch.

Two hours ago.	Vor zwei Stunden.
Is it long since you saw him ?	Ist es schon lange, daß Sie ihn gesehen haben ?
How long is it since you saw him ?	Wie lange ist es, daß Sie ihn gesehen haben ?
I saw him a year ago.	Ich habe ihn vor einem Jahre gesehen.
Two years ago.	Vor zwei Jahren.
An hour and a half ago.	Vor anderthalb Stunden.
Two hours and a half ago.	Vor dritthalb Stunden.
Is it long since you are in France ?	Ist es schon lange, daß Sie in Frankreich sind ?
Have you been long in France ?	† Sind Sie schon lange in Frankreich ?
He has been in Paris these three years.	{ † Er ist seit drei Jahren in Paris.
How long is it since he was here ?	{ † Er ist schon drei Jahre in Paris.
He was here a fortnight ago.	Wie lange ist es, daß er hier war ?
It is but a year since.	Er war vor vierzehn Tagen hier.
	Es ist erst ein Jahr, daß.

Obs. B. But is translated by *nur* (Lesson XIX.) when it relates to a quantity, and by *erst* when to time.

It is more than a year since.	Es ist länger als ein Jahr, daß.
It is hardly six months since.	Es sind kaum sechs Monate, daß.
It is nearly two years since.	Es sind ungefähr zwei Jahre, daß.
It is almost a year since.	Es ist bald ein Jahr, daß.
I have been living here these two years.	† Ich wohne seit zwei Jahren hier.
How long have you had that horse ?	† Wie lange haben Sie das Pferd ?
I have already had it these five years.	† Ich habe es schon fünf Jahre.
It is already more than three months since.	Es sind schon mehr als drei Monate, daß.
I have not seen him for a year.	Ich habe ihn in einem Jahre nicht gesehen.

<i>Soon, almost.</i>	<i>Bald.</i>
A few hours ago.	Vor einigen Stunden.
Half an hour ago.	Vor einer halben Stunde.
A quarter of an hour ago.	Vor einer Viertelstunde.

* Die *Stunde*, the hour, is a feminine noun, and has *n* in the plural.

I have seen him more than twenty times. Ich habe ihn mehr als zwanzigmal gesehen.
 More than a hundred times. Mehr als hundertmal.

Since.

• Seit (a preposition governing the dative).

How long?

† Seit wann?

How long has he been here?

† Seit wann ist er hier?

These three days.

† Seit drei Tagen.

This month.

† Seit einem Monate.

To cost.

Kosten (is an impersonal verb governing the dative of the person).

How much does this book cost you? Wieviel kostet Ihnen dieses Buch?

It costs me three crowns and a half.

Es kostet mir vierthalb Thaler.

Es kostet mir drei und einen halben Thaler.

This table costs him seven florins and a half.

Dieser Tisch kostet ihm achthalb Gulden.

Dieser Tisch kostet ihm sieben und einen halben Gulden.

Obs. B. The adjective *halb*, half, is declined when before a substantive; but it is not declined in fractional numbers, as *anderthalb*, one and a half, compounded of *der andere* (*zweite*), the second, and *halb*, half; *dritthalb*, two and a half, compounded of *der dritte*, the third, and *halb*, half.

To purchase (to buy).

Einkaufen.

What have you purchased to-day? Was haben Sie heute eingekauft?

I have purchased three pair of shoes, and two pair of boots. Ich habe drei Paar Schuhe und zwei Paar Stiefel eingekauft.

Have you purchased anything to-day? Haben Sie heute etwas eingekauft?

Obs. C. The names of weights, measures, and quantities, as well as the word *Mann*, man, meaning a soldier, are not used in the plural, when preceded by a noun of number.

My father has bought twenty pounds of sugar. Mein Vater hat zwanzig Pfund Zucker gekauft.

Three quires of paper.

Drei Buch Papier.

A regiment of a thousand men. Ein Regiment von tausend Mann.

The pound (weight),	das Pfund ;
the dozen,	das Duzend ;
the pair,	das Paar ;
the quire of paper,	das Buch Papier ;
the foot (measure),	der Fuß, der Schuh ;
the inch,	der Zoll ;
the regiment,	das Regiment ;
the ring,	der Ring ;
the picture,	das Gemälde.

EXERCISES. 153.

Have you ever been in this village?—I have been there several times.—Are there good horses in it?—There is not a single one in it.—Have you ever been in that country?—I have been there once.—Are there many learned men there?—There are many there, but they spend their time in reading.—Are there many studious children in that village?—There are some, but there are also others who will not study.—Are the peasants of this village able to read and write?—Some are able to read, others to write and not to read, and many both to read and to write; there are a few who are neither able to read nor to write.—Have you done the exercises?—We have done them.—Are there any faults in them?—There are no faults in them, for we have been very assiduous.—Has your friend many children?—He has only one, but who is a good for nothing fellow, for he will not study.—In what does he spend his time?—He spends his time in playing and running.—Why does his father not punish him?—He has not the courage to punish him.—What have you done with the stuff which you bought?—I have thrown it away, for it was good for nothing.—Have you thrown away your apples?—I tasted (them), and found them very good, so that I have eaten them.

154.

Have you been long in Paris?—These four years.—Has your brother been long in London?—He has been there these ten years.—Is it long since you dined?—It is long since I dined, but not long since I supped.—How long is it since you supped?—It is two hours and a half.—Is it long since you received a letter from your father?—It is not long since I received one.—How long is it since you received a letter from your friend who is in Germany?—It is three months since I received one.—Is it long since you spoke to the man whose son has lent you money?—It is not long since I spoke to him.—Is it long since you saw your parents?—It is a great while since I saw them.—Has the son of my friend been living long in your house?—He has been living there a fortnight (vierzehn Tage).—How long have you had these books?—I have had them these three months.—How long is it since your cousin set out?—It is more than a month since he set out.—What is be-

come of the man who spoke English so well?—I do not know what is become of him, for it is a great while since I saw him.—Is it long since you heard of the officer who gave your friend a stab with his sword?—It is more than a year since I heard of him.—How long have you been learning German?—I have been learning it only these three months.—Are you already able to speak it?—You see that I am beginning to speak it.—Have the children of the French noblemen been learning it long?—They have been learning it these five years, and they do not yet begin to speak.—Why can they not speak it?—They cannot speak it, because they are learning it badly.—Why do they not learn it well?—They have not a good master, so that they do not learn it well.

155.

Is it long since you saw the young man who learnt German with (bei) the same master with whom we learnt it?—I have not seen him for nearly a year.—How long is it since that child ate?—It ate a few minutes (Lesson XLVII. *Note 4*) ago.—How long is it since those children drank?—They drank a quarter of an hour ago.—How long has your friend been in Spain?—He has been there this month.—How often have you seen the king?—I saw him more than ten times when I was in Paris.—When did you meet my brother?—I met him a fortnight ago.—Where did you meet him?—In (Auf) the great square (Platz) before the theatre.—Did he do you any harm?—He did me no harm, for he is a very good boy.—Has your son long been able to read?—These two days only.—With (Bei) whom has he learnt it?—He has learnt it with (bei) the German tutor.—How long have you been spending your time in studying?—Nearly these twenty years.—Have you purchased anything to-day?—I have purchased something.—What have you bought?—I have bought three casks of wine and thirty pounds of sugar.—Have you not bought any stockings?—I have bought nine pair of them.—Have you also bought handkerchiefs?—I have bought two dozen of them.—Why have you not bought gold rings?—I could not buy anything more, for I had no more money.—Are there many soldiers in your country?—There is a regiment of three thousand men there.—How long have I kept your cousin's money?—You have kept it almost a year. (See end of Lesson XXXIV.)

SIXTY-SIXTH LESSON.—Sechs und sechzigste Lektion.

Just now.
I have just seen your brother.

So eben.
Ich habe so eben Ihren Bruder gesehen.

He has just written.
The men have just arrived.

Er hat so eben geschrieben.
Die Leute sind so eben angekommen.

To spend money.

Ausgeben*.

How much have you spent to-day?

Wieviel haben Sie heute ausgegeben?

To spend (to eat, to consume). Verzehren.

What am I to pay?

† Was habe ich verzehret?

How much has he spent at the inn?

† Wieviel hat er bei dem Wirth verzehret?

He has fifty crowns a month to live upon.

† Er hat den Monat fünfzig Thaler zu verzehren.

To squander, to dissipate, to lavish. Verschwenden.

He has squandered all his wealth.

Er hat sein ganzes Vermögen verschwendet.

The landlord, the innkeeper, the wealth, the fortune, entire, whole.

der Wirth;
das Vermögen;
ganz.

What countryman are you?

{ Woher sind Sie? Wo sind Sie her?
Was für ein Landsmann* sind Sie?

From Venice.

Von (aus) Venedig.

From London.

Von (aus) London.

I am from Dresden.

Ich bin aus Dresden.

Obs. A. The syllable *er* is the characteristic termination of the masculine gender,^b and signifies the person that performs or is accustomed to perform the thing expressed by the verb. This syllable joined to the name of a town or country, forms a substantive denoting the man born in such a town or country. Ex.

He is a saddler,
a baker,
a locksmith,
the lock,
the saddle,
the key,

er ist ein Sattler;
ein Bäcker;^c
ein Schlosser;
das Schloß;
der Sattel;
der Schlüssel.

* The plural of *der Landsmann*, the countryman, one of the same country, is *Landsleute*. Its feminine is *Landsmännin*, country-woman, a woman of the same country. This word must not be mistaken for *der Landmann*, the countryman, farmer, rustic, the plural of which is *Landleute*.

^b For this reason most substantives of this termination are of the masculine gender.

^c Derived from *backen*, to bake.

He is from Berlin.
Are you an Englishman?

† Er ist ein Berliner.
Sind Sie ein Engländer?

Whence do you come?
I come from Paris.

{ Woher kommen Sie?
Wo kommen Sie her?
Ich komme von Paris.

To serve, to wait upon.

{ Dienen (governs the dative).
Bedienen (governs the accusative).

To serve some one, or to wait upon some one.

Jemandem dienen.

To be in one's service.

Bei Jemandem dienen.

Has he been in your service?
Does he serve you well?
He serves me very well.
This is to no purpose (of no use).
Do you choose any of it?
I do not like it.
It will not do for me.

Hat er bei Ihnen gedient?
Bedient er Sie gut?
Er bedient mich sehr gut.
† Das dient zu nichts.
† Kann ich Ihnen damit dienen?
† Damit ist mir nicht gedient.

To spoil.

{ Verderben* (verb. act. and neut. irreg.).
zu Schanden machen (a vulgar expression).

Thou spoilest—he spoils.
You have spoiled my book.
My book is spoiled.

Du verdirbst, er verdirbt. (Imp. verdarb.)
Sie haben mein Buch verderben.
Mein Buch ist verderben (zu Schanden gemacht).
Hat er meinen Hut verderben (zu Schanden gemacht)?

Has he spoiled my hat?

To damage.

Beschädigen.

That hat fits you well.
How does this hat fit me?
It does not fit you.
Most lovely, charming.
Admirably.

Dieser Hut steht Ihnen gut.
Wie steht mir dieser Hut?
Er steht Ihnen nicht gut.
Allerliebste.^d
Wunderschön.

To dress, to fit, to sit well.

Reiden.

Obs. B. The verb *reiden*, when it signifies *to fit, to sit well*, is neuter; but when it means *to dress, to clothe*, it is active, and governs the accusative in both significations.

^d *Aller* is the genitive plural of the word *all*, *all*. It is sometimes thus joined to the superlative to give it more strength.

That hat fits you admirably well.	Dieser Hut kleidet Sie allerliebste.
That coat fits him.	Dieser Rock kleidet ihn gut.
My father clothes me.	Mein Vater kleidet mich.
God clothes the poor.	Gott kleidet die Armen.
The man with the blue coat.	Der Mann mit dem blauen Kleide.
How was the child dressed?	Wie war das Kind gekleidet?
It was dressed in green.	+ Es war grün gekleidet.

How large?	} Wie groß?
Of what size?	
How high? of what height?	Wie hoch?
How deep? of what depth?	Wie tief?
Of what height is his house?	Wie hoch ist sein Haus?
It is nearly thirty feet high.	Es ist ungefähr dreißig Fuß hoch. (Lesson LXV. Obs. C.)

<i>True.</i>	<i>Wahr.</i>
Is it true that his house has been burnt?	Ist es wahr, daß sein Haus abgebrannt ist?
It is true.	Es ist wahr.
Is it not? (meaning, Is it not true?)	+ Nicht wahr?
The philosopher,	der Weltweise, der Philosoph (gen. cn).

EXERCISES. 156.

Who is the man who has just spoken to you?—He is a learned man.—What has the shoemaker just brought?—He has brought the boots and shoes which he has made us.—Who are the men that have just arrived?—They are philosophers.—Of what country are they?—They are from London.—Who is the man who has just started?—He is an Englishman, who has squandered away (*verschwendet*) all his fortune in France.—What countryman are you?—I am a Spaniard, and my friend is an Italian.—Wilt thou go for the locksmith?—Why must I go for the locksmith?—He (*derselbe*) must make me a key, for I have lost the one belonging to my room (*den meines Zimmers*).—Where did your uncle dine yesterday?—He dined at the innkeeper's.—How much did he spend?—He spent three florins.—How much has he a month to live upon?—He has two hundred florins a month to live upon.—Must I go for the saddler?—You must go for him, for he must mend the saddle.—Have you seen any one at the market?—I have seen a good many people there.—How were they dressed?—Some were dressed in blue, some in green, some in yellow, and several in red.

157.

Who are those men?—The one who is dressed in grey is my neighbour, and the one with the black coat the physician, whose son has given my neighbour a blow with a stick.—Who is the man?

with the green coat?—He is one of my relations.—Are you from Berlin?—No, I am from Dresden.—How much money have your children spent to-day?—They have spent but little; they have spent but one florin.—Does that man serve you well?—He does serve me well; but he spends too much.—Are you willing to take this servant?—I am willing to take him if he will serve me.—Can I take this servant?—You can take him, for he has served me very well.—How long is it since he (first) served you?—It is but two months since.—Has he served you long?—He has served me (for) six years.—How much did you give him a year (des Jahres)?—I gave him five hundred francs without clothing him.—Did he board (Auf) with (bei) you?—He did board with me.—What did you give him to eat?—I gave him whatever (von allem, was) I ate.—Were you pleased with him?—I was much (sehr) pleased with him. (See end of Lesson XXXIV.)

SIXTY-SEVENTH LESSON.—Sieben und sechzigste Lektion.

<i>To trust with.</i>	Anvertrauen.
<i>To entrust, to confide, to commit in confidence.</i>	Vertrauen.
I trust you with my money.	Ich vertraue Ihnen mein Geld an.
He has trusted me with his money.	Er hat mir sein Geld anvertraut.
I entrust you with a secret.	Ich vertraue Ihnen ein Geheimniß.
To unbosom one's self to one.	† Sich Jemandem vertrauen.
<i>The secret,</i>	das Geheimniß (plur. e*).
<i>To keep anything secret.</i>	Etwas geheim halten.
<i>I have kept it secret.</i>	Imperf. hielt.
<i>Secret (adjective).</i>	Ich habe es geheim gehalten.
	Geheim.
<i>To pity.</i>	Beflagen.
With all my heart.	† Von ganzem Herzen.
Do you pity that man?	Beflagen Sie diesen Mann?
I do pity him with all my heart.	Ich beklage ihn von ganzem Herzen.
	gen.
<i>To offer—offered.</i>	Anbieten* — angeboten.
	Imperf. bot.
I offer it you.	Ich biete es Ihnen an.

* Neuter nouns terminating in *ß*, add *e* to all cases of the plural without softening the radical vowel.

<i>From.</i>	<i>Für</i> (a preposition governing the accusative).
To take care of something.	{ <i>Sorge für etwas tragen*.</i> <i>Etwas in Acht nehmen*.</i>
	Masc. Neut.
To take care of it.	{ <i>Dafür besorgt sein</i> } ihn es besorgen. <i>Dafür sorgen</i>
To take care of the hat.	<i>Den Hut in Acht nehmen*.</i>
	Imperf. <i>nahm.</i>
Do you take care of your clothes?	<i>Nehmen Sie Ihre Kleider in Acht?</i>
I do take care of them.	† <i>Ich nehme sie in Acht.</i>

Obs. A. There are in German many substantives, adverbs and other words and expressions which form one signification with the verb, as: *auswendig lernen*, to learn by heart; ^b *gern essen**, to like to eat (Lesson LIV.); *schuldig sein**, to owe (Lesson XLVII.), &c. These are placed exactly like the separable particles (Lesson XXV.), but are never joined to the verb.

Will you take care of my horse?	{ <i>Wollen Sie für mein Pferd sor-</i> <i>gen?</i>
	{ <i>Wollen Sie mein Pferd besorgen?</i>
I will take care of it.	{ <i>Ich will dafür sorgen.</i>
	{ <i>Ich will es besorgen.</i>
To take care.	<i>Sorgen, besorgen.</i>
The merchant of Hamburg.	<i>Der Hamburger Kaufmann.</i>

Obs. B. The genitive of names of towns is generally expressed in German by an adjective. This is formed by adding the syllable *er* to the name, and is indeclinable. *Ex.*

	SINGULAR.	PLURAL.
The student of Leipzic.	{ <i>NOM. der Leipziger Student</i> — <i>die</i> <i>GEN. des Leipziger Studenten</i> — <i>der</i> <i>DAT. dem Leipziger Studenten</i> — <i>den</i> <i>ACC. den Leipziger Studenten</i> — <i>die</i>	{ <i>Leip-</i> <i>ziger</i> <i>Stu-</i> <i>denten.</i>

^b This and the above examples show that such a construction is not altogether unusual in English.

^c The first of these two expressions is the best.

The citizen (burgess) of London, der Londener Bürger ;
 the citizen of Paris, der Pariser Bürger ;
 the beer of Strasburg, das Straßburger Bier.

EXERCISES. 158.

Are there many philosophers in your country?—There are as many there as in yours.—How does this hat fit me?—It fits you very well.—How does this hat fit your brother?—It fits him admirably.—Is your brother as tall (groß) as you?—He is taller than I, but I am older than he.—How high is this man?—He is five feet, four inches high.—How high is the house of our landlord?—It is sixty feet high.—Is your well deep?—Yes, Sir, for it is fifty feet deep.—How long have those men been in your father's service?—They have been in his service already more than three years.—Has your cousin been long at Paris?—He has been there nearly six years.—Who has spoiled my knife?—Nobody has spoiled it, for it was spoiled when we were in want of it.—Is it true that your uncle has arrived?—I assure you that he has arrived.—Is it true that the king has assured you of his assistance?—I assure you that it is true.—Is it true that the six thousand men whom we were expecting have arrived?—I have heard so.—Will you dine with us?—I cannot dine with you, for I have just eaten.—Will your brother drink a glass (of) wine?—He cannot drink, for, I assure you, he has just drunk.—Do you throw away your hat?—I do not throw it away, for it fits me admirably.—Does your friend sell his coat?—He does not sell it, for it fits him most beautifully.—There are many learned men in Berlin, are there not (nicht wahr)? asked Cuvier a man from Berlin (der Berliner). Not so many as when you were there, answered the man from Berlin.

159.

Why do you pity that man?—I pity him, because he has trusted a merchant of Hamburg with his money, and the man (dieser) will not return it to him.—Do you trust this citizen with anything?—I do not trust him with anything.—Has he already kept anything from you? (Haben etwas behalten).—I have never trusted him with anything, so that he has never kept anything from me.—Will you trust my father with your money?—I will trust him with it.—What secret has my son entrusted you with?—I cannot entrust you with that with which he has entrusted me, for he has desired (bitten*) me to keep it secret.—Whom do you entrust with your secrets?—I entrust nobody with them, so that nobody knows them.—Has your brother been rewarded?—He has on the contrary been punished; but I beg you to keep it secret, for no one knows it.—What has happened to him?—I will tell you what has happened to him, if you promise me to keep it secret.—Do you promise me to keep it secret?—I promise you, for I pity him with all my heart. (See end of Lesson XXXIV.)

SIXTY-EIGHTH LESSON.—Acht und sechzigste Lektion.

Each man.	Jeder Mensch.
Each child.	Jedes Kind.
Every one.	Jedermann.
The whole world.	Die ganze Welt.

Obs. A. Jedermann adds *s* in the genitive, and remains invariable in the other cases, thus :

Every one, every body.	NOM. Jedermann.
	GEN. Jedermanns.
	DAT. Jedermann.
	ACC. Jedermann.

Every thing (meaning all). Alles.

Obs. B. Alles, all, taken substantively, is put in the neuter gender singular. Ex.

He knows every thing.	Er kann alles.
I have seen all.	Ich habe alles gesehen.
He is fit for any thing.	† Er ist zu allem zu gebrauchen.

Obs. C. Ganz, whole, entire, is used with the article, but all, all, is never used with it.

The whole town.	Die ganze Stadt.
The whole society.	Die ganze Gesellschaft.
His whole wealth.	} Sein ganzes Vermögen.
All his fortune.	

The walk (meaning the place to walk in), der Spazierplatz ;

the concert, Concert ;

the walk (meaning the walking), der Spaziergang.

There were many people in the walk (at the concert). Es waren viel Leute auf dem Spaziergange (im Concert).

I have cut his finger. † Ich habe ihn in den Finger geschnitten.

He has cut my leg. † Er hat mich in das Bein geschnitten.

He has cut off his finger. Er hat ihm den Finger abgeschnitten.

He has cut it off. Er hat ihn ihm abgeschnitten.

Entirely. Gänzlich.

To bring along with one. Mitbringen*.

Have you come quite alone ? Sind Sie ganz allein gekommen ?

g*

Obs. D. Allein, as a conjunction, has the same signification as *aber, but* ; as an adverb it signifies *alone*.

No, I have brought all my men along with me. *Nein, ich habe alle meine Leute mitgebracht.*

He has brought all his men along with him. *Er hat alle seine Leute mitgebracht.*

Have you brought your brother along with you ? *Haben Sie Ihren Bruder mitgebracht ?*

I have brought him along with me. *Ich habe ihn mitgebracht.*

Have you told the groom to bring me the horse ? *Haben Sie dem Stallknecht gesagt, mir das Pferd zu bringen ?*

The groom, *der Stallknecht.*

Near.

{ *unweit, in der Nähe* (governs the genitive).
Bei (governs the dative).
Neben (governs the dative and accus.).

Near me.

Neben mir.

Near the fire.

{ *Bei dem Feuer.*
Am Feuer.
Vor dem Feuer.

Near the castle.

*Unweit des Schlosses.**

Where do you live ?

Wo wohnen Sie ?

I live near the castle.

Ich wohne unweit des Schlosses.

What are you doing near the fire ?

Was thun Sie bei dem Feuer ?

To fall.

Fallen (takes *sein* for its auxiliary).

Thou fallest—he falls.

Du fällst — er fällt.

Fallen.

Gefallen.

Fell (Imperf.).

Fiel.

To drop (meaning to let fall). *Fallen lassen*.*

Has he dropt anything ?

Hat er etwas fallen lassen ?

He has not dropt anything.

Er hat nichts fallen lassen.

To hinder, to prevent.

Verhindern.

You hinder me from sleeping.

Sie verhindern mich zu schlafen.

EXERCISES. 160.

Whom do you pity ?—I pity your friend.—Why do you pity him ?—I pity him because he is ill.—Do the merchants of Berlin

* Das Schloß, the castle, is declined exactly like das Schloß, the lock.

pity anybody?—They pity nobody.—Do you offer me anything?—I offer you a gold ring.—What has my father offered you?—He has offered me a fine book.—To whom do you offer those fine horses?—I offer them to the French officer.—Do you offer that fine carriage to my uncle?—I do offer it to him.—Dost thou offer thy pretty little dog to these good children?—I do offer it to them, for I love them with all my heart.—What have the citizens of Strasburg offered you?—They have offered me good beer and salt-meat (gesalzenes Fleisch).—To whom do you offer money?—I offer some to those Parisian citizens, who have assured me of their assistance.—Will you take care of my clothes?—I will take care of them.—Wilt thou take care of my hat?—I will take care of it.—Are you taking care of the book which I lent you?—I am taking care of it.—Will this man take care of my horse?—He will take care of it.—Who will take care of my servant?—The landlord will take care of him.—Does your servant take care of your horses?—He does take care of them.—Is he taking care of your clothes?—He is taking care of them, for he brushes them every morning.—Have you ever drunk Strasburg beer?—I have never drunk any.—Is it long since you ate Leipzig bread?—It is almost three years since I ate any.

161.

Have you hurt my brother-in-law?—I have not hurt him; but he has cut my finger.—What has he cut your finger with?—With the knife which you had lent him.—Why have you given that boy a blow with your fist?—Because he hindered me from sleeping.—Has anybody hindered you from writing?—Nobody has hindered me from writing; but I have hindered somebody from hurting your cousin.—Has your father arrived?—Every body says that he has arrived; but I have not seen him yet.—Has the physician hurt your son?—He has hurt him, for he has cut his finger.—Have they cut off this man's leg?—They have cut it off entirely.—Are you pleased with your servant?—I am much (sehr) pleased with him, for he is fit for anything.—What does he know?—He knows every thing.—Can he ride on horse-back?—He can.—Has your brother returned at last from Germany?—He has returned thence, and has brought you a fine horse.—Has he told his groom to bring it to me?—He has told him to bring it to you.—What do you think (sagen) of (zu) that horse?—I think (sage) that it is a fine and good one, and (I) beg you to lead it into the stable.—In what did you spend your time yesterday?—I went to the public walk (der Spazierplatz), and afterwards to the concert.—Were there many people in the public walk?—There were many people there.

162.

What did you see at the concert?—I saw many people.—What did you do after the concert?—I went to the inn (das Wirthshaus) in order to dine.—Have you dined well?—I have dined very well,

but I have spent too much.—How much have you spent?—I have spent nearly two florins and a half.—Is the fare (*Sprißet man*) good at your inn?—It is very good; but every thing is so dear, that one must be rich to dine there.—Have you dropt anything?—I have dropt nothing; but my cousin dropt some money.—Who picked it up?—Some men who were passing by picked it up.—Have they returned it to him?—They have returned it to him, for they were good people.—Where were you going to when I met you this morning?—I was going to my uncle.—Where does he live?—He lives near the castle.—What news has (*sagt*) your uncle?—He has no news.—What has happened to him?—A little misfortune has happened to him.—Will you tell me what has happened to him?—I will tell it you; but I beg you to keep it secret.—I promise you to tell it to nobody.—Will you tell me now what has happened to him?—He fell as (*als*) he was going to the theatre.—Is he ill?—He is very ill.—I pity him from my heart, if he is ill.—Have you succeeded in finding a hat that fits you well?—I have succeeded in finding one.—How does it fit you?—It fits me admirably. (See end of Lesson XXXIV.)

SIXTY-NINTH LESSON.—*Neun und sechzigste Lektion.*

Far.

How far?

How far is it from here to Berlin?

Is it far from here to Berlin?

It is far.

It is not far.

How many miles is it?

It is twenty miles.

The mile,

It is almost a hundred and thirty miles from here to Berlin.

It is nearly a hundred miles from Berlin to Vienna.

Weit.

Wie weit?

Wie weit ist es von hier nach Berlin?

Ist es weit von hier nach Berlin?

Es ist weit.

Es ist nicht weit.

Wieviel Meilen sind es?

Es sind zwanzig Meilen.

die Meile (a feminine noun*).

Es sind beinahe hundert und dreißig Meilen von hier nach Berlin.

Es sind ungefähr hundert Meilen von Berlin nach Wien.

To like better.

Lieber mögen.^b

Part. past gemacht.

Imperf. mochte.

I like better, thou likest better, he likes better.

Ich mag lieber, du magst lieber, er mag lieber.

* A German mile is equal to four English miles and a half.

^b *Lieber* is the comparative to *gern*. (See Lessons XXXIX. and LIV.)

<i>Than</i>	<i>Als, als daß.</i>
I like staying here better than going out.	{ Ich mag lieber hier bleiben als ausgehen. Ich bleibe lieber hier, als daß ich ausgehe.
Do you like to write better than to speak?	{ Mögen Sie lieber schreiben als sprechen? Schreiben Sie lieber, als daß Sie sprechen?
I like to speak better than to write.	{ Ich mag lieber sprechen als schreiben. Ich spreche lieber, als daß ich schreibe.
He likes to play better than to study.	Er mag lieber spielen als studiren.
He likes to do both.	Er thut beides gern.
I like beef better than mutton.	+ Ich esse lieber Rind- als Kalbsfleisch. ^c
He likes beer better than wine.	+ Er trinkt lieber Bier als Wein.
Do you like bread better than cheese?	+ Essen Sie lieber Brod als Käse?
I like neither the one nor the other.	Ich esse keins von beiden gern.
I like tea as much as coffee.	Ich trinke eben so gern Thee wie Kaffee.
<i>The calf,</i>	<i>das Kalb.</i>
<i>Quick, fast.</i>	<i>Geschwind, schnell.</i>
<i>Slow, slowly.</i>	<i>Langsam.</i>
He eats quicker than I.	Er ißt geschwinder als ich.
Do you learn as fast as I?	Lernen Sie so schnell wie ich?
I learn faster than you.	Ich lerne schneller als Sie.
I do not understand you, because you speak too fast.	Ich verstehe Sie nicht, weil Sie zu schnell sprechen.
<i>Cheap.</i>	<i>Wohlfeil.</i>
Does he sell cheap?	Verkauft er wohlfeil?
He does not sell dear.	Er verkauft nicht theuer.
He has sold to me very dear.	Er hat mir sehr theuer verkauft.
<i>So.</i>	<i>So.</i>
<i>So much.</i>	<i>So viel.</i>

^c When two or more compounds terminate in the same component word, this is joined only to the last, and a German hyphen (=) is placed after the others. Ex. der Ein- und Ausgang, the entrance and exit; er ist ein guter Sprach- und Schreiblehrer, he is a good master of languages and of writing; Rind- und Schöpfensfleisch, beef and mutton; auf- und zumachen, to open and to shut; instead of der Eingang und Ausgang, der Sprachlehrer und Schreiblehrer, Rindfleisch und Schöpfensfleisch, aufmachen und zumachen.

This man sells every thing so Dieser Mann verkauft alles so theuer,
very dear that one cannot buy daß man nichts bei ihm kaufen
any thing of him. kann.

☞ In a sentence in which the verb ought to stand at the end (Lesson XLVII.), when the auxiliary *sein** or *werden**, or one of the verbs *dürfen**, *können**, *lassen**, *mögen**, *müssen**, *sollen**, *wollen**, is added to an infinitive, it must be placed immediately after that infinitive, as is seen in the above example.

I do not know what you wish to Ich weiß nicht, was Sie sagen wol-
say. len.

You speak so fast that I cannot Sie sprechen so schnell, daß ich Sie
understand you. nicht verstehen kann.

I assure you that he wishes to Ich versichere Sie, daß er Sie spre-
speak to you. chen will.

To drink.

Trinken*.

Drank.

Trank (Imperf.).

Do you drink tea or coffee?

Trinken Sie Thee oder Kaffee?

I drink neither the one nor the
other.

Ich trinke keins von beiden.

What do you drink in the morn-
ing?

Was trinken Sie des Morgens?

EXERCISES. 163.

How far is it from Paris to London?—It is nearly (beinahe) a hundred miles from Paris to London.—Is it far from here to Hamburg?—It is far.—Is it far from here to Vienna?—It is almost a hundred and forty miles from here to Vienna.—Is it further from Berlin to Dresden than from Leipzig to Berlin?—It is further from Berlin to Dresden than from Leipzig to Berlin.—How far is it from Paris to Berlin?—It is almost a hundred and thirty miles from here to Berlin.—Do you intend to go to Berlin soon?—I do intend to go thither soon.—Why do you wish to go this time?—In order to buy good books and a good horse there; and to see my good friends.—Is it long since you were there?—It is nearly two years since I was there.—Do you not go to Vienna this year?—I do not go thither, for it is too far from here to Vienna.—Is it long since you saw your Hamburg friend?—I saw him but a fortnight ago.—Do your scholars like to learn by heart?—They do not like to learn by heart; they like reading and writing better than learning by heart.—Do you like beer better than cider?—I like cider better than beer.—Does your brother like to play?—He likes to study better than to play.—Do you like meat better than bread?—I like the latter better than the former.—Do you like to drink better than to eat?—I like to eat better than to drink; but my uncle likes to drink

better than to eat.—Does your brother-in-law like meat better than fish?—He likes fish better than meat.—Do you like to write better than to speak?—I like to do both.—Do you like fowl better than fish?—Do you like good honey better than sugar?—I like neither.

164.

Does your father like coffee better than tea?—He likes neither.—What do you drink in the morning?—I drink a glass of water with a little sugar; my father drinks good coffee, my younger brother good tea, and my brother-in-law a glass of good wine.—Can you understand me?—No, Sir, for you speak too fast.—Will you be kind enough (*ſo gut ſein*) not to speak so fast (*langſamer zu ſprechen*)?—I will not speak so fast if you will listen to me.—Can you understand what my brother tells you?—He speaks so fast, that I cannot understand him.—Can your pupils understand you?—They understand me when I speak slowly; for in order to be understood one must speak slowly.—Why do you not buy anything of that merchant?—I had a mind to buy several dozen of handkerchiefs, some cravats, and a white hat of him; but he sells so dear that I cannot buy anything of him.—Will you take me to another?—I will take you to the son of the one whom you bought of last year.—Does he sell as dear as this (one)?—He sells cheaper.—Do you like going to the theatre better than going to the concert?—I do like going to the concert as well as going to the theatre; but I do not like going to the public walk, for there are too many people there.—Do your children like learning Italian better than Spanish?—They do not like to learn either; they only like to learn German.—Do they like to speak better than to write?—They like to do neither.—Do you like mutton?—I like beef better than mutton.—Do your children like cake better than bread?—They like both.—Has he read all the books which he bought?—He bought so many of them, that he cannot read them all.—Do you wish to write some letters?—I have written so many of them, that I cannot write any more. (See end of Lesson XXXIV.)

SEVENTIETH LESSON.—*Siebenzigste Lektion.*

OF REFLEXIVE VERBS.

When the action falls upon the agent, and the objective case refers to the same person as the nominative, the verb is called reflexive.

In reflexive verbs the pronoun of the object is of the same person as that of the subject, and stands either in the dative or the accusative, according as the verb

governs the one or the other case. In the third person singular and plural it is always *sich*, whether the verb governs the dative or accusative.

A REFLEXIVE VERB GOVERNING THE ACCUSATIVE.

To disguise myself—to disguise *Mich verstellen — Uns verstellen.*
ourselves.

To disguise thyself—to disguise *Dich verstellen — Euch verstellen.*
yourselves.

A REFLEXIVE VERB GOVERNING THE DATIVE.

To represent to myself—to re- *Mir vorstellen — Uns vorstellen.*
present to ourselves.

To represent to thyself—to re- *Dir vorstellen — Euch vorstellen.*
present to yourselves.

THIRD PERSON FOR ALL GENDERS.

Singular and Plural Dative and Accusative.

To disguise one's self—to repre- *Sich verstellen — sich verstellen.*
sent to one's self.

¶ The personal pronoun of reflexive verbs is placed after the verb as in English; and so are all other personal pronouns when they are not in the nominative.

Obs. A. There is no real reflexive verb in English, that is to say, such as cannot be used otherwise; but in German, there are many, as for instance the following, which govern the accusative:

To rejoice.

To be ashamed.

To look back.

Sich freuen.

Sich schämen.

Sich umsehen. Imperf. sah.*

Do you see yourself?

I do see myself.

Thou cuttest thyself.

He cuts himself.

I am afraid to go thither.

They burn themselves.

Sehen Sie sich? (Sehet Ihr Euch?)

Ich sehe mich.

Du schneidest Dich.

Er schneidet sich.

Ich fürchte mich hinzugehen.

Sie brennen sich.

To flatter.

Schmeicheln (governs the dative).

Dost thou flatter thyself?

I do not flatter myself.

Schmeichelst Du Dir?

Ich schmeichle mir nicht.

We do not flatter ourselves.
He disguises himself.
You represent to yourself.

Wir schmeicheln uns nicht.
Er verstellt sich.
Sie stellen sich vor.

To fear some one.
To be afraid of somebody.
I am not afraid of him.
I do not fear him.
Of whom are you afraid?
Whom do you fear?

Jemanden fürchten.
Sich vor Jemandem fürchten.
Ich fürchte mich nicht vor ihm.
Ich fürchte ihn nicht.
Vor wem fürchten Sie sich?
Wen fürchten Sie?

To enjoy something.
To amuse one's self in doing something.

} Sich zum Zeitvertreib mit etwas beschäftigen.

To pass away the time.

Die Zeit vertreiben*.

To drive away.

Vertreiben*.

Driven away.

Vertrieben.

Drove away.

Vertrieb (Imperf.).

The pastime, the diversion.

Der Zeitvertreib.

In what do you amuse yourself?

Womit vertreiben Sie sich die Zeit?

I amuse myself in reading.

Ich vertreibe mir die Zeit mit Lesen.

He diverts himself in playing.

Er vertreibt sich die Zeit mit Spielen.

Masc.

Fem.

Neut.

Each or each one. } Jeder, jede, jedes.
 } Ein jeder, eine jede, ein jedes. (Jedermann.)

Obs. B. Jeder, jede, jedes, has no plural, and is declined like all, with the characteristic termination of the article (Lesson XLIX.). Preceded by the indefinite article, it is declined like an adjective preceded by this article.

Every man has his taste.

Jeder Mensch hat seinen Geschmack.

Each of you.

Ein jeder von Euch.

Every body speaks of it.

Jedermann spricht davon.

Each man amuses himself as he likes.

Ein jeder vertreibt sich die Zeit wie es ihm gefällt.

Each one amuses himself in the best way he can.

Ein jeder vertreibt sich die Zeit so gut er kann.

The taste,

der Geschmack.

To mistake, to be mistaken.

Sich irren, sich täuschen.

Every man is liable to mistake.

Jeder Mensch kann sich irren.

You are mistaken.

Sie irren sich.

To soil.

Beschmutzen, schmutzig machen.

To deceive.

Betrügen* (betriegen*).

Deceived.

Betrügen (past part.) Imperf. bet-
rüg.He has cheated me of a hundred
crowns. Er hat mich um hundert Thaler be-
trügen.

At (over).

Ueber (a preposition governing
the dative and accusative).

To rejoice at something.

Sich über etwas freuen.

I rejoice at your happiness.

Ich freue mich über Ihr Glück.

At what does your uncle rejoice?

Werüber freut sich Ihr Oheim?

To believe.

Glauben.

This verb requires the person in the dative, and the thing in the accusative. It governs also the accusative with the preposition an.

Do you believe that man?

Glauben Sie diesem Manne?

I do not believe him.

Ich glaube Ihm nicht.

Do you believe what I am tell-
ing you?Glauben Sie mir, was ich Ihnen
sage?

I believe in God.

Ich glaube an Gott.

The God,

der Gott (plural Götter);

the story-teller, the liar,

der Lügner.

To utter a falsehood, to lie.

Lügen (part. past gelogen, Imperf.
lög).

(See the Continuation of this Lesson Page 211.)

EXERCISES. 165.

Have you written long or short letters?—I have written (both) long and short ones.—Have you many apples?—I have so many of them that I do not know which I shall (soll) eat.—Do you wish to give anything to these children?—They have studied so badly, that I do not wish to give them anything.—What is this man rejoicing at?—He is rejoicing at the luck which has happened to his brother.—What dost thou rejoice at?—I rejoice at the good fortune that has happened to you.—What do your children rejoice at?—They rejoice at seeing you.—Do you rejoice at the happiness of my father?—I do rejoice at it.—What does your uncle say to my happiness?—He rejoices at it from his heart.—Do you flatter my brother?—I do not flatter him.—Does this master flatter his pupils?—He does not flatter them.—Is he pleased with them?—He is much (sehr) pleased (zufrieden) with them when they learn well; but he is highly (sehr) displeased with them when they do not learn well.—Do you flatter me?—I do not flatter you, for I love you.—Do you see yourself in that small looking-glass?—I do see myself in it.—Can your friends see themselves in that large looking-glass?—They can see themselves therein.—Why do you not remain near the fire?—Because I am afraid of burning myself.—

Does this man make his fire?—He does not make it, for he is afraid of burning himself.—Do you fear me?—I do not fear you.—Do you fear those ugly men?—I do not fear them, for they hurt nobody.—Why do those children run away?—They run away, because they are afraid of you.—Do you run away before your enemies?—I do not run away before them, for I do not fear them.

166.

In what do your children amuse themselves?—They amuse themselves in studying, writing, and playing.—In what do you amuse yourself?—I amuse myself in the best way I can, for I read good books, and I write to my friends.—In what do you amuse yourself when you have nothing to do at home?—I go to the play and to the concert, for every one amuses himself in the best way he can.—Every man has his taste; what is yours?—Mine is to study, to read a good book, to go to the theatre, the concert, the ball, and the public walk, and to ride on horseback.—Has that physician done any harm to your child?—He has cut his finger (es in den Finger), but he has not done him any harm; so you are mistaken, if you believe that he has done him any harm.—Why do you listen to that man?—I listen to him, but I do not believe him; for I know that he is a story-teller.—How do you know that he is a story-teller?—He does not believe in God; and all those who do not believe in God are story-tellers.—Why does your cousin not brush his hat?—He does not brush it, because he is afraid of soiling his fingers (sich die Finger).—What does my neighbour tell you?—He tells me that you wish to buy his horse; but I know that he is mistaken, for you have no money to buy it.—What do they say at the market?—They say that the enemy is beaten.—Do you believe it?—I do believe it, because every one says so.—Why have you bought that book?—I bought it, because I wanted it to learn German; and because every one spoke of it. (See end of Lesson XXXIV.)

CONTINUATION OF THE SEVENTIETH LESSON.

. Folge der siebenzigsten Section.

When a proposition has no definite subject, the English, in order to avoid the pronouns *they*, *people*, &c., use the verb in the passive voice; and say: *I was told*, instead of, *They told me*; *It was given to me*, instead of, *They gave it to me*. This is expressed in German by means of the indefinite pronoun *man*, *one*, as in French by *on*. Ex.

I am told that he is arrived.	Man sagt mir, daß er angekommen ist.
A knife was given to him to cut his bread, and he cut his finger.	Man gab ihm ein Messer, sein Brod zu schneiden, und er schnitt sich in den Finger.

PERFECT OF REFLEXIVE VERBS.

Have you cut yourself?	Haben Sie sich geschnitten?
I have not cut myself.	Ich habe mich nicht geschnitten.
Have those men cut themselves?	Haben sich diese Männer geschnitten?
They have not cut themselves.	Sie haben sich nicht geschnitten.
Hast thou hurt thyself?	Hast Du Dir weh gethan?
I have not hurt myself.	Ich habe mir nicht weh gethan.
Who has cut himself?	Wer hat sich geschnitten?
I have cut my finger.	† Ich habe mich in den Finger geschnitten.

I have rejoiced.	† Ich habe mich gefreut (gestreuet).
I have flattered myself.	Ich habe mir geschmeichelt.
Thou hast cut thyself.	Du hast Dich geschnitten.
He has flattered himself.	Er hat sich geschmeichelt.
We have been afraid.	† Wir haben uns gefürchtet.
You have mistaken.	{ † Ihr habt Euch geirrt.
	† Sie haben sich geirrt.

<i>To pull out.</i>	Ausreißen*.
He pulls out his hair.	† Er reißt sich die Haare aus.
He has pulled out his hair.	† Er hat sich die Haare ausgerissen.
He has cut his hair.	† Er hat sich die Haare abgeschnitten.
I have had my hair cut.	† Ich habe mir die Haare schneiden lassen.
I have cut my nails.	† Ich habe mir die Nägel abgeschnitten.
The hair,	das Haar (plur. e).

To go to bed.	{ Zu Bette gehen*.
	{ Schlafen gehen*.
	{ Sich legen.
<i>To get up, to rise.</i>	Aufstehen*.
Do you rise early?	Stehen Sie früh auf?
I rise at sun-rise.	Ich stehe mit Sonnenaufgang auf.
I go to bed at sun-set.	{ Ich gehe mit Sonnenuntergang zu Bette.
	{ Ich lege mich mit Sonnenuntergang.
At what time did you go to bed?	Um welche Zeit sind Sie zu Bette gegangen?
At midnight.	Um Mitternacht.

At three o'clock in the morning.	Um drei Uhr Morgens.
He went to bed late.	Er ist spät zu Bette gegangen.
At what o'clock did you go to bed yesterday?	Um wieviel Uhr sind Sie gestern zu Bette gegangen?
At a quarter past eleven.	Um ein Viertel auf zwölf.
The bed,	das Bett (plur. cn).
The sun-rise,	{ der Sonnenaufgang.
	{ der Aufgang der Sonne.
The sun-set,	{ der Sonnenuntergang.
	{ der Untergang der Sonne.
<i>Nothing but.</i>	Nichts als.
He has nothing but enemies.	Er hat nichts als Feinde.
He drinks nothing but water.	Er trinkt nichts als Wasser.

EXERCISES. 167.

Did your father rejoice to see you?—He did rejoice to see me.—What did you rejoice at?—I rejoiced at seeing my good friends.—What was your uncle delighted with (Verüber hat sich ihr Oheim gefreut)?—He was delighted with (über) the horse which you brought him from Germany.—What were your children delighted with?—They were delighted with the fine clothes which I had had made (for) them.—Why does this officer rejoice so much (so sehr)?—Because he flatters himself he has good friends.—Is he not right in rejoicing?—He is wrong, for he has nothing but enemies.—Do you flatter yourself that you know German?—I do flatter myself that I know it; for I can speak, read, and write it.—Can you write a German letter without an error (der Fehler)?—I can.—Does any one correct your letters?—No one corrects them; they do not require (brauchen nicht) to be corrected, for I make no faults in them.—How many letters have you already written?—I have already written a dozen.—Have you hurt yourself?—I have not hurt myself.—Who has hurt himself?—My brother has hurt himself, for he has cut his finger.—Is he still ill?—He is better.—I rejoice to hear that he is no longer ill; for I love him, and I pitied him from my heart.—Why does your cousin pull out his hair?—Because he cannot pay what he owes.—Have you cut your hair?—I have not cut it (myself), but I have had it cut.—Why do you pity that child?—Because he has cut his foot.—Why was a knife given to him?—A knife was given to him to cut his nails, and he has cut his finger and his foot.

168.

Do you go to bed early?—I go to bed late, for I cannot sleep if I go to bed early.—At what o'clock did you go to bed yesterday?—Yesterday I went to bed at a quarter past eleven.—At what o'clock do your children go to bed?—They go to bed at sun-set.—Do they rise early?—They rise at sun-rise.—At what o'clock did you rise to-day?—To-day I rose late, because I went to bed late yesterday

evening.—Does your son rise late?—He must rise early, for he never goes to bed late.—What does he do when he gets up?—He studies, and then breakfasts.—Does he not go out before he breakfasts?—No, he studies and breakfasts before he goes out.—What does he do after breakfast?—As soon as he has breakfasted he comes to my house, and we ride (on horseback) into the forest.—Didst thou rise this morning as early as I?—I rose earlier than you, for I rose before sun-rise. (See end of Lesson XXXIV.)

SEVENTY-FIRST LESSON.—*Ein und siebenzigste Lektion.*

To take a walk.	Spazieren gehen*.
To take an airing in a carriage.	Spazieren fahren* (Imp. fuhr).
To take a ride on horseback.	Spazieren reiten* (Imp. ritt).

 **A.** When two or more infinitives, two past participles, or a past participle and an infinitive depend upon each other, the last in English is put the first in German.

Do you wish to take a walk (to go a walking)? Wollen Sie spazieren gehen?

I do wish to take a walk (to go a walking). Ich will spazieren gehen.

He wishes to take a walk. Er will spazieren gehen.

Thou wishest to take an airing. Du willst spazieren fahren.

They wish to take a ride. Sie wollen spazieren reiten.

Do you wish to see him work? Wollen Sie ihn arbeiten sehen?

Has your brother been praised? Ist Ihr Bruder gelobt worden?

He takes a walk every day. Er geht alle Tage spazieren.

Do you often walk? Gehen Sie oft spazieren?

I take a walk every morning. Ich gehe alle Morgen spazieren.

To take a child a walking. Ein Kind spazieren führen.

Do you take your children a walking? Führen Sie Ihre Kinder spazieren.

I take them a walking every evening. Ich führe sie alle Abend spazieren.

 **B.** Two infinitives or participles not depending on each other follow the English construction.

One must love and praise one's friend. Man muß seinen Freund lieben und loben.

Whom must we despise and punish? Wen muß man verachten und strafen?

I take a walk, when I have no- Ich gehe spazieren, wenn ich zu Hause
thing to do at home. nichts zu thun habe.

Obs. A. The adverb *wann* is used to interrogate with respect to time only. In all other instances the English *when* is translated by *wenn*. Ex.

When do you start? Wann reisen Sie ab?
When did he start? Wann ist er abgereist?

To teach. Lehren.

Obs. B. This verb, when joined to an infinitive, governs the name of the person in the accusative; and when the thing taught is expressed by a substantive, it governs a double accusative, the one of a person and the other of a thing.

He teaches me to read. Er lehrt mich lesen.
I teach him to write. Ich lehre ihn schreiben.
He teaches me arithmetic and Er lehrt mich das Rechnen und
writing. Schreiben.

Obs. C. All infinitives taken substantively are of the neuter gender. Any German infinitive may thus be taken substantively, e. g. das Rechnen, arithmetic, from rechnen, to reckon; das Schreiben, the writing, from schreiben*, to write, &c.

I teach you the German lan- Ich lehre Sie die deutsche Spra-
guage. che.*

To instruct. { Unterrichten.
Unterricht ertheilen (or ge-
ben*).

The instruction, the lessons, der Unterricht.
He gives me lessons. { Er gibt mir Unterricht.
Er ertheilt mir Unterricht.
I give him lessons in German (I Ich gebe (or ertheile) ihm Unterricht
teach him German). im Deutschen.
I gave lessons in English to his Ich habe seinen Kindern Unterricht
children (I taught his children im Englischen ertheilt.
English).
He takes lessons in dancing. Er nimmt Unterricht im Tanzen.

The learned man, der Gelehrte;

* Die Sprache, the language, is a feminine noun, and has n in the plural.

a learned man,	ein Gelehrter (See <i>Obs. Lesson</i>
	LIII.);
the clergyman,	der Geistliche;
a clergyman,	ein Geistlicher;
the German master (meaning the master of the German language),	der Deutschlehrer;
the German master (meaning that the master is a German, whatever he teaches),	der deutsche Lehrer;
the dancing master,	der Tanzmeister.
To dance.	Tanzen.
To cipher, to reckon.	Rechnen.

To remember, to recollect. Sich erinnern.

Obs. D. This verb governs either the genitive alone, or, less elegantly, the accusative with the preposition *an*.

Do you remember that man?	Erinnern Sie sich dieses Mannes?
I do remember him.	Ich erinnere mich seiner.
Does he recollect his promise?	Erinnert er sich seines Versprechens?
	Erinnert er sich an sein Versprechen?
He does recollect it.	Er erinnert sich dessen.
	Er erinnert sich daran.
Does he recollect it?	Erinnert er sich dessen?
	Erinnert er sich daran?
I remember you.	Ich erinnere mich Ihrer.
I recollect them.	Ich erinnere mich ihrer.
He remembers me.	Er erinnert sich meiner.
He recollects us.	Er erinnert sich unser.
I have remembered him.	Ich habe mich seiner erinnert.

EXERCISES. 169.

Do you call me?—I do call you.—What is your pleasure?—You must rise, for it is already late.—What do you want me for?—I have lost all my money at play, and I come to beg you to lend me some.—What o'clock is it?—It is already a quarter past six, and you have slept long enough.—Is it long since you rose?—It is an hour and a half since I rose.—Do you often go a walking?—I go a walking when I have nothing to do at home.—Do you wish to take a walk?—I cannot take a walk, for I have too much to do.—Has your brother taken a ride on horseback?—He has taken an airing in a carriage.—Do your children often go a walking?—They go a walking every morning after breakfast.—Do you take a walk

after dinner?—After dinner I drink tea and then I take a walk.—Do you often take your children a walking?—I take them a walking every morning and every evening.—Can you go along with me?—I cannot go along with you, for I must take my little brother out a walking.—Where do you walk?—We walk in our uncle's garden and fields.—Do you like walking?—I like walking better than eating and drinking.—Does your father like to take a ride on horseback?—He likes to take a ride in a carriage better than on horseback.—Must one love children who are not good?—One ought, on the contrary, to punish and despise them.—Who has taught you to read?—I have learnt it with (bei) a French master.—Has he also taught you to write?—He has taught me to read and to write.—Who has taught your brother arithmetic?—A German master has taught it him.—Do you wish to take a walk with us?—I cannot go a walking, for I am waiting for my German master.—Does your brother wish to take a walk?—He cannot, for he is taking lessons in dancing.

170.

Have you an English master?—We have one.—Does he also give you lessons in Italian?—He does not know Italian; but we have an Italian and Spanish master.—What has become of your old writing master?—He has taken orders (has become a clergyman).—What has become of the learned man whom I saw at your house last winter?—He has set up for a merchant.—And what has become of his son?—He has turned a soldier.—Do you still recollect my old dancing master?—I do still recollect him; what has become of him?—He is here, and you can see him, if you like (wollen).—Hast thou a German master?—I have a very good (one), for it is my father, who gives me lessons in German and in English.—Does your father also know Polish?—He does not know it yet, but he intends to learn it this summer.—Do you remember your promise?—I do remember it.—What did you promise me?—I promised to give you lessons in German; and I will do it.—Will you begin this morning?—I will begin this evening, if you please (wenn es Ihnen gefällig ist).—Do you recollect the man whose son taught us dancing?—I no longer recollect him.—Do you still recollect my brothers?—I do recollect them very well, for when I was studying at Berlin, I saw them every day.—Does your uncle still recollect me?—I assure you that he still recollects you.—Do you speak German better than my cousin?—I do not speak it as well as he, for he speaks it better than many Germans.—Which of your pupils speaks it the best?—The one that was walking with me yesterday speaks it the best of them all.—Is your uncle's house as high as ours?—Yours is higher than my uncle's, but my cousin's is the highest house that I have ever seen.—Has your friend as many books as I?—You have more of them than he; but my brother has more of them than (both) you and he.—Which of us (Wer von uns) has the most money?—You have the most, for I have but thirty crowns, my friend has but ten, and you have five hundred. (See end of Lesson XXXIV.)

SEVENTY-SECOND LESSON.—Zwei und siebenzigste Lektion.

<i>To make use of, to use.</i>	<i>Sich bedienen</i> (governs the genitive).
Do you use my horse ?	Bedienen Sie sich meines Pferdes ?
I do use it.	Ich bediene mich desselben.
Does your father use it ?	Bedient sich Ihr Vater desselben ?
He does use it.	Er bedient sich desselben.
Have you used my carriage ?	Haben Sie sich meines Wagens bedient ?
I have used it.	Ich habe mich desselben bedient.
Do you use my books ?	Bedienen Sie sich meiner Bücher ?
I do use them.	Ich bediene mich derselben.
May I use your book ?	Kann ich mich Ihres Buches bedienen ?
Thou mayest use it.	Du kannst Dich desselben bedienen.
<i>To approach, to draw near.</i>	<i>Sich nähern</i> (governs the dative).
<i>To withdraw from, to go away from.</i>	<i>Sich entfernen</i> (governs the dative with the preposition von).
Do you approach the fire ?	Nähern Sie sich dem Feuer ?
I do approach it.	Ich nähere mich demselben.
I go away from the fire.	Ich entferne mich vom Feuer.
I go away from it.	Ich entferne mich davon.
What do you recollect ?	Woran erinnern Sie sich ?
I recollect nothing.	Ich erinnere mich an nichts.
What are you withdrawing from ?	Wovon entfernen Sie sich ?
Are you cold ?	† Ist es Ihnen kalt ?
I am very cold.	† Es ist mir sehr kalt.
I am not cold.	† Es ist mir nicht kalt.
Art thou cold ?	† Ist es Dir kalt ?
Is he warm ?	† Ist es ihm warm ?
Are they warm or cold ?	† Ist es ihnen warm oder kalt ?
They are neither warm nor cold.	† Es ist ihnen weder warm noch kalt.
Who is cold ?	† Wem ist es kalt ?
My feet are cold.	† Es ist mir an den Füßen kalt.
His hands are cold.	† Es ist ihm an den Händen kalt.
Why does that man go away from the fire ?	Warum entfernt sich dieser Mann von dem Feuer ?
He goes away from it, because he is not cold.	Er entfernt sich davon, weil es ihm nicht kalt ist.

To freeze—frozen.
Froze.

† *Frieren—gefroren.*
Fror (imperfect).

Obs. The impersonal verb *frieren*, to freeze, governs

the accusative, and may also be used for the English verb *to be cold*, as :

I am very cold.	† Es friert mich sehr.
I am not cold.	† Es friert mich nicht.
Who is cold ?	† Wen friert es ?
My feet are cold.	† Mir frieren die Füße.
His hands are cold.	† Ihm frieren die Hände.

For what ? whereto ? for what purpose ? *Wozu ?*

What do you want money for ?	Wozu brauchen Sie Geld ?
I want some to buy a carriage with.	Ich brauche welches, um einen Wagen zu kaufen.
What does this horse serve you for ?	Wozu dient Ihnen dieses Pferd ?
It serves me to ride out upon.	Es dient mir auszureiten or zum Ausreiten.
To ride out.	Ausreiten*.
To go out in a carriage.	Ausfahren*.

EXERCISES. 171.

Which is the nearest way to go to your uncle's castle ?—This way is shorter than the one we took yesterday ; but my father knows one which is the nearest of all.—Do you use my carriage ?—I do use it.—Has your father used my horse ?—He has used it.—What does this horse serve you for ?—It serves me to ride out upon.—Do you use the books which I lent you ?—I do use them.—May I (kann ich) use your knife ?—Thou mayest use it, but thou must not cut thyself.—May my brothers use your books ?—They may use them, but they must not tear them.—May we use your stone table ?—You may use it, but you must not spoil it.—What has my wood served you for ?—It has served me to warm myself with.—For what purpose do your brothers want money ?—They want some to live upon.—What does this knife serve us for ?—It serves us to cut our bread, our meat, and our cheese with.—Is it cold to day ?—It is very cold.—Will you draw near the fire ?—I cannot draw near it, for I am afraid of burning myself.—Why does your friend go away from the fire ?—He goes away from it, because he is afraid of burning himself.—Art thou coming near the fire ?—I am coming near it, because I am very cold.—Are thy hands cold ?—My hands are not cold, but my feet are.—Do you go away from the fire ?—I do go away from it.—Why do you go away from it ?—Because I am not cold.—Are you cold or warm ?—I am neither cold nor warm.

172.

Why do your children approach the fire ?—They approach it, because they are cold.—Is any body cold ?—Somebody is cold.—Who

is cold?—The little boy, whose father has lent you a horse, is cold.—Why does he not warm himself?—Because his father has no money to buy wood.—Will you tell him to come to me to warm himself?—I will tell him so.—Do you remember anything?—I remember nothing.—What does your uncle recollect?—He recollects your promise.—What have I promised him?—You have promised him to go to Germany with him next winter.—I intend to do so if it is not too cold.—Are your hands often cold?—My hands are scarcely ever cold, but my feet are often so.—Why do you withdraw from the fire?—I have been sitting near the fire this hour and a half, so that I am no longer cold.—Does your friend not like to sit near the fire?—He likes, on the contrary, much (*sehr*) to sit near the fire, but only when he is cold.—May one approach your uncle?—One may approach him, for he receives every body. (See end of Lesson XXXIV.)

✓ V

SEVENTY-THIRD LESSON.—Drei und siebenzigste Lektion.

To shave.	{ Rasiren (verb active).
To get shaved.	{ Sich rasiren (verb reflexive).
To dress, to put on clothes.	Sich rasiren lassen*.
To dress.	Anziehen*.
To undress, to put off clothes.	Ankleiden.
To undress.	Ausziehen*.
	Auskleiden.

Obs. A. Anziehen* expresses either *to dress* or *to put on clothes*, but ankleiden can only be used to express the English *to dress*. The same may be said with regard to ausziehen* and auskleiden.

Have you dressed yourself?	Haben Sie sich angekleidet?
I have not yet dressed myself.	Ich habe mich noch nicht angekleidet.
Have you dressed the child?	Haben Sie das Kind angezogen?
I have dressed it.	Ich habe es angezogen.
He has put on his coat.	Er hat seinen Rock angezogen.
He has taken off his shoes.	Er hat seine Schuhe ausgezogen.
To wake.	Weden, aufweden.
To awake.	Erwachen, aufwachen.

Obs. B. Weden and aufweden are active verbs, but erwachen and aufwachen are neuter, and take the verb sein* for their auxiliary. Weden signifies to wake intentionally, aufweden unintentionally: Ex. Wollen Sie

nich um zwei Uhr wecken? Will you wake me at two o'clock? Machen Sie keinen Lärm, damit Sie ihn nicht aufwecken, do not make any noise, that you may not wake him. Erwachen means to awake at once or by accident. Ex. Ich erwachte auf einmal aus meinem Traume, I at once awoke from my dream. Aufwachen, means to awake regularly without any accident. Ex. Des Morgens aufwachen, to awake in the morning.

To come down { Herab, hinab } steigen*, gehen*,
(See Less. L.) { Herunter, hinunter } reiten*, fahren*, &c.

To go down into the well. In den Brunnen hinunter steigen*.
To come down the hill. Vom Berge herab steigen*.
To go down the river. Den Strom hinab fahren*.
To alight from one's horse, to dismount. Vom Pferde steigen*.

To alight, to get out. { Aussteigen*.
Aus dem Wagen steigen*.

To mount—to ascend. Steigen (part. past gestiegen.
Imperf. stieg).

To mount the horse. Aufs (auf das) Pferd steigen*.
To get into the coach. In den Wagen steigen*.
To go on board a ship. In ein Schiff steigen*.

The dream, the beard, der Traum; der Bart;
the stream (the river), der Strom.

Where is your brother? Wo ist Ihr Bruder?
He is in the garret. Er ist auf dem Boden.
Will you desire him to come down? Wollen Sie ihn bitten herab (herunter) zu kommen?
The garret (the loft) under the roof of a house. Der Boden unter dem Dache eines Hauses.
To come down. Herab (or herunter) kommen.

To behave, to conduct one's self. { Sich aufführen.
Sich betragen* (Imperf. betrug).
I behave well. Ich führe mich gut auf.
How does he behave? Wie führt er sich auf?

Towards. Gegen (a preposition governing the accusative).

He behaves ill towards this man. Er betrügt sich schlecht gegen diesen Mann.

He has behaved ill towards me. Er hat sich übel gegen mich betragen.

To be worth while.

Is it worth while ?

It is worth while.

It is not worth while.

Is it worth while to do that ?

Is it worth while to write to him ?

Is it better ?

It is better.

It is better to do this than that.

It is better to stay here than to go a walking.

Der Mühe werth sein*.*

Ist es der Mühe werth ?

Es ist der Mühe werth.

Es ist nicht der Mühe werth.

Ist es der Mühe werth, dieses zu thun ?

Ist es der Mühe werth, an ihn zu schreiben ?

Ist es besser ?

Es ist besser.

Es ist besser, dieses als jenes zu thun.

Es ist besser, hier zu bleiben, als spazieren zu gehen.

EXERCISES. 173.

Have you shaved to-day ?—I have shaved.—Has your brother shaved ?—He has not shaved himself, but has got shaved.—Do you shave often ?—I shave every morning, and sometimes also in the evening.—When do you shave in the evening ?—When I do not dine at home.—How many times a day does your father shave ?—He shaves only once a day, but my brother has such a strong beard, that he is obliged to shave twice a day.—Does your uncle shave often ?—He shaves only every other day (einen Tag um den andern), for his beard is not strong.—At what o'clock do you dress in the morning ?—I dress as soon as I have breakfasted, and I breakfast every day at eight o'clock, or at a quarter past eight.—Does your neighbour dress before he breakfasts ?—He breakfasts before he dresses.—At what o'clock in the evening dost thou undress ?—I undress as soon as I return from (aus) the theatre.—Dost thou go to the theatre every evening ?—I do not go every evening, for it is better to study than to go to the theatre.—At what o'clock dost thou undress when thou dost not go to the theatre ?—I then undress as soon as I have supped, and go to bed at ten o'clock.—Have you already dressed the child ?—I have not dressed it yet, for it is still asleep (schläft noch).—At what o'clock does it get up ?—I gets up as soon as it is waked.

174.

Do you rise as early as I ?—I do not know at what o'clock you rise, but I rise as soon as I awake.—Will you tell my servant to wake me to-morrow at four o'clock ?—I will tell him.—Why have you risen so early ?—My children have made such a noise that they wakened me.—Have you slept well ?—I have not slept well, for you made too much noise.—At what o'clock must I wake you ?

* Die Mühe, is a feminine substantive, and takes it in the plural.

—To-morrow thou mayest wake me at six o'clock.—At what o'clock did the good captain awake?—He awoke at a quarter past five in the morning.—When did this man go down into the well?—He went down into it this morning.—Has he come up again yet (wieder herauf gestiegen)?—He came up an hour ago.—Where is your brother?—He is in his room.—Will you tell him to come down?—I will tell him so; but he is not dressed yet.—Is your friend still on the mountain?—He has already come down.—Did you go down or up this river?—We went down it.—Has your brother dined already?—He dined as soon as he had alighted from his horse.—Is your uncle already asleep (schlafen*)?—I believe that he is asleep, for he went to bed as soon as he had alighted.—Did my cousin speak to you before he started?—He spoke to me before he got into the coach.—Have you seen my brother?—I saw him before I went on board the ship.

175.

How did my child behave?—He did behave very well.—How did my brother behave towards you?—He behaved very well towards me, for he behaves well towards every body.—Is it worth while to write to that man?—It is not worth while to write to him.—Is it worth while to alight in order to buy a cake?—It is not worth while, for it is not long since we ate.—Is it worth while to dismount from my horse in order to give something to that poor man?—Yes, for he seems to want it; but you can (können) give him something without dismounting from your horse.—Is it better to go to the theatre than to study?—It is better to do the latter than the former.—Is it better to learn to read German than to speak it?—It is not worth while to learn to read it without learning to speak it.—Is it better to go to bed than to go a walking?—It is better to do the latter than the former.—Is it better to get into a coach than to go on board the ship?—It is not worth while to get into a coach or to go on board the ship when one has no wish to travel. (See end of Lesson XXXIV.)

SEVENTY-FOURTH LESSON.—*Hier und siebenzigste Lektion.*

To hire, to rent.

To hire a room.
Have you hired a room?
I have hired one.

Miethen.

Ein Zimmer miethen.
Haben Sie ein Zimmer gemiethet?
Ich habe eins gemiethet.

To let.

He has a room to let.
To part with something.

Vermiethen.

Er hat ein Zimmer zu vermiethen.
Etwas abschaffen.

Do you intend to part with your horses? Sind Sie gefonnen, Ihre Pferde abzuschaffen?

I have already parted with them. Ich habe sie schon abgeschafft.

He has parted with his carriage. Er hat seinen Wagen abgeschafft.

Have you parted with (discharged) your servant? Haben Sie Ihren Bedienten abgeschafft?

I have parted with (discharged) him. Ich habe ihn abgeschafft.

To get rid of something.

To rid one's self of something. } † Etwas los werden*.

Did you get rid of your damaged sugar? † Sind Sie Ihren verderbenen Zucker los geworden?

I did get rid of it. † Ich bin ihn los geworden.

Did he get rid of his old horse? † Ist er sein altes Pferd los geworden?

He did get rid of it. † Er ist es los geworden.

To hope, to expect. Hoffen.

Do you expect to find him there? Hoffen Sie ihn da zu finden?

I do expect it. Ich hoffe es.

Hope and expectation make many a dupe. Hoffen und Harren macht Manchem zum Narren. (See Lesson XL. Obs. B.)

To wait, to tarry. Harren.

To change. Tauschen.

To exchange, to truck. } Vertauschen.
Umtauschen.

To change one thing for another. Etwas gegen etwas vertauschen or umtauschen.

I change my hat for his. Ich tausche meinen Hut gegen den seinigen um.

To put on one's hat. Den Hut aufsetzen.

To put on linen. Wäsche anlegen.

To put on a cravat. Ein Halstuch umbinden*. Part. past, gebunden. Imperf. band.

Do you change your hat? } Setzen Sie einen andern Hut auf?

Do you put on another hat? }

I do change it. } Ich setze einen andern auf.

I do put another on.

He puts on other (shifts his) linen. Er legt (zieht) andere Wäsche an.

He changes his linen. Er wechselt seine Wäsche.

I put on another cravat. Ich binde ein anderes Halstuch um.

I change my cravat. Ich wechsle das Halstuch.

* Die Wäsche, the linen, is a feminine collective noun and has consequently no plural.

To put on other clothes.

{ Sich umkleiden.
 { Die Kleider wechseln.

He puts on other clothes.

{ Er kleidet sich um.
 { Er wechselt seine Kleider.

He puts on another shirt.

{ Er zieht ein anderes Hemd an.
 { Er wechselt sein Hemd.

To change the horse.

{ Ein anderes Pferd nehmen*.
 { Das Pferd wechseln.

To exchange.

Wechseln.

To take fresh horses.

Die Pferde wechseln.

To exchange a piece of money.

Ein Stück Geld wechseln.

To correspond with some one.

Briefe mit Jemandem wechseln.

Do you correspond with your father?

Wechseln Sie Briefe mit Ihrem Vater?

I do correspond with him.

Ich wechsele Briefe mit ihm.

To mix.

Sich mischen.

Amongst.

Unter (a preposition governing the dative and accusative).

I mix among the people.

Ich mische mich unter die Leute.

He mixes among the soldiers.

Er mischt sich unter die Soldaten.

To recognise or to acknowledge.

{ Wiedererkennen*.
 { Erkennen*.
 { Imperf. erkannte.

Do you recognise this man?

Erkennen Sie diesen Mann?

It is so long since I saw him, that I do not recollect him.

Ich habe ihn schon so lange nicht gesehen, daß ich ihn nicht wiederer-
 kennen.

EXERCISES. 176.

Have you already hired a room?—I have already hired one.—Where have you hired it?—I have hired it in William Street, number (one) hundred and fifty one.—At whose house (Bei wem) have you hired it?—At the house of the man whose son has sold you a horse.—For whom has your father hired a room?—He has hired one for his son who has just arrived from Germany.—Did you at last get rid of that man?—I did get rid of him.—Why has your father parted with his horses?—Because he did not want them any more.—Have you discharged your servant?—I have discharged him, because he served me no more well.—Why have you parted with your carriage?—Because I do not travel any more.—Has your merchant succeeded at last in getting rid of his damaged sugar?—He has succeeded in getting rid of it.—Has he sold it on credit?—He was able to sell it for cash, so that he did not sell it on credit.—Do you hope to arrive early in Paris?—I hope to arrive there at a quarter past eight, for my father is waiting for me this evening.—For what have you exchanged your carriage which

you no longer made use of?—I have exchanged it for a fine Arabian horse.—Do you wish to exchange your book for mine?—I cannot, for I want it to study German with.—Why do you take your hat off?—I take it off, because I see my old writing-master coming.—Do you put on another hat to go to the market?—I do not put on another to go to the market, but to go to the great concert.

177.

Why does your father put on other clothes?—He is going to the king, so that he must put on others.—Have you put on another hat to go to the English captain?—I have put on another, but I have not put on another coat or other boots.—How many times a day dost thou put on other clothes?—I put on others to dine and to go to the theatre.—Do you often put on a clean shirt (*ein weißes Hemd*)?—I put on a clean one every morning.—When does your father put on a clean shirt?—He puts it on when he goes to the ball.—Does he put on a clean cravat (*ein weißes Halstuch*) as often as you?—He puts one on oftener than I, for he does so six times a day.—Did you often take fresh horses when you went to Vienna?—I took fresh ones every three hours.—Will you change me this gold coin (*das Geldstück*)?—I am going to (will) change it for you; what money do you wish to have for it (*dafür*)?—I wish to have crowns, florins, and kreuzers.—Do you correspond with my friend?—I do correspond with him.—How long have you been corresponding with my brother?—I have been corresponding with him these six years almost.—Why do you mix among those people?—I mix among them in order to know what they say of me.—Have you recognised your father?—I had not seen him for such a long time, that I did not recognise him (*Ich hatte ihn so lange nicht gesehen, daß ich ihn nicht wieder erkannte*).—Do you still speak German?—It is so long since I spoke it, that I have nearly forgotten it all.—Amongst you (*Unter Euch*) country people there are many fools, are there not (*nicht wahr*)? asked a philosopher lately (*neulich*) of a peasant (*einen Bauern*). The latter (*Dieser*) answered him: “Sir, one finds some in all stations (*der Stand*).” “Fools sometimes tell the truth (*die Wahrheit*),” said the philosopher. (See end of Lesson XXXIV.)

SEVENTY-FIFTH LESSON.—Fünf und siebenzigste Lektion.

To find one's self (to be, to do). Sich befinden *. Imperf. fand.

How do you do?

† Wie befinden Sie sich?

I am very well.

† Ich befinde mich sehr wohl.

How is your father?

Wie befindet sich Ihr Herr Vater?

Obs. In the German the words *Herr*, sir, *Frau*, madam, &c. must be preceded by the possessive pronoun.

He is ill.	† Er befindet sich übel.
Your brother.	† Ihr Herr Bruder.
Your cousin.	† Ihr Herr Vetter.
Your brothers.	† Ihre Herren Brüder.

To stay, to sojourn.	Sich aufhalten*. Imperf. hielt.*
Have you stayed long at Vienna?	Haben Sie sich lange in Wien aufgehalten?
I have stayed there only three days.	Ich habe mich nur drei Tage da aufgehalten.
Where does your brother stay at present?	Wo hält sich Ihr Herr Bruder gegenwärtig auf?
At present.	Gegenwärtig.
To mock at, to criticise some one or something.	Sich über Jemanden oder etwas aufhalten*.
To laugh at some one.	Sich über Jemanden lustig machen.
He criticises every body.	Er hält sich über Jedermann auf.

To earn, to get.
To gain.

Verdienen.
Gewinnen*. Part. past, gewonnen. Imperf. gewann.

To get one's bread.	Sein Brod verdienen or erwerben*. Part. past, erworben. Imperf. erworb.
---------------------	---

To get one's livelihood by. Sich ernähren mit.

He gets his livelihood by working.	Er ernährt sich mit Arbeiten.
I get my livelihood by writing.	Ich ernähre mich mit Schreiben.
I gain my money by working.	Ich verdiene mein Geld mit Arbeiten.
By what does this man get his livelihood?	Womit ernährt sich dieser Mann?

To spill. Vergießen*, Part. past, vergossen. Imperf. vergoß.

He has spilt the wine over the table.	Er hat den Wein auf den Tisch vergossen (action).
---------------------------------------	---

* Compound verbs are conjugated exactly like simple verbs. We shall therefore merely note the irregularities of the latter, and leave it to the learner himself to add the separable or inseparable particles. Thus *find* is the imperfect of *finden**, to find (See Lessons XXXV. and XLII.), and *befand* that of *befinden**. The participle past of *finden* is *gefunden*, and that of *befinden**, *begefunden*, the syllable *ge* being omitted on account of the inseparable particle (See Lesson XLV.). *Hielt* is the imperfect of the verb *halten**, to hold (Lesson LIII.), and *hielt auf* that of *aufhalten**. The past participle of *halten* is *gehalten*, and that of *aufhalten**, *aufgehalten*.

<i>To stand.</i>	Stehen* . Part. past, gestanden. Imperf. stand.
The wine is on the table.	Der Wein steht auf dem Tische (rest).
Has your father already de- parted?	Ist Ihr Herr Vater schon abgereist?
He is ready to depart.	Er ist bereit abzureisen.
Ready.	Bereit.
To make ready.	Bereiten.
To make one's self ready.	Sich bereit machen.
To keep one's self ready.	Sich bereit halten*.
<i>To split (to pierce).</i>	Berspalten (durchbohren).
To break somebody's heart.	Jemandem das Herz durchbohren.
You break this man's heart.	Sie durchbohren diesem Manne das Herz.
<i>To hang.</i>	Hängen (verb active, regular).
<i>To be hanging.</i>	Hangen* (a neuter irregular verb). Part. past, gehangen. Imperf. hing.
Was my hat hanging on the nail?	Hing mein Hut an dem Nagel?
It was hanging on it.	Er hing daran.
I hang it on the nail.	Ich hänge ihn an den Nagel.
The thief has been hanged.	Der Dieb ist gehängt worden.
Who has hung the basket on the tree?	Wer hat den Korb an den Baum ge- hängt?
The thief,	der Dieb;
the robber, the highwayman,	der Räuber.
The patient (the sick person),	der Patient. (See Note, Lesson LIV.)
Tolerably well.	Ziemlich, so ziemlich.
It is rather late.	Es ist ziemlich spät.
It is rather far.	Es ist ziemlich weit.

EXERCISE 178.

How is your father?—He is (only) so so.—How is your patient?
—He is a little better to-day than yesterday.—Is it long since you
saw your brothers?—I saw them two days ago.—How were they?
—They were very well.—How art thou?—I am tolerably well
(nicht übel).—How long has your brother been learning German?
—He has been learning it only three months.—Does he already
speak it?—He already speaks, reads, and writes it better than your
cousin who has been learning it these five years.—Is it long since
you heard of my uncle?—It is hardly three months since I heard
of him.—Where was he staying then?—He was staying at Berlin,
but now he is in London.—Do you like to speak to my uncle?—

I do like very much (*sehr*) to speak to him, but I do not like (*ich habe nicht gern*) him to laugh at me.—Why does he laugh at you?—He laughs at me, because I speak badly.—Why has your brother no friends?—He has none, because he criticises every body.—What do you get your livelihood by?—I get my livelihood by working.—Does your friend get his livelihood by writing?—He gets it by speaking and writing.—Do these gentlemen get their livelihood by working?—They do not get it by doing any thing, for they are too idle to work. (See end of Lesson XXXIV.)

SEVENTY-SIXTH LESSON.—*Sechs und siebenzigste Lektion.*

To doubt any thing.	} An etwas zweifeln (governs the dative with the preposition an).
To question any thing.	} Zweifelnd Sie daran?
Do you doubt that?	
I do not doubt it.	
I make no question, have no doubt of it.	} Ich zweifle nicht daran.
It is not to be doubted.	Daran ist nicht zu zweifeln.
What do you doubt?	Woran zweifeln Sie?
I doubt what that man has told me.	Ich zweifle an dem, was dieser Mann mir gesagt hat.
To agree to a thing.	Ueber (or wegen) etwas einig (or eins) werden*.
To admit or grant a thing.	} Etwas eingestehen* or zugeben*.
To confess a thing.	Gestehen Sie es?
Do you grant that?	Ich gestehe es (or ich gestehe es ein, or ich gebe es zu).
I do grant it.	
How much have you paid for that hat?	Wieviel haben Sie für diesen Hut bezahlt?
I have paid three crowns for it.	Ich habe drei Thaler dafür bezahlt.
<i>For.</i>	Für (a preposition governing the accusative).
I have bought this horse for five hundred francs.	Ich habe dieses Pferd für (or um) fünf hundert Franken gekauft.
The price,	der Preis.
Have you agreed about the price?	Sind Sie über den Preis (wegen des Preises) einig geworden?
We have agreed about it.	Wir sind darüber (deswegen) einig geworden.
About what have you agreed?	Worüber (weswegen) sind Sie einig geworden?

About the price.	{ Ueber den Preis.
On account of (about).	{ Wegen des Preises.
	Wegen (a preposition governing the genitive).
Do you confess your fault?	Gestehen Sie Ihren Fehler ein?
I do confess it.	Ich gestehe ihn ein.
I confess it to be a fault.	Ich gestehe, daß es ein Fehler ist.
To agree, to compose a difference.	{ Sich vergleichen*. Part. past, verglichen. Imperf. verglich.
To consent.	{ Sich vereinigen.
	Einwilligen.
However.	Indessen, doch, jedoch.
For all that.	Deßsen ungeachtet.
To wear.	Tragen*. Imperf. trug.
What garments does he wear?	Was für Kleider trägt er?
He wears beautiful garments.	Er trägt schöne Kleider.
Against my custom.	Gegen meine Gewohnheit (a fem. noun taking en in the plural).
As customary.	Wie gewöhnlich.
The partner,	der Handelsgeß (gen. en).
To observe something, to take notice of something.	Etwas merken (gewahr werden*, sehen*).
Do you take notice of that?	Merken Sie das?
I do take notice of it.	Ich merke es.
Did you observe that?	Haben Sie das gemerkt?
Did you notice what he did?	Haben Sie gesehen, was er gethan hat?
I did notice it.	Ich habe es gesehen.
To expect (to hope).	Vermuthen (hoffen).
Do you expect to receive a letter from your uncle?	Vermuthen Sie einen Brief von Ihrem Oheim zu erhalten?
I do expect it.	Ich hoffe es.
He expects it.	Er vermuthet es.
Have we expected it?	Haben wir es vermuthet?
We have expected it.	Wir haben es vermuthet.
To get (meaning to procure).	Ver-schaff-en.
I cannot procure any money.	Ich kann mir kein Geld verschaffen.
He cannot procure any thing to eat.	Er kann sich nichts zu essen verschaffen.

EXERCISES. 179.

What have you gained that money by?—I have gained it by working.—What have you done with your wine?—I have spilt it

on the table.—Where is yours?—It is on the large table in my little room; but you must not drink any of it, for I must keep it for my father who is ill.—Are you ready to depart with me?—I am so.—Does your uncle depart with us?—He departs with us if he pleases.—Will you tell him to be ready to depart to-morrow at six o'clock in the evening?—I will tell him so.—Why are you laughing at that man?—I do not intend to laugh at him.—I beg of you not to do it, for you will break his heart if you laugh at him.—Why have they (man) hanged that man?—They have hanged him, because he has killed somebody.—Have they (man) hanged the man who stole a horse (from) your brother (in the dative)?—They (man) have punished him, but they have not hanged him: they only hang highwaymen in our country (bei uns).—Where have you found my coat?—I found it in the blue room; it was hanging on a great nail.—Will you hang my hat on the tree?—I will hang it thereon.

180.

Do you doubt what I am telling you?—I do not doubt it.—Do you doubt what that man has told you?—I do doubt it, for he has often told me what was not true (wahr).—Why have you not kept your promise?—I know no more what I promised you.—Did you not promise us to take (führen) us to the concert (on) Thursday?—I confess that I was wrong in promising you; although (indessen) the concert has not taken place.—Does your brother confess his fault?—He does confess it.—What does your uncle say to that letter?—He says that it is written very well; but he admits that he has been wrong in sending it to the captain.—Do you confess your fault now?—I confess it to be a fault.—Have you at last bought the horse which you wished to buy?—I have not bought it, for I have not been able to procure money. (See end of Lesson XXXIV.)

SEVENTY-SEVENTH LESSON.—*Sieben und siebenzigste Lektion.*

OF THE PLUPERFECT.

This past tense expresses an action entirely finished when another action which relates to it was commencing.

After having read (after I had *Nachdem ich gelesen hatte.* read).

After having cut the bread (after *Nachdem er das Brod geschnitten hatte.* he had cut the bread).

After having eaten (after he had *Nachdem er gegessen hatte.* eaten.)

After cutting myself.	Nachdem ich mich geschnitten hatte.
After dressing yourself.	Nachdem Sie sich angezogen hatten.
After he had withdrawn from the fire.	Nachdem er sich vom Feuer entfernt hatte.
After thou hadst shaved.	Nachdem Du Dich rasirt hatteſt.
After they had warmed themselves.	Nachdem ſie ſich gewärmt hatten.

Before I set out.	Ehe ich abreife.
When I had read, I breakfasted.	Nachdem ich geſehen hatte, frühſtückte ich.

 In the second member of a compound phrase the nominative is placed after its verb.

When you had dressed you went out.	Nachdem Sie ſich angezogen hatten, gingen Sie aus.
When he had cut the bread he cut the meat.	Nachdem er das Brod geſchnitten hatte, ſchnitt er das Fleiſch.
After he had read the letter he ſaid.	Nachdem er den Brief geſehen hatte, ſagte er.
Before I depart I will once more ſee my children.	Ehe ich abreife, will ich noch einmal meine Kinder ſehen.

Obs. A. This transposition of the nominative does not take place when the phrase begins with the subject.

He cut the meat after he had cut the bread.	Er ſchnitt das Fleiſch, nachdem er das Brod geſchnitten hatte.
What did he do after he had eaten ?	Was that er, nachdem er geſſen hatte ?
He went to bed.	Er ging zu Bette.

THE FOLLOWING VERBS GOVERN THE ACCUSATIVE WITH THE PREPOSITION *über*.

To be afflicted at something.	Ueber etwas betrübt ſein*.
To afflict one's self at something.	Sich über etwas betrüben.
Are you afflicted at the death of my friend ?	Sind Sie über den Tod meines Freundes betrübt ?
I am much afflicted at it.	Ich bin ſehr betrübt darüber.
At what is your father afflicted ?	Worüber iſt Ihr Herr Vater betrübt ?

The accident,	der Zuſall ;
the death,	der Tod.
To die (to loſe life).	Sterben*.
I die, am dying.	Ich ſterbe.
Thou dieſt, art dying.	Du ſtirbſt.

He dies, is dying.
Died.

Er stirbt.
Part. past, gestorben. Imperfect,
starb.

To complain of some one or some-
thing. Sich über Jemanden oder
etwas beklagen (beschwe-
ren).

Do you complain of my friend? Beklagen Sie sich über meinen
Freund?

I do complain of him.

Ich beklage mich über ihn.

Of whom do you complain?

Ueber wen beklagen Sie sich?

Of what does your brother com-
plain? Worüber beschwert sich Ihr Bruder?

To wonder, to be astonished or
surprised at something. Sich über etwas wundern.

Do you wonder at what I have
done? Wundern Sie sich über das, was ich
gethan habe?

I do wonder at it.

Ich wundere mich darüber.

At what are you surprised?

Worüber wundern Sie sich?

To be glad.

Lieb sein* (governs the dative).

To be sorry.

Leid sein* or thun* (governs
the dative).

I am glad of it.

† Es ist mir lieb.

I am sorry for it.

† Es thut or (ist) mir leid.

I am glad to hear that your father
is well. Es ist mir lieb zu vernehmen, daß Ihr
Herr Vater sich wohl befindet.

To hear (to understand).

Vernehmen*.

Dear,

lieb;

sad, sorrowful.

traurig.

The prince,

der Fürst (Prinz) (en in the ge-
nitive);

the count,

der Graf (en in the genitive);

the baron,

der Baron.

To pronounce.

Aussprechen*.

The Saxon,

der Sachse;

the Prussian,

der Preusse;

the Austrian,

der Oestreicher.

Saxony,

Sachsen;

Prussia,

Preußen;

Austria,

Oestreich (Oesterreich*).

The Christian,

der Christ (gen. en);

the Jew,

der Jude;

the negro,

der Neger (der Mohr, gen. en).

* All names of countries are neuter.

EXERCISES. 181.

Has your father at last bought the house?—He has not bought it, for he could not agree about the price.—Have you at last agreed about the price of that carriage?—We have agreed about it.—How much have you paid for it?—I have paid fifteen hundred francs (der Franke) for it.—What hast thou bought to-day?—I have bought three beautiful pictures, a pretty gold ring, and two pair of thread stockings.—How much hast thou bought the pictures for?—I have bought them for seven hundred francs.—Do you find that they are dear?—I do not find so.—Have you agreed with your partner?—I have agreed with him.—Does he consent to pay you the price of the ship?—He does consent to pay it to me.—Do you consent to go to England?—I do consent to go thither.

Have you seen your old friend again (wieder gesehen)?—I have seen him again.—Did you recognise him?—I could hardly recognise him, for contrary to his custom, he wears a long sword.—How is he?—He is very well.—What garments does he wear?—He wears beautiful new garments.—Have you taken notice of what your boy has done?—I have taken notice of it.—Have you punished him for it?—I have not punished him for it, because he has confessed his fault.—Has your father already written to you?—Not yet; but I expect to receive a letter from him to-day.—Of what do you complain?—I complain of not being able to procure some money.—Why do these poor people complain?—They complain because they cannot procure a livelihood.—How are your parents?—They are, as usual (wie gewöhnlich), very well.—Is your uncle (Ihr Onkel) well?—He is better than he usually is (als gewöhnlich).—Have you already received a letter from your friend who is in Berlin?—I have already written to him several times; he has, however, not answered me yet.

182.

What did you do when you had finished your letter?—I went to my brother, who took (führen) me to the theatre, where I had the pleasure to find one of my friends, whom I had not seen for ten years.—What didst thou do after getting up this morning?—When I had read the letter of the Polish count, I went out to see the theatre of the prince, which I had not seen before (noch nicht).—What did your father do when he had breakfasted?—He shaved and went out.—What did your friend do after he had been a walking?—He went to the baron.—Did the baron cut the meat after he had cut the bread?—He cut the bread after he had cut the meat.—When do you set out?—I do not set out till (erst) to-morrow; for before I depart I will once more see my good friends.—What did your children do when they had breakfasted?—They went a walking with their dear preceptor.—Where did your uncle go to after he had warmed himself?—He went nowhither.—After he had warmed himself he undressed and went to bed.—At what o'clock did he get up?—He got up at sun rise.—Did you wake him?—I had no need to wake him,

for he had got up before me.—What did your cousin do when he heard (of) the death of his best friend?—He was much afflicted, and went to bed without saying a word.—Did you shave before you breakfasted?—I shaved when I had breakfasted.—Did you go to bed when you had eaten supper?—When I had eaten supper I wrote my letters, and when I had written them I went to bed.—At what are you afflicted?—I am afflicted at that accident.—Are you afflicted at the death of your relation?—I am much (sehr) afflicted at it.—When did your relation die?—He died last month.—Of what do you complain?—I complain of your boy.—Why do you complain of him?—Because he has killed the pretty dog, which I received from one of my friends.—Of what has your uncle complained?—He has complained of what you have done.—Has he complained of the letter which I wrote to him?—He has complained of it. (See end of Lesson XXXIV.)

SEVENTY-EIGHTH LESSON.—Acht und siebenzigste Lektion.

Declension of Feminine Substantives.

		NOM.	GEN.	DAT.	ACC.
The	{ Singular.	die,	der,	der,	die.
	{ Plural.	die,	der,	den,	die.

I. SINGULAR.

Rule. All feminine substantives, without exception, together with all foreign feminine words adopted into German, as: *die Form*, the form; *die Linie*, the line, remain invariable in all the cases singular. Ex. **NOM.** *die Frau*, the woman; **GEN.** *der Frau*, of the woman; **DAT.** *der Frau*, to the woman; **ACC.** *die Frau*, the woman.

II. PLURAL.

Rule. Feminine substantives ending in *e*, *el*, *er*, add *n*, and all others *en*, in all the cases of the plural; and do not soften the radical vowels. (See Table of the Declension of Substantives, Lesson XIII.)

There are two exceptions to this rule:

1st, The two substantives: *die Mutter*, the mother; *die Tochter*, the daughter, soften the radical vowels in

the plural without adding *n*.^a Ex. Plural: *die Mütter*, the mothers; *die Töchter*, the daughters.

2d, Feminine monosyllables containing an *a* or *u*, are declined in the plural like masculine substantives, that is, they add *e* in all the cases and soften the radical vowel.^b

	SING.	PLURAL.
The door —the doors.	die Thür,	— die Thüren.
The bottle—the bottles.	die Flasche	— die Flaschen.
The fork —the forks.	die Gabel	— die Gabeln.
The pen —the pens.	die Feder	— die Federn.
The hand —the hands.	die Hand	— die Hände.
The nut —the nuts.	die Nuß	— die Nüsse.
She—they.	Sie — sie.	(See Table of the Personal Pronouns, Lesson XXVIII.)
Has she?	Hat sie?	
She has.	Sie hat.	
She has not.	Sie hat nicht.	
Have they?	Haben sie?	
They have.	Sie haben.	
They have not.	Sie haben nicht.	

	NOM.	GEN.	DAT.	ACC.
My (feminine singular).	meine,	meiner,	meiner,	meine.
My (plural for all genders).	meine,	meiner,	meinen,	meine.

Obs. A. In this manner all possessive pronouns of the feminine gender are declined, as: *Deine*, thy; *seine*, his; *ihre*, her; *unsere*, our; *Eure*, your; *ihre*, their.

The father and his son or his daughter.	Der Vater und sein Sohn oder seine Tochter.
The mother and her son or her daughter.	Die Mutter und ihr Sohn oder ihre Tochter.
The child and its brother or its sister.	Das Kind und sein Bruder oder seine Schwester.
My door —my doors.	Meine Thür — meine Thüren.
Thy fork —thy forks.	Deine Gabel — Deine Gabeln.

^a Except in the dative. It will be remembered that all substantives without exception take *n* in the dative plural, if they have not one in the nominative. (See Lesson XIII.)

^b The declension of those substantives which deviate from these rules will be separately noted.

His pen —his pens.
 Her brother—her brothers.
 Her sister —her sisters.
 Her book —her books.

Seine Feder — seine Federn.
 Ihr Bruder — ihre Brüder.
 Ihre Schwester — ihre Schwestern.
 Ihr Buch — ihre Bücher.

THE ADJECTIVE PRECEDED BY THE DEFINITE ARTICLE OF THE
 FEMININE GENDER.

			SINGULAR.	PLURAL.
NOM.	the good	} SING. and PLUR.	NOM. die gute.	die guten.
GEN.	of the good		GEN. der guten.	der guten.
DAT.	to the good		DAT. der guten.	den guten.
ACC.	the good		ACC. die gute.	die guten.

Obs. B. The adjective preceded by a possessive pronoun of the feminine gender, as : *meine, deine, &c.* has exactly the same declension as with the definite article.

My good linen,
 the right hand,
 the left hand,
 the language,
 the tongue,
 the street,
 the town,
 the woman, the wife,

meine gute Leinwand ;
die rechte Hand ;
die linke Hand ;
die Sprache ;
die Zunge ;
die Straße ;
die Stadt ;
die Frau (does not soften and
takes en in the plural) ;
das Mädchen ;
das Fräulein.

the girl,
 the young lady,

My right hand aches.
 His left hand aches.

Mir schmerzt die rechte Hand.^c
Ihm schmerzt die linke Hand.

The room,
 the chamber,
 the cabinet,
 the apartment,
 The front room,
 the back room,
 the silk,
 the silk stocking,

die Stube ;
das Zimmer ;
die Kammer ;
das Gemach.^d
die Stube vorn heraus ;
die Stube hinten aus ;
die Seide ;
der seidene Strumpf.

^c When the sensation expressed by the impersonal verb is felt only in a part of the body, the person is put in the dative.

^d *Stube* is the room commonly inhabited and in which there is a stove. *Zimmer* is the general word for room, whether there is a stove in it or not. *Kammer* is a small room in which there is no stove, and in which various things are kept ; hence *die Kleiderkammer*, the wardrobe ; *die Bodenkammer*, the garret, &c. *Gemach* is only used in speaking of the apartments in a castle or a palace.

THE ADJECTIVE WITHOUT AN ARTICLE IN THE FEMININE GENDER.

	NOM.	GEN.	DAT.	ACC.
Good, &c. (in the singular).	gute,	guter,	guter,	gute.
Good, &c. (in the plural).	gute,	guter,	guten,	gute.

Some good soup.

Gute Suppe.

Some bad pens.

Schlechte Federn.

Some beautiful linen shirts. Schöne leinwandene Hemden. (See Obs. Lesson IV.)

THE ADJECTIVE PRECEDED BY THE INDEFINITE ARTICLE IN THE FEMININE GENDER.

A good, &c. (feminine).	N. eine gute.	G. einer guten.
	A. eine gute.	D. einer guten.

THE FOLLOWING PRONOUNS ARE DECLINED LIKE THE DEFINITE ARTICLE.

This or this one, that or that one,	diese, jene.
Some, sundry,	einige, etliche.
Many, several,	mehr or mehrere.*
Which,	welche.
All,	alle.
Many a one, some,	mancher, manche, manches.
Andere is declined like an adjective.	

Obs. C. In the plural all adjectives, ordinal numbers, and pronominal adjectives have the same declension for all genders, as we have already seen in many parts of this work, particularly in the Table of the Declension of Adjectives, Lesson XVIII.

REMARK.

To become intimately acquainted with the declension of adjectives, ordinal numbers, and pronominal adjectives, the learner has only to familiarize himself with the definite article; for when the adjective is preceded by a word having the characteristic termination,^f it takes *en* in all the cases, except in the nomi-

* Some authors write *mehr*, others *mehrere*. The latter is more usual, the former more correct.

^f The terminations of the definite article are called characteristic because they characterize the case, number, and gender.

native singular of all genders and the accusative singular feminine and neuter, in which it takes *e* (Page 33, Rule 2d.). The adjective itself takes these terminations when it is not preceded by any articles or if the word preceding has not the characteristic termination, as: *ein, mein, fein, &c.* in the nominative of the masculine, and nominative and accusative of the neuter gender.

This principle is clearly exemplified in the adjective preceded by the indefinite article. The nominative *ein*, not having the characteristic termination *er* for the masculine and *es* for the neuter, the adjective takes it. Ex. *Ein guter Mann, ein gutes Kind.*

The characteristic termination of the masculine being *er* and that of the neuter *es*, that of the feminine is *e*: so that it is sufficient to join the ending *e* to a word of the characteristic termination to make it feminine. Ex. Masc. and neuter: *dieser, dieses*; feminine: *diese*; masc. and neuter: *jener, jenes*; feminine, *jene*.

These principles being once well understood, the learner will find no difficulty whatever in declining adjectives, ordinal numbers or pronominal adjectives.

Have you my pen?	Haben Sie meine Feder?
No, Madam, I have it not.	Nein, Madam (gnädige Frau), ich habe sie nicht.
Which bottle have you broken?	Welche Flasche haben Sie zerbrochen?
Which soup has she eaten?	Welche Suppe hat sie gegessen?
What pear have you?	Was für eine Birne haben Sie?
What linen have you bought?	Was für Leinwand haben Sie gekauft?
Do you see my sister?	Sehen Sie meine Schwester?
I do see her.	Ich sehe sie.
Have you seen my sisters?	Haben Sie meine Schwestern gesehen?
No, my lady, I have not seen them.	Nein, mein Fräulein, ich habe sie nicht gesehen.

^a Except in the genitive singular masculine and neuter, in which it takes *en*, and in the nominative and accusative neuter in which it changes *es* into *es*. (Page 33, Rule 2d.)

^b If speaking to a lady of rank, *gnädige Frau*, gracious Lady, must be used.

The nose,	die Nase ;
the butter,	die Butter ;
the soup,	die Suppe ;
the towel,	das Handtuch ;
the napkin,	das Tellerluch, die Serviette.

EXERCISES. 183.

Are you not surprised at what my friend has done ?—I am much surprised at it.—At what is your son surprised ?—He is surprised at your courage.—Are you sorry for having written to my uncle ?—I am, on the contrary, glad of it.—At what art thou afflicted ?—I am not afflicted at the happiness of my enemy, but at the death of my friend.—How are your brothers ?—They have been very well for these few days.—Are you glad of it ?—I am glad to hear that they are well.—Are you a Saxon ?—No, I am a Prussian.—Do the Prussians like to learn French ?—They do like to learn it.—Do the Prussians speak German as well as the Saxons ?—The Saxons and the Prussians speak German well ; but the Austrians do not pronounce it very well (nicht allzu gut) ; notwithstanding they are (dessen ungeachtet sind es) very good people.—Which day of the week (Welchen Tag in der Woche) do the Turks celebrate (feiern) ?—They celebrate Friday (den Freitag) ; but the Christians celebrate Sunday, the Jews Saturday, and the negroes their birth-day (der Geburtstag).

184.

Has your sister my gold ribbon ?—She has it not.—What has she ?—She has nothing.—Has your mother anything ?—She has a fine gold fork.—Who has my large bottle ?—Your sister has it.—Do you sometimes see your mother ?—I see her often.—When did you see your sister ?—I saw her three months and a half (*Obs. C., Lesson LXV.*) ago.—Who has my fine nuts ?—Your good sister has them.—Has she also my silver forks ?—She has them not.—Who has them ?—Your mother has them.—Have your sisters had my pens ?—They have not had them, but I believe that their children have had them.—Why does your brother complain ?—He complains because his right hand aches.—Why do you complain ?—I complain because my left hand aches.—Is your sister as old as my mother ?—She is not so old, but she is taller.—Has your brother purchased anything ?—He has purchased something.—What has he bought ?—He has bought fine linen and good pens.—Has he not bought some silk stockings ?—He has bought some.—Is your sister writing ?—No, Madam, she is not writing.—Why does she not write ?—Because she has a sore hand.—Why does the daughter of your neighbour not go out ?—She does not go out, because she has sore feet.—Why does my sister not speak ?—Because she has a soar mouth.—Hast thou not seen my silver pen ?—I have not seen it.—Hast thou a front room ?—I have one be-

hind, but my brother has one in the front.—Does the wife of our shoemaker go out already?—No, my lady, she does not go out yet, for she is still very ill.

185.

Which bottle has your little sister broken?—She broke the one which my mother bought yesterday.—Have you eaten of my soup or of my mother's?—I have eaten neither of yours nor your mother's, but of that of my good sister.—Have you seen the woman that was with (bei) me this morning?—I have not seen her.—Has your mother hurt herself?—She has not hurt herself.—Have you a sore nose?—I have not a sore nose, but a sore hand.—Have you cut your finger?—No, my lady, I have cut my hand.—Will you give me a pen?—I will give you one.—Will you (have) this (one) or that (one)?—I will (have) neither.—Which (one) do you wish to have?—I wish to have that which your sister has.—Do you wish to have my mother's good black silk or my sister's?—I wish to have neither your mother's nor your sister's, but that which you have.—Can you write with this pen?—I can write with it (*Obs. B., Lesson LII.*).—Each woman thinks herself amiable (*liebenswürdige*) and each is conceited (*befißt Eigenliebe*).—The same (*Eben so*) as men (*die Mannspersonen*), my dear friend.—Many a one thinks himself learned who is not so, and many men surpass (*übertreffen*) women in vanity (*an Eitelkeit*). (See end of Lesson XXXIV.)

SEVENTY-NINTH LESSON.—Neun und siebenzigste Lektion.

- | | |
|---|--|
| To go into the kitchen, to be in the kitchen. | In die Küche gehen*, in der Küche sein*. (See Lesson XXIX. Note ^b .) |
| To go to church, to be at church. | In die Kirche gehen*, in der Kirche sein*. |
| To go to school, to be at school. | In die Schule gehen*, in der Schule sein*. |
| To go into the cellar, to be in the cellar. | In den Keller gehen*, in dem Keller sein*. |
| The dancing school, | die Tanzschule ; |
| the play (the comedy), | die Komödie ; |
| the opera, | die Oper. |
| To go a hunting, to be at hunting. | † Auf die Jagd gehen*, auf der Jagd sein*. (See Lesson XXX. Note ^a .) |
| To go to the castle, to be at the castle. | Auf das Schloß gehen*, auf dem Schlosse sein*. ^a |

^a The preposition *auf* denotes action and existence upon the exterior of any thing or motion towards an elevation.

To go to the exchange, to be at the exchange. Auf die Börse gehen*, auf der Börse sein*.

The bank,
the bench,

die Bank (plur. Banken);
die Bank (plur. Bänke).

To go to fish or a fishing.
To hunt. Fischen gehen*.
Jagen.

The whole day, all the day,
the whole morning,
the whole evening,
the whole night, all the night,
the whole year,
the whole week,
the whole society,
All at once,
suddenly (all of a sudden),

den ganzen Tag;
den ganzen Morgen;
den ganzen Abend;
die ganze Nacht;
das ganze Jahr;
die ganze Woche;
die ganze Gesellschaft.
auf einmal;
plötzlich.

Next week.

Die künftige (nächste) Woche.

Last week.

Die vorige (vergangene) Woche.

This week.

Diese Woche.

This year.

Dieses Jahr.

Your mother,

† Ihre Frau Mutter (See Obs. Lesson LXXV.);

your sister,

† Ihr Fräulein Schwester;

your sisters,

† Ihre Fräulein Schwestern.

A person,

eine Person.

The belly-ache,

das Bauchweh; plur. die Bauchschmerzen.

She has the stomach-ache.

Sie hat Magenschmerzen (plur.).

His sister has a violent head-ache.

Seine Schwester hat heftiges Kopfweh.

Singular and Plural fem.

Some of it, any of it. } Sing.
Some of them, any of } and
them. } Plur.
Of it, of them. } fem.

Welche, deren, derselben.
(See Obs. Lesson XVI.)

FEMININE.

Pronouns possessive absolute.

Mine, his, hers, }
Ours, yours, theirs. } Sing.

Singular.

die meinige, die seinige, die ihrige.
die unsrige, die euerige, die ihrige.

† Substantives terminating in ei, heit, felt, schaft, and gth are feminine.

Plural.

Mine, his, hers,	} <i>Plural.</i>	die meinigen, die seinigen, die
Ours, yours, hers.		ihrigen. die unsrigen, die Eurigen, die
		ihrigen. ^c

Have you my pen or hers?	Haben Sie meine Feder oder die ih-
I have hers.	rige?
	Ich habe die ihrige.

To her.

Ihr (See Table of Personal Pronouns, Lesson XXVIII.).

What do you wish to send to your aunt?	Was wollen Sie Ihrer Muhme schicken?
--	--------------------------------------

I wish to send her a tart.	Ich will ihr eine Torte schicken.
----------------------------	-----------------------------------

Will you send her also fruits?	Wollen Sie ihr auch Früchte schicken?
--------------------------------	---------------------------------------

I will send her some.	Ich will ihr welche schicken.
-----------------------	-------------------------------

Have you sent the books to my sisters?	Haben Sie meinen Schwestern die Bücher geschickt?
--	---

I have sent them to them.	Ich habe sie ihnen geschickt.
---------------------------	-------------------------------

The fruit,	die Frucht;
the tart,	die Torte;
the aunt,	die Muhme (die Tante);
the peach,	die Pfirsiche;
the strawberry,	die Erdbeere;
the cherry,	die Kirsche;
the cousin (aunt),	die Base;
the niece,	die Nichte;
the might (power),	die Macht;
the maid-servant,	die Magd;
the gazette,	die Zeitung. ^d

The relation.

{	<i>M.</i> der Verwandte ;	{	(an adjective noun.
	<i>F.</i> die Verwandte ;		

The neighbour (feminine),	die Nachbarinn ;
the ware (merchandise, goods),	die Waare.

Obs. A. A feminine substantive is formed by joining the syllable *inn* to a masculine substantive. *Ex.*

The actor,	der Schauspieler ;
the actress,	die Schauspielerinn.

^c These pronouns have the declension of an adjective preceded by the definite article. (See Lesson VII.)

^d Words terminating in *ung* are feminine.

Obs. B. If the radical syllable of the masculine substantive contains one of the vowels *a, o, u*, it is generally softened on being made feminine by the addition of the syllable *inn*. **Ex.**

The countess,
the fool (fem.),
the cook (fem.),
the peasant (peasant's wife),
the sister-in-law,

die Gräfinn ;
die Narrinn ;
die Köchin ;
die Bäuerinn ;
die Schwägerinn.

To catch a cold,
To have a cold,
To have a cough,
I have caught a cold.
The cold,
the cough,
To make sick.
It makes me sick.

den Schnupfen bekommen*.
den Schnupfen haben*.
den Husten haben*.
Ich habe den Schnupfen bekommen.
der Schnupfen ;
der Husten.
Krank machen.
Es macht mich krank.

EXERCISES. 186.

Where is your cousin ?—He is in the kitchen.—Has your cook (fem.) already made the soup ?—She has made it, for it stands already upon the table.—Where is your mother ?—She is at church.—Is your sister gone to school ?—She is gone thither.—Does your mother often go to church ?—She goes thither every morning and every evening.—At what o'clock in the morning does she go to church ?—She goes thither as soon as she gets up.—At what o'clock does she get up ?—She gets up at sun-rise.—Dost thou go to school to-day ?—I do go thither.—What dost thou learn at school ?—I learn to read, write, and speak there.—Where is your aunt ?—She is gone to the play with my little sister.—Do your sisters go this evening to the opera ?—No, Madam, they go to the dancing school.—Is your father gone a hunting ?—He has not been able to go a hunting, for he has a cold.—Do you like to go a hunting ?—I like to go a fishing better than a hunting.—Is your father still in the country ?—Yes, Madam, he is still there.—What does he do there ?—He goes a hunting and a fishing there.—Did you hunt when you were in the country ?—I hunted the whole day.

187.

How long have you stayed with (bei) my mother ?—I stayed with her the whole evening.—Is it long since you were at the castle ?—I was there last week.—Did you find many people there ?—I found only three persons there.—Who were those three persons ?—They (Es) were the count, the countess, and their daughter.—Are these girls as good as their brothers ?—They are better than they.—Can your sisters speak German ?—They cannot, but they are learning

it.—Have you brought anything to your mother?—I brought her good fruits and a fine tart.—What has your niece brought you?—She has brought us good cherries, good strawberries, and good peaches.—Do you like peaches?—I do like them much (*ſehr*).—How many peaches has your neighbour (*fem.*) given you?—She has given me more than twenty of them.—Have you eaten many cherries this year?—I have eaten many of them.—Did you give any to your little sister?—I gave her some.—Why have you not given any to your good neighbour (*fem.*)?—I wished to give her some, but she did not wish to take any, because she does not like cherries.—Were there many pears last year?—There were not many.

188.

Why do your sisters not go to the play?—They cannot go thither, because they have a cold, and that makes them very ill.—Did you sleep well last night?—I did not sleep well, for my children made too much noise in my room.—Where were you last night?—I was at my brother-in-law's.—Did you see your sister-in-law?—I did see her.—How is she?—She was better yesterday evening than usual.—Did you play?—We did not play, but we read some good books; for my sister-in-law likes to read better than to play.—Have you read the gazette to-day?—I have read it.—Is there any thing new in it?—I have not read anything new in it.—Where have you been since (*ſeitdem*) I saw you?—I have been at Vienna, London, and Berlin.—Did you speak to my sister?—I did speak to her.—What does she say?—She says that she wishes to see you.—Where have you put my pen?—I have put it on the table.—Do you intend to see your aunt to-day?—I do intend to see her, for she has promised me to dine with us.—I admire (*bewundern*) that family (*die Familie*), for the father is the king and the mother the queen of it. The children and the servants (*das Gefinde* has no plural) are the subjects (*der Unterthan*, *gen. en*) of the state (*der Staat*).—The tutors of the children are the ministers (*der Minister*), who share (*theilen*) with the king and queen the care (*die Sorge*) of the government (*die Regierung*). The good education (*die Erziehung*) which is given to children (See *Obs. Contin. of Lesson LXX.*) is the crown (*die Krone*) of monarchs (*der Monarch*, *gen. en*). (See end of Lesson XXXIV.)

EIGHTIETH LESSON.—Achtzigste Lektion.

To march (to walk).

Marſchiren.*

To walk (to go on foot).

Gehen* (zu Fuße gehen).

* The verb *marſchiren* takes the auxiliary *ſein**, when there is a destination of place, else it takes either *haben** or *ſein**. Ex. *Die Armee iſt nach Rom marſchirt*, the army has marched to Rome; *die Armee hat (or iſt) den ganzen Tag marſchirt*, the army has marched the whole day.

To step.	Schreiten*. Part. past, geschritten. Imperf. schritt.
To travel.	Reisen, } take sein for their
To wander (to go on foot).	Wandern, } auxiliary.
The traveller,	der Reisende ;
the wanderer (the traveller on foot),	der Wanderer (Wandersmann).
To walk or travel a mile.	Eine Meile zurücklegen.
To make a step (meaning to step physically).	Einen Schritt machen.
To take a step (meaning to take measures morally).	Einen Schritt thun*.
To go on a journey.	Eine Reise machen.
To make a speech.	Eine Rede halten*.
A piece of business,	} ein Geschäft (plural e).
an affair,	
To transact business,	Geschäfte machen.
<i>To salt.</i>	Salzen.
Salt meat,	ge Salzenes Fleisch ;
fresh meat,	frisches Fleisch ;
the food (victuals),	die Speise ;
the dish (mess),	das Gericht (plur. e) ;
the milk,	die Milch.
Salt meats,	ge Salzene Speisen ;
Milk-food,	Milchspeise.
<i>To attract.</i>	An sich ziehen* (herbeizie- hen*, anziehen*).
The load-stone attracts iron.	Der Magnet zieht das Eisen an sich.
Her singing attracts me.	Ihr Gesang zieht mich an.
To allure, to entice.	locken.
To excite, to charm.	Reizen.
To charm, to enchant.	Bezaubern.
To enrapture, to ravish.	Entzücken.
I am enraptured with it.	Ich bin darüber entzückt.
The beauty,	die Schönheit ;
the harmony,	die Harmonie ;
the voice,	die Stimme ;
the power (the force),	die Gewalt.
To meddle with something.	} Sich in etwas mischen. } Sich mit etwas abgeben*.
To concern one's self about something.	
To trouble one's head about something, (to meddle with something).	} Sich um etwas bekümmern.

I do not meddle with other people's business.	Ich mische mich nicht in fremde Händel.
The quarrel (the contest),	der Handel ;
the commerce (the traffic),	der Handel (has no plural).
Strange (foreign),	fremd.
It is strange.	Es ist sonderbar.
He employs himself in painting.	Er gibt sich mit der Malerei ab.
The art of painting,	die Malerei ;
chemistry,	die Chemie, die Scheidekunst ;
the chemist,	der Chemiker (der Scheidekünstler) ;
the art,	die Kunst.
To look at some one.	Jemanden ansehen*.
To concern some one.	Jemanden angehen*.
I look at you.	Ich sehe Sie an.
The thing,	{ die Sache,
	{ das Ding (plur. e).
I do not like to meddle with things that do not concern me.	Ich mische mich nicht gern in Dinge, die mich nichts angehen.
What is that to me ?	† Was geht das mich an ?
What is that to you ?	† Was geht das Sie an ?
To repeat.	Wiederholen.
The repetition,	das Wiederholen. (See Lesson LXXI. Obs. C.)
the beginning, the commencement,	der Anfang ;
the wisdom,	die Weisheit ;
the study,	{ das Studium ; ^b
the goddess,	{ das Studiren ;
the lord,	die Göttinn ;
the nightingale,	der Herr ;
All beginnings are difficult.	die Nachtigall.
	Alle Anfang ist schwer (a proverb).
To create.	Schaffen. Part. past, geschaffen.
	Imperf. schuf.
The creator,	der Schöpfer ;
the creation,	die Schöpfung ;
the benefit (the kindness),	die Wohlthat ;
the fear of the Lord,	die Furcht des Herrn ;
the heaven,	der Himmel ;
the earth,	die Erde ;
the solitude,	die Einsamkeit ;
the lesson,	die Lektion ;

^b Substantives terminating in um, form their plural by changing um into en. Ex. das Individuum, the individual ; plur. die Individuen ; das Studium, the study ; plur. die Studien.

the exercise,
the goodness.

die Aufgabe;
die Güte.^c

I have done it for your sake. Ich habe es Ihetwegen gethan.

Obs. The preposition *wegen* takes its place either before or after the genitive which it governs; but when it follows a personal pronoun, the letter *t* is substituted for the letter *r* of the pronoun which then forms one word with the preposition. The same thing should be observed with regard to the prepositions *halben*, on account of, and *um* — *willen*, for the sake of, with this difference, that the latter never stands before the substantive. **Ex.**

Meinetwegen, meinethalben, on account of me.	Unserwegen, unserthalben, on account of us.
Deinetwegen, deinethalben, on account of thee.	Euretwegen, eurethalben, on account of you.
Seinetwegen, seinethalben, on account of him.	Ihetwegen, ihrethalben, on account of them, for their sake.
Ihetwegen, ihrethalben, on account of her.	

In the same way we say: *um meinetwillen*, for my sake; *um deinetwillen*, for thy sake, &c.

He has done it for the sake of her. Er hat es um ihretwillen gethan.

On account of you and your children, as well as on account of me and mine, I have put you in mind of and inculcated this important and infallible truth. Ihet- und Ihrer Kinder, eben sowohl als meinet- und der Meinigen wegen, habe ich Ihnen diese wichtige und untrügliche Wahrheit zu Gemüthe geführt und einge-
geschärft.

The cleanliness, the uncleanness, die Keinlichkeit; die Unreinlichkeit;

the government (meaning the magistrate), die Obrigkeit.

Sensible, reasonable,

vernünftig.

Not only—but also.

Nicht allein — sondern auch.

EXERCISES. 189.

Will you dine with us to-day?—With much pleasure.—What have you for dinner?—We have good soup, some fresh and salt meat, and some milk-food.—Do you like milk-food?—I like it bet-

^c Abstract substantives have no plural in German; as *die Güte*, the goodness; *die Liebe*, the love, &c.

ter than all other food.—Are you ready to dine?—I am ready.—Do you intend to set out soon?—I intend setting out next week.—Do you travel alone?—No, Madam, I travel with my uncle.—Do you travel on foot or in a carriage?—We travel in a carriage.—Did you meet any one in (auf with the dative) your last journey to Berlin?—We met many wanderers.—What do you intend to spend your time in this summer?—I intend to take a short journey.—Did you walk much in your last journey?—I like very much to walk, but my uncle likes to go in a carriage.—Did he not wish to walk?—He wished to walk at first, but after having taken a few steps, he wished to get into the carriage, so that I did not walk much.—What have you been doing at school to-day?—We have been listening to our professor, who made a long speech on (über with the accus.) the goodness of God.—What did he say?—After saying, “God is the creator of heaven and earth; the fear of the Lord is the beginning of all wisdom;” he said, “repetition is the mother of studies, and a good memory is a great benefit of God.”—Why did you not stay longer in Holland?—When I was there the living was dear, and I had not money enough to stay there longer.—What sort of weather was it when you were on the way to Vienna?—It was very bad weather; for it was stormy, and snowed, and rained very heavily.^d

190.

What are you doing all the day in this garden?—I am walking in it (darin).—What is there in it that attracts you?—The singing of the birds attracts me.—Are there any nightingales in it?—There are some in it, and the harmony of their singing enchants me.—Have those nightingales more power over (über with the accus.) you than the beauties of painting, or the voice of your tender (ärtlidh) mother, who loves you so much?—I confess, the harmony of the singing of those little birds has more power over me than the most tender words of my dearest friends.—What does your niece amuse herself with in her solitude?—She reads a good deal and writes letters to her mother.—What does your uncle amuse himself with in his solitude?—He employs himself in painting and chemistry.—Does he no longer do any business?—He no longer does any, for he is too old to do it.—Why does he meddle with your business?—He does not generally (gewöhnlich) meddle with other people's business; but he meddles with mine, because he loves me.—Has your master made you repeat your lesson to-day?—He has made me repeat it.—Did you know it?—I did know it pretty well.—Have you also done some exercises?—I have done some, but what is that to you, I beg?—I do not generally meddle with things that do not concern me; but I love you so much (se sehr) that I concern myself much (sehr) about what you are doing.—Does any one trouble his head about you?—No one troubles his head about

^d The learner must here repeat all the expressions relative to the impersonal verb *es ist*, *it is*, in Lessons LIV. and LVI.

me; for I am not worth the trouble.—Not only for the sake of cleanliness, but also for the sake of health (*die Gesundheit*), prudent people avoid (*sich hüten vor* with the dative) uncleanness, and wash themselves often. (See end of Lesson XXXIV.)

EIGHTY-FIRST LESSON.—Ein und achtzigste Lektion.

OF THE FUTURE.

The first or simple future is formed from the present of the auxiliary *werden**, to become,* and the infinitive of the verb, as in English from *shall* or *will*, and the infinitive. Ex.

I shall love, he (she) will love.	<i>Ich werde lieben, er (sie) wird lieben.</i>
Thou wilt love, you will love.	<i>Du wirst lieben, Ihr werdet (Sie werden) lieben.</i>

We shall love, they will love.	<i>Wir werden lieben, sie werden lieben.</i>
--------------------------------	--

I shall be loved.	<i>Ich werde geliebt werden.</i>
Will you love my mother?	<i>Werden Sie meine Mutter lieben?</i>
I shall love her much.	<i>Ich werde sie sehr lieben.</i>
I shall never love her.	<i>Ich werde sie nie lieben.</i>
I shall love her when she loves me.	<i>Ich werde sie lieben, wenn sie mich lieben wird. (See Less. XLVII.)</i>
Will you go out to-day?	<i>Werden Sie heute ausgehen?</i>

To be dusty.

<i>To be dusty.</i>	<i>Staubig sein*, stauben.</i>
Is it dusty?	<i>Ist es staubig?</i>
It is dusty.	<i>Es ist staubig.</i>
It is very dusty.	<i>Es ist sehr staubig.</i>
Is it muddy out of doors?	<i>Ist es schmutzig draußen?</i>
It is very muddy.	<i>Es ist sehr schmutzig.</i>

To be smoky, to smoke.

<i>To be smoky, to smoke.</i>	<i>Rauchen.</i>
Is it smoky? Does it smoke?	<i>Raucht es?</i>
It is very smoky. It smokes much.	<i>Es raucht sehr.</i>
It is too smoky. It smokes too much.	<i>Es raucht zu sehr.</i>

To go in.

To come in.

Hinein gehen.*

Herein kommen.*

* The verb *werden**, when employed in the formation of the future and other tenses, loses its proper signification.

Will you go in ?

To sit down.

To sit.

I will sit down on that chair.

Where did he sit ?

He sat upon that chair.

To have left.

How much money have you left ?

I have a crown left.

I have only three crowns left.

If I pay him I shall have but little left.

Werden Sie hinein gehen ?

Sich setzen.

Sitzen* (verb neuter). Part. past, gesessen. Imperf. saß.

Ich will mich auf diesen Stuhl setzen.*

Wo saß er ?

Er saß auf diesem Stuhle.

Uebrig bleiben*. Imperfect, blieb.

Wieviel Geld bleibt Ihnen übrig ?

Es bleibt mir ein Thaler übrig.

Es bleiben mir nur drei Thaler übrig.

Wenn ich ihn bezahle, wird mir nur wenig übrig bleiben (or so wird mir nur wenig übrig bleiben).

 **A.** The subject is placed after the verb in an inversion of propositions ; that is, when that which ought to stand first is put after, and forms as it were, the complement of the other. An inversion of propositions takes place when the first proposition begins with a conjunction. **Ex.**

If he comes, I shall speak to him (inversion).

I shall speak to him if he comes (without inversion).

If it is fine weather to-morrow, I shall take a walk (inversion).

I shall take a walk if it is fine weather to-morrow (without inversion).

Wenn er kommt, werde ich mit ihm sprechen.

Ich werde mit ihm sprechen, wenn er kommt.

Wenn es morgen schönes Wetter ist, werde ich spazieren gehen.

Ich werde spazieren gehen, wenn es morgen schönes Wetter ist.

 **B.** The subject is also placed after its verb, when in an inversion of propositions, the conjunction *when, if*, is omitted in the first. This omission of the conjunction may take place or not ; but when it does, the second proposition begins with the conjunction *so*, then (*so*).

Then (so).

So.

If I receive my money I shall pay you.

{ Bekomme ich mein Geld (instead of: wenn ich mein Geld bekomme), so bezahle ich Sie.

^b Whenever a will or intention and not merely futurity is to be expressed, the verb *wollen** is used.

If he speaks to me, I shall answer him. { Spricht er zu mir (for: wenn er zu mir spricht), so werde ich ihm antworten.

Obs. When the conjunction *men* is not omitted, the conjunction *so* of the second proposition may either be omitted or not, unless the proposition is of a certain length.

If you will promise me to keep it secret, I shall tell it to you. Wenn Sie mir versprechen wollen, es geheim zu halten, so werde ich es Ihnen sagen.

I have spent all my money, so that I have none left. Ich habe all mein Geld ausgegeben, so daß mir keins mehr übrig bleibt.

To fill. **Füllen (anfüllen).**

To fill a bottle with wine. Eine Flasche mit Wein anfüllen.
I fill my purse with money. Ich fülle meinen Beutel (meine Börse) mit Geld.

With what do you fill that glass? Womit füllen Sie dieses Glas?

EXERCISES. 191.

Will your father go out to-day?—He will go out, if it is fine weather.—Will your sister go out?—She will go out, if it is not windy.—Will you love my brother?—I shall love him with all my heart, if he is as good as you.—Will your parents go into the country to-morrow?—They will not go, for it is too dusty.—Shall we take a walk to-day?—We will not take a walk, for it is too muddy out of doors.—Do you see the castle of my relation behind yonder mountain?—I do see it.—Shall we go in?—We will go in, if you like.—Will you go into that room?—I shall not go into it, for it is smoky.—I wish you a good morning, Madam.—Will you not come in?—Will you not sit down?—I will sit down upon that large chair.—Will you tell me what has become of your brother?—I will tell you.—Here is the chair upon which he sat often.—When did he die?—He died two years ago.—I am very much (*schr*) afflicted at it.—Hast thou spent all thy money?—I have not spent all.—How much hast thou left of it?—I have not much left of it; I have but one florin left.—How much money have thy sisters left?—They have but three crowns left.—Have you money enough left to pay your tailor?—I have enough of it left to pay him; but if I pay him, I shall have but little left.—How much money will your brothers have left?—They will have a hundred crowns left.—Will you speak to my uncle if you see him?—If I see him, I shall speak to him.—Will you take a walk to-morrow?—If it is fine weather, I shall take a walk; but if it is bad weather, I shall stay at home.—

Will you pay your shoemaker?—I shall pay him, if I receive my money to-morrow.—Why do you wish to go?—If your father comes I shall not go; but if he does not come, I must go.—Why do you not sit down?—If you will stay with (bei) me, I will sit down; but if you go, I shall go along with you.—Will you love my children?—If they are good and assiduous, I shall love them; but if they are idle and naughty, I shall despise and punish them.—Am I right in speaking thus (so)?—You are not wrong. (See end of Lesson XXXIV.)

EIGHTY-SECOND LESSON.—Zwei und achtzigste Lektion.

OF THE PAST OR COMPOUND INFINITIVE.

In German, as in English, the past infinitive is formed from the infinitive of the auxiliary and the past participle of the verb; but in English the past participle stands after the infinitive, whereas in German it precedes it. Ex.

Have loved, to have loved.
In order to have loved.
Without having loved.
Have been loved.
To have been loved.

Geliebt haben, geliebt zu haben.
Um geliebt zu haben.
Ohne geliebt zu haben.
Geliebt worden sein.
Geliebt worden zu sein.

OF THE PAST FUTURE.

The past or compound future is formed, as the first or simple future (preceding Lesson) from the present of the auxiliary *werden** and the past infinitive. Ex.

I shall have loved, he (she) will have loved.	<i>Ich werde geliebt haben, er (sie) wird geliebt haben.</i>
Thou wilt have loved, you will have loved.	<i>Du wirst geliebt haben, Ihr werdet (Sie werden) geliebt haben.</i>
We shall have loved, they will have loved.	<i>Wir werden geliebt haben, sie werden geliebt haben.</i>
I shall have been loved.	<i>Ich werde geliebt worden sein.</i>

I shall have written my letters before you return.	<i>Ich werde meine Briefe geschrieben haben, ehe Sie zurückkommen.</i>
When I have paid for the horse I shall have only ten crowns left.	<i>Wenn ich das Pferd bezahlt haben werde (or werde bezahlt haben), werden mir nur noch zehn Thaler übrig bleiben.</i>

☞ **A.** When at the end of a proposition there are two infinitives, two past participles, or an infinitive and a past participle, the verb which on account of the conjunction ought to be thrown to the end of the phrase, may be placed either before or after those infinitives or participles. **Ex.**

What will you do when you have dined?	{	Was werden Sie thun, wenn Sie zu Mittag gegessen haben werden, or werden zu Mittag gegessen haben?
When I have spoken to your brother I shall know what I have to do.		Wenn ich Ihren Bruder gesprochen haben werde, or werde gesprochen haben, so werde ich wissen, was ich zu thun habe.

☞ The latter way of placing the verb is the most elegant and most usual. **Ex.**

I have told him that you have been obliged to sell the horse.	{	Ich habe ihm gesagt, daß Sie das Pferd haben verkaufen müssen (and not verkaufen gemußt or müssen haben).

The same (feminine).

Die selbe, die nämliche. (See Lessons XII. and XIV.)

The same thing.

{ *Die selbe (die nämliche) Sache.*
 { *Das selbe (das nämliche) Ding.*

One and the same.

Einerlei.

It is all one (the same).

Es ist einerlei.

Such.

Masc. Fem. Neut.
Solcher, solche, solches
 (is declined according to the characteristic termination).

Obs. A. When *solch* is preceded by *ein* or *kein*, it has the declension of an adjective. **Ex.**

Such a man, such a woman, such a child.	<i>Ein solcher Mann, eine solche Frau, ein solches Kind.</i>
Such men merit esteem.	<i>Solche Menschen verdienen Achtung.</i>

Obs. B. When *solch* is followed by *ein*, it is not declined. **Ex.**

Therefore.

That is the reason why.

Therefore I say so.

Deswegen, daher.

Das ist die Ursache, warum.

Deswegen sage ich es.

My sister's feet are cold.

Her hands are cold.

Meiner Schwester frieren die Füße.

Ihr frieren die Hände (es ist ihr an den Händen kalt).

EXERCISES. 192.

When will you go to Italy?—I shall go as soon as I have learnt Italian.—When will your brothers go to Germany?—They will go thither as soon as they know German.—When will they learn it?—They will learn it when they have found a good master.—How much money shall we have left when we have paid for our horses?—When we have paid for them we shall have only a hundred crowns left.—Have you told my brother that I have been obliged to sell the carriage?—I have told him so.—Have you written to the same man to whom my father wrote?—I have not written to the same, but to another.—Have they already answered you?—Not yet, but I hope to receive a letter next week.—Have you ever seen such a person?—I have never seen such a one.—Have you already seen our church?—I have not seen it yet.—Where does it stand?—It stands outside the town.—If you wish to see it, I will go with you in order to show it to you.—Who is there?—It is I.—Who are those men?—They are foreigners who wish to speak to you.—Of what country are they?—They are Americans.—Where have you been since I saw you?—We sojourned long on the sea-shore, until a ship arrived, which brought us to France.—Will you continue your narrative?—Scarcely had we arrived in France when we were taken to the king who received (aufnahm) us very well and sent us back to our country.—Whom are you looking for?—I am looking for my little brother.—If you wish to find him you must go into the garden, for he is there.—The garden is large, and I shall not be able to find him if you do not tell me in which part (der Theil) of the garden he is.—He is sitting under the large tree under which we were sitting yesterday.—Now I shall find him.

193.

Why do your children not live in France?—They wish to learn English, that is the reason why they live in England.—Why do you sit near the fire?—My hands and feet are cold, that is the reason why I sit near the fire.—What do the people live upon that live on the sea-shore?—They live upon fish alone.—Why will you not go a hunting any more?—I hunted yesterday the whole day, and I killed nothing but an ugly bird, that is the reason why I shall not go a hunting any more.—Why do you not eat?—I shall not eat before I have a good appetite.—Why does your brother eat so much?—He has a good appetite, that is the reason he eats so much.—If you have read the books which I lent you, why do you not re-

turn them to me!—I intend reading them once more, that is the reason why I have not yet returned them to you; but I shall return them to you as soon as I have read them a (zum) second time.—Why did you not bring me my clothes!—They were not made, therefore I did not bring them; but I bring them to you now, here they are.—You have learnt your lesson, why has your sister not learnt hers!—She has taken a walk with my mother, that is the reason why she has not learnt it; but she will learn it to-morrow.—When will you correct my exercises!—I will correct them when you bring me those of your sister.—Do you think (glauben) you have made mistakes in them.—I do not know.—If you have made mistakes you have not studied your lessons well; for the lessons must be learnt well, to make no mistakes in the exercises.—It is all the same, if you do not correct them (for) me to-day, I shall not learn them before (so werde ich sie erst) to-morrow.—You must make no mistakes in your exercises, for you have all you want, in order to make none. (See end of Lesson XXXIV.)

EIGHTY-THIRD LESSON.—Drei und achtzigste Lektion.

To die of a disease.	An einer (dative) Krankheit sterben*.
The small pox,	die Blattern (plural of die Blatter, the blister, the pustule, the pock).
She died of the small pox.	Sie ist an den Blattern gestorben.
The fever, the intermitting fever,	das Fieber, das Wechselfieber.
He had a cold fit.	Er hatte einen Anfall von Fieber.
He has an ague.	Er hat das Fieber bekommen.
His fever has returned.	Er hat das Fieber wieder bekommen.
The apoplexy,	der Schlag, der Schlagfluß.
He has been struck with apoplexy.	{ Der Schlag hat ihn gerührt. Er ist vom Schläge gerührt worden.
To sell well.	{ Guten Abgang haben*. Gut abgehen*. Viel Käufer finden*.
Wine sells well.	† Der Wein geht gut ab (hat guten Abgang).
Cloth sells well.	† Das Tuch hat guten Abgang (findet viel Käufer).
Wine will sell well next year.	† Der Wein wird nächstes Jahr guten Abgang haben.

To open.	Deffnen, aufmachen, aufschließen*. ^a
To shut.	{ zumachen, zuschließen* (active verbs).^b }
To open.	{ Zugehen*, zuschließen*. Part. past, geschlossen. Imperf. schloß. }
That door opens easily.	Aufgehen* (a neuter verb), sich öffnen.
The door does not shut.	Diese Thür geht leicht auf (ist leicht zu öffnen).
The window shuts well.	Die Thür schließt nicht.
Far off, from afar.	Das Fenster schließt gut.
That house is seen far off.	Von weitem, von ferne.
Summer clothes are not worn in winter.	Man sieht dieses Haus von weitem (von ferne).
That is not said.	Sommerkleider trägt man nicht im Winter.
That cannot be comprehended.	Sommerkleider werden nicht im Winter getragen.
It is clear.	
To conceive, to comprehend.	Das wird nicht gesagt.
According to circumstances.	Das ist unbegreiflich.
The disposition, the circumstance,	Es ist deutlich.
According as.	Begreifen*. Part. past, begriffen.
According to circumstances.	Imperf. begriff.
It depends on circumstances.	Nach den Umständen.
	Nach Beschaffenheit der Umstände.
	die Beschaffenheit ;
	der Umstand.
Do not put the glass upon the table, for it will break.	Nachdem, je nachdem, in so fern.
	Nachdem es ist (nachdem es kommt).
	Nachdem die Umstände sind.
To put.	Stellen Sie das Glas nicht auf den Tisch ; denn es wird zerbrechen.
To lay.	Imperf. zerbrach.
	Stellen.
	Legen.

^a Deffnen and aufmachen mean to remove the obstacle in order to give access, as : die Thore, die Thür eines Zimmers, einen Schrank, einen Brief öffnen or aufmachen, to open the town-gates, the door of a room, a cupboard, a letter. Deffnen is only employed to make an opening in the thing itself, as : einen Leichnam, eine Ader, ein Geschwür öffnen, to open a corpse, a vein, an abscess, because there is no opening yet. So we say die Laufgräben öffnen, to open the trenches. Aufschließen is only employed in speaking of things that are shut with a key or a padlock.

^b The same distinction is to be made between zumachen and zuschließen*, as between aufmachen and aufschließen*.

To set, to seat.	Setzen.
To stick.	Stechen. ^c
Are the women handsome ?	Sind die Frauen schön ?
They are so ; they are rich and handsome.	Sie sind es ; sie sind reich und schön.
What countrywoman is she ?	{ Woher ist sie ? Wo ist sie her ?
She is from France.	Sie ist aus (or von) Frankreich.
To be angry at somebody (about anything).	Böse auf Jemanden (über etwas) sein.
What are you angry about ?	Berüher sind Sie böse ?
Are you sorry for having done it ?	Thut es Ihnen leid, es gethan zu haben ?
I am sorry for it.	{ Es thut mir leid. Es ist mir nicht lieb. (See Lesson LXXVII.)
Polite (courteous), impolite (uncivil).	Höflich ; unhöflich.
Happy, unhappy.	Glücklich ; unglücklich.
What sort of pen have you lost ?	Was für eine Feder haben Sie verloren ?
A gold one.	Eine goldene.
What sort of pens has your sister made ?	Was für Federn hat Ihre Schwester geschnitten ?
Good ones.	Gute.

EXERCISE 194.

Of what illness did your sister die ?—She died of the fever.—How is your brother ?—My brother is no longer living. He died three months ago.—I am surprised at it, for he was very well last

^c Stellen is used when the person or the thing spoken of is, as it were, standing upright, and legen when it is lying. Ex. die Gläser, die Flasche auf den Tisch stellen, to put the glasses, the bottle on the table ; ein Kind auf das Bett legen, to place a child upon the bed ; ein Kleid auf das Bett legen, to put a coat upon the bed ; wo haben Sie meinen Stock hingestellt ? where have you placed my stick ? wo haben Sie mein Messer hingelegt ? where have you put my knife ? The verbs stehen* and liegen* may be explained by the English verbs: to stand and to lie. Ex. Ihr Stöck steht in meinem Zimmer, your stick is (stands) in my room ; Ihr Bruder steht am Fenster, your brother stands at the window ; Ihr Messer liegt auf dem Tische, your knife is (lies) upon the table ; hier steht Ihr Stöck und da liegt Ihr Messer, here stands your stick and there lies your knife. Setzen nearly answers to the English verb to seat, as: setzen Sie sich hierher, seat yourself here. It is also used in the following idiom: Jemanden in den Stand setzen, to enable some one, as: ich habe ihn in den Stand gesetzt, es zu thun, I have enabled him to do it. Stechen, as an active verb, is used with the preposition in followed by the accusative. Ex. In die Tasche stecken, to put into the pocket. We shall hereafter see various other examples of these verbs.

summer when I was in the country.—Of what did he die?—He died of apoplexy.—How is the mother of your friend?—She is not well; she had an attack of ague the day before yesterday, and this morning the fever has returned (und diesen Morgen wieder).—Has she the intermitting fever?—I do not know, but she often has cold fits.—What has become of the woman whom I saw at your mother's?—She died this morning of apoplexy.—Did the wine sell well last year?—It did not sell very well; but it will sell better next year, for there will be a great deal of it, and it will not be dear.—Why do you open the door?—Do you not see how it smokes here?—I do not see it; but you must open the window instead of opening the door.—The window does not open easily, that is the reason why I open the door.—When will you shut it?—I will shut it as soon as there is no more smoke.—Why do you not put those beautiful glasses on the small table?—If I put them upon that little table they will break.—Did you often go a fishing when you were in that country?—We often went a fishing and a hunting.—If you will go with us into the country, you will see the castle of my father.—You are very polite, Sir; but I have seen that castle already. (See end of Lesson XXXIV.)

EIGHTY-FOURTH LESSON.—*Vier und achtzigste* *Lektion.*

The utility, the use, the advantage,	der Nutzen; der Wertheil.
This thing is of no use.	Diese Sache ist von keinem Nutzen.
To profit by a thing.	Nutzen aus einer Sache ziehen*.
To turn a thing to profit.	Sich eine Sache zu Nutzen machen.
To be useful to any one.	Jemandem nutzen (or nützen).
Of what use is that?	Wozu nützt das?
That is of no use.	Das nützt nichts.
Useful.	Nützlich.
Useless.	Unnütz, nutzlos.
Is it useful to write a great deal?	Ist es nützlich, viel zu schreiben?
It is useful.	Es ist nützlich.
Is it well (right) to do it?	Ist es billig, es zu thun?
It is not well (wrong).	Es ist unbillig (unrecht).
What is that?	Was ist das?
I do not know what it is.	Ich weiß nicht, was es ist.
<i>To be called.</i>	heißen*. Part. past, geheißen. Imperf. hieß.
What is your name?	† Wie heißen Sie?
My name is Charles.	† Ich heiße (mein Name ist) Karl.

What do you call this in German? — Wie heißt das auf deutsch?

How do you express (say) this in French? — Wie sagen Sie das auf französisch?

What is that called?

Wie nennt man das?

To name.

Nennen*. Part. past, genannt.
Imperf. nannte.

DECLENSION OF THE NAMES OF PERSONS.*

The names of persons are declined either without or with the article. Without the article they take *s* in the genitive, and *en* in the dative and accusative, with the article they add nothing to their termination.
Ex.

NOM.	Wilhelm	or der Wilhelm,	William.
GEN.	Wilhelms	— des Wilhelm,	of William.
DAT.	Wilhelmen	— dem Wilhelm,	to William.
ACC.	Wilhelmen	— den Wilhelm,	William.

NOM.	Elisabeth	or die Elisabeth,	Elizabeth.
GEN.	Elisabeths	— der Elisabeth,	of Elizabeth.
DAT.	Elisabethen	— der Elisabeth,	to Elizabeth.
ACC.	Elisabethen	— die Elisabeth,	Elizabeth.

Obs. A. Names of persons terminating in *sch*, *s*, *st*, *ß*, *ß*, *z*, take *ens* in the genitive. Ex. Franz, Francis; gen. Franzens. Names of females in *a* or *e* (the common endings for almost all such names) change in the genitive *a* or *e* into *ens*. Ex. Wilhelmina, Wilhelmine; gen. Wilhelminens, of Wilhelmine. Leonore, Eleanor; gen. Leonorens, of Eleanor.

Obs. B. To indicate that the ending of the genitive is not a part of the name, it is commonly separated by an apostrophe as in English. Ex. Schiller's Gedichte, Schiller's poems; Goethe's Werke, Goethe's works.

Sooner—than.	Eher — als.
Rather—than.	Lieber — als.
He has arrived sooner than I.	Er ist eher angekommen als ich.

* For the proper names of countries and towns, see Lesson XLIX.

Rather than squander my money I throw it into the river.	{	Lieber werfe ich mein Geld in den Fluß, ehe ich es verschwende.
I will rather pay him than go thither.		Ehe ich mein Geld verschwende, werse ich es lieber in den Fluß.
I will rather burn the coat than wear it.		Ich will ihn lieber bezahlen, als hingehen.
		Ich will den Rock lieber verbrennen, als ihn tragen.

Sure.**Gewiß.**

To be sure of a thing.	Einer Sache gewiß sein*.
I am sure of that.	Ich bin dessen gewiß.
I am sure that he has arrived.	Ich weiß (or bin) gewiß, daß er angekommen ist.
I am sure of it.	{ Ich weiß es gewiß.
I know it well.	

To repair to, to go to.	Sich wohin begeben*.
I went to my room.	Ich begab mich auf mein Zimmer.
He repaired to that town.	Er begab sich in diese Stadt.
To repair to the army, to one's regiment.	Sich zur Armee, zu seinem Regimente begeben*.
I repaired to that place.	Ich habe mich an diesen Ort begeben.
He repaired thither.	Er hat sich dahin begeben.
Go where you please.	Gehen Sie, wohin Sie wollen.

George the Third.

Georg der Dritte.

Louis the Fourteenth.

Ludwig der Vierzehnte.

Henry the Fourth.

Heinrich der Vierte.

Europe, European.

Europa; europäisch.

Fluently.

Gefläufig.

Charles the Fifth spoke several European languages fluently.	Karl der Fünfte sprach gefläufig mehrere europäische Sprachen.
--	--

Such a thing.

So etwas.

Have you ever seen such a thing?	Haben Sie je so etwas gesehen?
----------------------------------	--------------------------------

Have you ever heard of such a thing?	Haben Sie je so etwas gehört?
--------------------------------------	-------------------------------

I have never seen nor heard of such a thing.	Ich habe nie so etwas gesehen noch gehört.
--	--

EXERCISES. 195.

When did you see my father's castle?—I saw it when I was travelling last year. It is one of the finest castles that I have ever seen; it is seen far off.—How is that said?—That is not said. That cannot be comprehended.—Cannot every thing be expressed in your language?—Every thing can be expressed, but not as in yours.—Will you rise early to-morrow?—It will depend upon circumstances; if I go to bed early, I shall rise early, but if I go to

bed late, I shall rise late.—Will you love my children?—If they are good, I shall love them.—Will you dine with us to-morrow?—If you get ready (*zubereiten lassen*) the food I like, I shall dine with you.—Have you already read the letter which you received this morning?—I have not opened it yet.—When will you read it?—I shall read it as soon as I have time.—Of what use is that?—It is of no use.—Why have you picked it up?—I have picked it up, in order to show it to you.—Can you tell me what it is?—I cannot tell you, for I do not know; but I shall ask my brother who will tell you.—Where have you found it?—I have found it on the bank of the river, near the wood.—Did you perceive it from afar?—I did not want to perceive it from afar, for I passed by the side of the river.—Have you ever seen such a thing?—Never.—Is it useful to speak much?—If one wishes to learn a foreign language it is useful to speak a great deal.—Is it as useful to write as to speak?—It is more useful to speak than to write; but in order to learn a foreign language, one must do both (*beides*).—Is it useful to write all that one says?—That is useless.

196.

Where did you take this book from?—I took it out of the room of your friend (*fem.*).—Is it right to take the books of other people?—It is not right, I know; but I wanted it, and I hope that your friend will not be displeased; for I will return it to her as soon as I have read it.—What is your name?—My name is William.—What is your sister's name?—Her name is Eleanor.—Why does Charles complain of his sister?—Because she has taken his pens.—Of whom do those children complain?—Francis complains of Eleanor and Eleanor of Francis.—Who is right?—They are both wrong; for Eleanor wishes to take Francis's books and Francis Eleanor's.—To whom have you lent Schiller's works?—I have lent the first volume to William and the second to Elizabeth.—How is that said in French?—That is not said in French.—How is that said in German?—It is said thus.—Has the tailor already brought you your new coat?—He has brought it to me, but it does not fit me well.—Will he make you another?—He must make me another; for rather than wear it, I will give it away.—Will you use that horse?—I shall not use it.—Why will you not use it?—Because it does not suit me.—Will you pay for it?—I will rather pay for it than use it.—To whom do those fine books belong?—They belong to William.—Who has given them to him?—His good father.—Will he read them?—He will tear them rather than read them.—Are you sure that he will not read them?—I am sure of it, for he has told me so. (See end of Lesson XXXIV.)

EIGHTY-FIFTH LESSON.—Fünf und achtzigste Lektion.

Sweet. mild, agreeable, Sweet wine, A mild zephyr, A mild air, A soft sleep, Nothing makes life more agreeable than the society of and intercourse with our friends.	Süß; sanft; angenehm. süßer Wein; ein sanfter Zephyr; eine sanfte Luft; ein sanfter Schlaf. Nichts macht das Leben angenehmer, als die Gesellschaft und der Umgang mit unsern Freunden.
Sour, acid. <i>To cry, to scream, to shriek.</i> <i>To help.</i>	Sauer. Schreien* . Part. past, geschrieen. Imperf. schrie. Helfen* (governs the dative). Part. past, geholfen. Imperf. half.
Thou helpst, he helps. I help him to do it. I help you to write. I will help you to work. To cry out for help.	Du hilfst, er hilft. { Ich helfe ihm darin. { Ich bin ihm darin behülflich. Ich helfe Ihnen schreiben. (See Lesson XL.) Ich will Ihnen arbeiten helfen. Um Hülfe schreien*.
To inquire after some one. Will you have the goodness to pass that plate to me? Will you pass that plate to me if you please? To reach. If you please. Complaisant, pleasing. As you please. At your pleasure. As you like.	Sich nach Jemandem erkundigen (nach Jemandem fragen). Wollen Sie die Güte haben, mir diese Schüssel zu reichen? Wollen Sie mir gefälligst diese Schüssel reichen? Reichen. { Gefälligst. { Wenn es Ihnen gefällig ist. Gefällig. { Wie es Ihnen gefällig ist.
To knock at the door. To happen. Something has happened.	An die Thür klopfen. { Sich ereignen, sich zutragen* (take haben for their auxiliary). { Verfallen*, geschehen*, begegnen (take sein). Es hat sich etwas zugetragen (ereignet).

What has happened?	Was ist verfallen (geschehen)?
A great misfortune has happened.	Es ist ein großes Unglück geschehen.
Nothing has happened.	Es ist nichts verfallen.
A misfortune has happened to him.	Es ist ihm ein Unglück begegnet.
I had an accident.	Ich hatte einen Zufall.
<i>To pour.</i>	Gießen*, schütten, einschenken.
<i>To pour away.</i>	Begießen*.
<i>To shed.</i>	Bergießen*.
To shed tears.	Thränen vergießen* (Part. past, vergossen. Imperf. vergoß).
A tear.	Eine Thräne.
With tears in his, her, our, or my eyes.	Mit thränenden Augen.
I pour wine into a glass.	Ich gieße Wein in ein Glas.
I put corn into a sack.	Ich schütte Getreide in einen Sack.
I pour out some drink for that man.	Ich schenke diesem Manne zu trinken ein.
I pour away the wine, for it is good for nothing.	Ich gieße den Wein weg, denn er taugt nichts.
<i>As to, as for, with respect to.</i>	{ † Was anbetreffen* (anbetreffen, anbetraf). † Was anbelangen.
<i>As to me, I do not know what to say.</i>	† Was mich anbetrifft (anbelangt), so weiß ich nicht, was ich sagen soll.
<i>To meet with.</i>	† Antreffen* (governs the acc.). Part. past, getroffen. Imperf. traf.
Where have you met with him?	† Wo haben Sie ihn angetroffen?
I do not know what to do.	† Ich weiß nicht, was ich thun soll.
I do not know where to go to.	† Ich weiß nicht, wohin ich gehen soll.
He does not know what to answer.	† Er weiß nicht, was er antworten soll.
We do not know what to buy.	† Wir wissen nicht, was wir kaufen sollen.
To unbosom one's self to some one.	Sich Jemandem vertrauen.
To trust some one.	Jemandem trauen or vertrauen.
To distrust one.	{ Einem misstrauen. Einem nicht trauen.
Do you trust that man?	Trauen (or vertrauen) Sie diesem Manne?

I do trust him.	Ich traue (or vertraue) ihm.
He trusts me.	Er traut (or vertraut) mir.
We must not trust every body.	Wir müssen nicht einem Jedem trauen.
To laugh at something.	Ueber etwas lachen.
Do you laugh at that?	Lachen Sie darüber?
I do laugh at it.	Ich lache darüber.
At what do you laugh?	Worüber lachen Sie?
To laugh at, to deride some one.	Jemanden auslachen (or verlachen).
I laugh at (deride) you.	Ich lache Sie aus (verlache Sie).
<i>Full.</i>	<i>Voll.</i>
A full glass.	Ein volles Glas.
A full glass of wine.	Ein Glas voll Wein (ein volles Glas Wein).
A book full of errors.	Ein Buch voller Fehler.
The means,	das Mittel.
To afford (to have the means).	Die Mittel haben*.
Can you afford to buy a horse?	Haben Sie die Mittel, ein Pferd zu kaufen?
I can afford it.	Ich habe die Mittel dazu (ich habe sie).
I cannot afford it.	Ich habe sie nicht.
The lady,	die Dame.
To taste, to like, to relish.	Schmecken.
How do you like this wine?	Wie schmeckt Ihnen dieser Wein?
I like it well.	Er schmeckt mir gut.
I don't like it.	Er schmeckt mir nicht.

EXERCISES. 197.

Do your scholars learn their exercises by heart?—They will rather tear them than learn them by heart.—What does this man ask me for?—He asks you for the money which you owe him.—If he will repair to-morrow morning to my house I will pay him what I owe him.—He will rather lose his money than repair thither.—Charles the Fifth, who spoke fluently several European languages, said that we should (man müsse) speak Spanish with the gods, Italian with our (seiner) mistress (die Geliebte *Obs. Lesson LIII.*), French with our (seinem) friend (masc.), German with soldiers, English with geese (die Gans), Hungarian (ungarisch) with horses, and Bohemian (böhmisch) with the devil (der Teufel).—Why does the mother of our old servant shed tears? What has happened to her?—She sheds tears because the old clergyman, her friend, who was so very good to her (der ihr so viel Gutes gethan hat), died a few days ago.—Of what illness did he die?—He was struck with apoplexy.—Have you helped your father to write his letters?—I have helped him.—Will you help me to work when we go to town?—I

will help you to work, if you will help me to get a livelihood.—Have you inquired after the merchant who sells so cheap?—I have inquired after him; but nobody could tell me what has become of him.—Where did he live when you were here three years ago?—He lived then in Charles Street, No. 55.—How do you like this wine?—I like it very well; but it is a little sour.

198.

How does your sister like those apples?—She likes them very well; but she says that they are a little too sweet.—Will you have the goodness to pass that plate to me?—With much pleasure.—Shall (Soll) I pass these fishes to you?—I will thank you to pass them to me.—Shall I pass the bread to your sister?—You will oblige (verbinden*) me by passing it to her.—How does your mother like our food?—She likes it very well; but she says that she has eaten enough.—What dost thou ask me for?—Will you be kind enough to give me a little bit of (wen) that mutton?—Will you pass me the bottle, if you please?—Have you not drunk enough?—Not yet; for I am still thirsty.—Shall I give (einschenken) you some wine?—No, I like cider better.—Why do you not eat?—I do not know what to eat.—Who knocks at the door?—It is a foreigner.—Why does he cry?—He cries because a great misfortune has happened to him.—What has happened to you?—Nothing has happened to me.—Where will you go to this evening?—I don't know where to go to.—Where will your brothers go to?—I do not know where they will go to; as for me, I shall go to the theatre.—Why do you go to town?—I go thither in order to purchase some books.—Will you go thither with me?—I will go with you; but I do not know what to do there.—Must I sell to that man on credit?—You may sell to him, but not on credit; you must not trust him, for he will not pay you.—Has he already deceived any body?—He has already deceived several merchants who have trusted him.—Must I trust those ladies?—You may trust them; but as for me, I shall not trust them; for I have often been deceived by the women, and that is the reason why I say, we must not trust every body.—Do those merchants trust you?—They do trust me, and I trust them.

199.

Whom do those gentlemen laugh at?—They laugh at those ladies who wear red gowns (das Kleid) with yellow ribbons.—Why do those people laugh at us?—They laugh at us because we speak badly.—Ought we to (Muss man) laugh at persons who speak badly?—We ought not to laugh at them; we ought, on the contrary, to listen to them, and if they make blunders (Fehler), we ought to correct them for them.—What are you laughing at?—I am laughing at your hat; how long (sit wann) have you been wearing it so large?—Since (Seitdem) I returned from England.—Can you afford to buy a horse and a carriage?—I can afford it.—Can your brother

afford to buy that large house?—He can afford it.—Will he buy it?—He will buy it, if it pleases him.—Have you received my letter?—I have received it with much pleasure. I have shown it to my German master, who was surprised at it, for there was not a single mistake in it.—Have you already received Jean Paul's and Wieland's works?—I have received those of (von) Wieland; as to those of Jean Paul, I hope (so hoffe ich) to receive them next week. (See end of Lesson XXXIV.)

EIGHTY-SIXTH LESSON.—Sechs und achtzigste Lektion.

Who is there?	Wer ist da?
It is I.	Ich bin es.
Is it you?	Sind Sie es?
It is not I.	Ich bin es nicht.
It is you.	Sie sind es.
It is he, it is she.	Er ist es, sie ist es.
Are they your brothers?	Sind es Ihre Brüder?
They are not my brothers.	Es sind meine Brüder nicht.

 **Appositional phrases*** are in German always put in the same case as the principal noun. Ex.

NOMINATIVE.

Lycurgus, the Spartan legislator.	Lykurg, der Gesetzgeber Sparta's.
Religion, this daughter of heaven, is the faithful companion of men.	Die Religion, diese Tochter des Himmels, ist die treue Gefährtin der Menschen.

GENITIVE.

The duty of a father, the natural tutor of his children, is to provide for them.	Des Vaters, des natürlichen Vormundes seiner Kinder, Pflicht ist es, für sie zu sorgen.
--	---

DATIVE.

That honour is due to my friend who is a brave man.	Diese Ehre gebührt meinem Freunde, einem braven Manne.
I gave the father, this honest old man, the model of his family, that advice.	Ich habe dem Vater, diesem rechtschaffenen Greise, dem Muster seiner Familie, den Rath gegeben.

* We call a phrase *appositional* when it serves to explain and determine the principal noun.

That happened under Constantine the Great, the first Christian emperor. Dies geschah unter Constantin dem Großen, dem ersten christlichen Kaiser.

ACCUSATIVE.

It concerns my friend, the counsellor N. Es betrifft meinen Freund, den Rath N.
I have known the king, that benefactor of his people. Ich habe den König, diesen Wohltäter seines Volkes, gekannt.
The duty, die Pflicht;
the companion, der Gefährte;
the tutor (the guardian), der Vormund (plur. Vormünder);
the model, das Muster;
the family, die Familie;
the people, das Volk;
honest, rechtschaffen;
faithful (true), treu.

To thee, my dearest friend, I give this ring. Dir, meinem liebsten Freunde, gebe ich diesen Ring.

B. In German the pronoun must be in the same gender, number, and case, with the substantive.

Of me, who am his nearest relation, he requests nothing. Von mir, seinem nächsten Verwandten, verlangt er nichts.
Is it they who speak? Sind sie es, die sprechen?
It is they. Sie sind es.
It is I who speak. { Ich bin es, der spricht.
{ Ich bin es, der ich spreche.

C. When a personal pronoun is followed by a relative pronoun, it may or may not be repeated after the latter; but if it is not repeated, the verb which follows the relative pronoun must stand in the third person, though the personal pronoun be of the first or second person.

It is you who laugh. { Sie sind es, der Sie lachen; or,
{ Sie sind es, der lacht.
It is thou who hast done it. { Du bist es, der du es gethan hast;
{ or,
{ Du bist es, der es gethan hat.
It is you, gentlemen, who have said that. Sie sind es, meine Herren, die das gesagt haben.
To look like (to appear). Aussehen* wie.
How does he look? Wie sieht er aus?

He looks gay (sad, contented). Er sieht lustig (traurig, zufrieden) aus.

This beer looks like water. Dieses Bier sieht aus wie Wasser.
You look like a doctor. Sie sehen wie ein Arzt aus.

Our equals. † Unseres Gleichen.
He has not his equal or his † Er hat seines Gleichen nicht.
match.

To resemble some one.

{ Jemandem gleichen*. Part.
past, geglichen. Imperf. gleich.
Jemandem ähnlich sehen* or
sein*.

He resembles me.
I resemble your brother.
I resemble him.

Er sieht mir ähnlich.
Ich gleiche Ihrem Bruder.
Ich bin ihm ähnlich.

Each other.

Einander (an indeclinable pronoun).^b

We resemble each other.

{ Wir gleichen einander.
Wir sehen einander ähnlich.

They do not resemble each other. Sie sehen einander nicht ähnlich.

The brother and the sister love each other. Der Bruder und die Schwester lieben einander.

Are you pleased with each other? Sind Sie mit einander zufrieden?

We are (so). Wir sind es.

I am well.

Ich bin gesund.

To drink to some one.

Jemandem zutrinken*.

To drink some one's health.

{ Jemandes Gesundheit trinken*.
Auf Jemandes Gesundheit trinken*.

I drink your health.

{ Ich trinke Ihre Gesundheit.
Ich trinke auf Ihre Gesundheit.

To make some one's acquaintance. Bekanntschaft mit Jemandem machen.

To become acquainted with some-body. Jemanden kennen lernen.

I have made his acquaintance.

{ Ich habe seine Bekanntschaft gemacht.
Ich habe Bekanntschaft mit ihm gemacht.

I have become acquainted with him. Ich habe ihn kennen gelernt.

Are you acquainted with him (her)? Sind Sie mit ihm (ihr) bekannt?

^b Einander indicates that the action expressed by the verb is reciprocal between several persons or things, and is employed for all cases and genders.

Do you know him (her) ?	Kennen Sie ihn (sie) ?
I am acquainted with him (her).	Ich bin mit ihm (ihr) bekannt.
I knew him (her).	Ich kenne ihn (sie).
He is an acquaintance of mine.	Er ist mein Bekannter.
She is my acquaintance.	Sie ist meine Bekannte.
He is not a friend, he is but an acquaintance.	Er ist kein Freund, er ist nur ein Bekannter.

Obs. So denotes the consequence of a preceding proposition. (See  B. Lesson LXXXI.)

As thou hast not done thy exercises well, thou must do them again.	Weil du deine Aufgaben nicht gut gemacht hast, so mußt du sie noch einmal machen.
As he did not come, I sent for him.	Da er nicht kam, (so) ließ ich ihn rufen. (Lesson LXXXI.)
Again, once more.	Noch einmal.
As.	Da, weil.

EXERCISES. 200.

Where have you become acquainted with that lady ?—I have become acquainted with her at the house of one of my relations.—Is it thou, Charles, who hast soiled my book ?—It is not I, it is your little sister who has soiled it.—Who has broken my fine ink-stand ?—It is I who have broken it.—Is it you who have spoken of me ?—It is we who have spoken of you, but we have said of you nothing but good (Gutés).—Why does your cousin ask me for money, and books ?—Because he is a fool ; of me, who am his nearest relation and best friend, he asks for nothing.—Why did you not come to dinner (zum Mittagessen) ?—I have been hindered, but you have been able to dine without me.—Do you think that we shall not dine, if you cannot come ?—How long did you wait for me ?—We waited for you till a quarter past seven, and as you did not come, we dined without you.—Have you drunk my health ?—We have drunk yours and that of your parents.—A certain man liked much wine, but he found in it (daran) two bad qualities (die Eigenschaft). “ If I put water to it (hincin),” said he, “ I spoil it, and if I do not put any to it, it spoils me.”—How does your uncle look ?—He looks very gay ; for he is much pleased with his children.—Do his friends look as gay as he ?—They, on the contrary, look sad, because they are discontented.—My uncle has no money, and is very contented, and his friends who have a great deal of it, are scarcely ever so.—Do you like your sister ?—I like her much, and as she is very complaisant towards me, I am so towards her ; but how do you like yours ?—We love each other, because we are pleased with each other.

201.

Does your cousin resemble you ?—He does resemble me.—Do your sisters resemble each other ?—They do not resemble each other ; for the eldest (die Älteste) is idle and naughty (unartig), and

the youngest assiduous and complaisant towards every body.—Who knocks at the door?—It is I, will you open it?—What do you want?—I come to ask you for the money which you owe me, and the books which I lent you.—If you will have the goodness to come to-morrow, I will return both to you.—Do you perceive yonder house?—I do perceive it, what house is it?—It is an inn (*das Wirthshaus*); if you like, we will go into it to drink a glass of wine; for I am very (*sehr*) thirsty.—You are always thirsty when you see an inn.—If we enter it, I shall drink your health.—Rather than go into an inn I will not drink.—When will you pay what you owe me?—When I have money; it is useless to ask me for some to-day, for you know very well that there is nothing to be had of him who has nothing.—When do you think you will have money?—I think I shall have some next year.—Will you do what I shall tell you?—I will do it, if it is not too difficult.—Why do you laugh at me?—I do not laugh at you, but at your coat.—Does it not look like yours?—It does not look like it; for mine is short and yours is too long, mine is black and yours is green. (See end of Lesson XXXIV.)

EIGHTY-SEVENTH LESSON.—Sieben und achtzigste Lektion.

To get into a scrape.

To get out of a scrape.

I got out of the scrape.

The snare,
always,

That man always gets into bad
scrapes; but he always gets
out of them again.

Between.

The appearance,
the sight, the face,
the mien, the look,
the countenance, the physiog-
nomy,

To have the appearance.
To appear.

Sich Fändel ziehen.*

Sich heraus helfen.*

Sich aus der Schlinge ziehen.*

Sich von etwas los machen.

Ich habe mir heraus geholfen.

*Ich habe mich aus der Schlinge gezo-
gen.*

*Ich bin gut davon gekommen.
die Schlinge;
immer.*

*Dieser Mann zieht sich immer schlim-
me Fändel zu; aber er hilft sich im-
mer wieder heraus.*

Zwischen (governs the dative
and accusative).

das Ansehen;

das Gesicht;

die Miene;

die Gesichtsbildung.

Das Ansehen haben.*

Scheinen. Imperf. schien.*

To look.	Ausssehen*.
To look well.	Gut ausssehen*.
To look good.	Gut zu sein scheinen*.
You (appear) look very well.	Sie sehen sehr gut aus.
She looks angry.	Sie sieht verdrießlich aus.
She appears to be angry.	Sie scheint böse (verdrießlich) zu sein.
They appear to be contented.	Sie scheinen zufrieden zu sein.
They look contented (pleased).	Sie sehen vergnügt aus.
To look pleased with some one.	Jemandem ein freundliches Gesicht machen.
To receive one kindly.	Einen freundlich empfangen*.
Friendly, kindly.	Freundlich.
To look cross at some one.	Jemandem ein böses Gesicht machen.
When I go to see that man, instead of receiving me with pleasure, he looks displeased.	Wenn ich diesen Mann besuche, macht er mir ein böses Gesicht, anstatt mich freundlich aufzunehmen.
A good-looking man.	Ein Mann von gutem Ansehen.
A bad-looking man.	Ein Mann von schlechtem Ansehen.
Bad-looking people or folks.	Leute von schlechtem Ansehen.
To imagine.	Sich einbilden (governs the dative).
That man whom you see, seems desirous of approaching us.	Der Mann, den Sie sehen, scheint sich uns (dative) nähern zu wollen.
To visit, to go to see some one.	Jemanden besuchen.
To pay some one a visit.	Jemandem einen Besuch machen.
To frequent a place.	Einen Ort besuchen.
To frequent societies.	Gesellschaften besuchen.
To associate with some one.	Mit Jemandem umgehen*.
It is all over with me!	{ Es ist um mich geschehen!
It is all over!	{ Ich bin verloren!
It is too late to consult to-day about what was done yesterday (a proverb).	{ Es ist darum geschehen!
The spite, the displeasure, the grief, the sorrow,	{ Geschehene Dinge sind nicht zu ändern (Sprichwort).
To vex, to spite some one.	der Verdruß;
To hurt some one's feelings.	der Kummer.
You have vexed (spited) that man.	Jemandem Verdruß machen.
You have hurt that man's feelings.	Jemanden fränken.
	Sie haben diesem Manne Verdruß gemacht.
	Sie haben diesen Mann gekränkt.
The place,	der Ort, die Stelle.
I know a good place to swim in.	Ich weiß eine gute Stelle zum Schwimmen.

To swim.	Schwimmen*. Part. past, geschwommen. Imperf. schwamm.
To experience.	Erfahren*. Imperf. erfuhr.
To endure (experience).	Erdulden.
To feel (experience).	Empfinden*. Imperfect, empfand.
I have experienced a great deal.	Ich habe viel erduldet (empfun- den, erfahren).
I have experienced a great many misfortunes.	Ich habe viel Unglück gehabt.
To suffer.	Leiden* (gelitten, litt).
To feel a pain in one's head or foot.	† Am Kopfe oder am Fuße leiden*.
I felt a pain in my eye.	† Ich habe am Auge gelitten.
To neglect.	Vernachlässigen.
To miss (to neglect).	Versäumen.
You have neglected your prom- ise.	Sie haben ihr Versprechen vernach- lässigt.
You have neglected to come to your lesson.	Sie haben versäumt, zur Stunde (zur Lectien) zu kommen.
To yield.	Weichen*a takes sein. Part. past, gewichen. Imperf. wich.
To yield to some one.	Jemandem nachgeben*.
To yield to something.	{ Sich in etwas (accus.) schicken. Sich zu etwas bequemen. Es bei etwas bewenden lassen*.
To yield to necessity.	Sich in die Nothwendigkeit schicken.
We must yield to necessity.	Man muß sich in die Nothwendigkeit schicken.
To spring.	Springen*. Part. past, gesprungen. Imperf. sprang.
To jump (hop).	Hüpfen.
To blow up, to burst.	Explo- diren.
To omit.	Auslassen*. Imperf. ließ.
To spring up from below.	Von unten herauf springen*.
To spring forward.	Vorwärts springen.
To spring backward.	Zurück springen.
The child hopped joyfull around me.	Das Kind hüpfte freudig um mich herum. ^b

* Weichen, to steep, and erweichen, to soften, to mollify, are active and regular verbs, and consequently take haben* for their auxiliary.

^b Hüpfen, to jump, to hop, to frisk, is generally used in speaking of animals that spring, and of children.

The besiegers let the bastion blow up.	Die Belagerer ließen die Bastion sprengen.
The copier has omitted a few lines.	Der Abschreiber hat einige Zeilen ausgelassen.
To rush upon some one or something.	Auf Jemanden oder etwas los springen*, los stürzen, los rennen*. Ueber Jemanden oder etwas herfallen*.
The cat springs upon the rat.	Die Katze springt auf die Ratte los.
To leap on horseback.	Sich auf das Pferd schwingen* (geschwungen, schwang).
To run.	Rennen* (gerannt, rannte).
To swing.	Schwingen* (geschwungen, schwang).
To still greater ill luck.	Zu noch größerem Unglück.
To still greater good luck.	Zu noch größerem Glück.
To my still greater ill luck I have lost my purse.	Zu noch größerem Unglück habe ich meine Börse verloren.

EXERCISES. 202.

Is it right to laugh thus at every body?—If I laugh at your coat, I do not laugh at every body.—Does your son resemble any one?—He resembles no one.—Why do you not drink?—I do not know what to drink; for I like good wine, and yours looks like vinegar.—If you wish to have some other I shall go down into the cellar (Lesson LXXIII.) to fetch you some.—You are too polite, sir, I shall drink no more to-day.—Have you known my father long?—I have known him long, for I made his acquaintance when I was yet at (auf) school. We often worked for one another, and we loved each other like brothers.—I believe it, for you resemble each other.—When I had not done my exercises, he did them for me, and when he had not done his, I did them for him.—Why does your father send for the physician?—He is ill, and as the physician does not come he sends for him.

203.

Is that man angry with (auf with the accus.) you?—I think he is angry with me, because I do not go to see him; but I do not like to go to his house: for when I go to him, instead of receiving me with pleasure, he looks displeased.—You must not believe that he is angry with you, for he is not so bad as he looks.—He is the best man in (ren) the world; but one must know him in order to appreciate (schätzen) him.—There is (Es ist) a great difference (der Unterschied) between (dative) you and him; you look pleased with all those who come to see you, and he looks cross at them.—Why do you associate (gehen Sie—um) with those people?—I associate with them because they are useful to me.—If you continue to associate with them you will get into bad scrapes, for they have

many enemies.—How does your cousin conduct himself?—He does not conduct himself very well; for he is always getting into some bad scrape (or other).—Do you not sometimes get into bad scrapes?—It is true that I sometimes get into them, but I always get out of them again.—Do you see those men (*Scute*) who seem desirous of approaching us?—I do see them, but I do not fear them; for they hurt nobody.—We must go away, for I do not like to mix with people whom I do not know.—I beg of you not to be afraid of them, for I perceive my uncle among them.—Do you know a good place to swim in?—I do know one.—Where is it?—On that side of the river, behind the wood, near the high-road (*die Sandstraße*).—When shall we go to swim?—This evening if you like.—Will you wait for me before the city-gate?—I shall wait for you there; but I beg of you not to forget it.—You know that I never forget my promises. (See end of Lesson XXXIV.)

EIGHTY-EIGHTH LESSON.—Acht und achtzigste Lektion.

By all means (obstinately).
To follow.

Mit aller Macht und Gewalt.
Folgen, nachgehen* (govern the dative).

To pursue.
I have followed him.

Berfolgen (governs the accus.).
Ich bin ihm nachgegangen.

To lose one's wits.

Den Verstand verlieren*. Imperf. verlor.

The sense, the wit, the intellect,
That man has lost his wits, for
he does not know what he is
doing.

der Verstand.
Dieser Mann hat den Verstand verloren, denn er weiß nicht, was er thut.

That man wishes by all means
to lend me his money.

Dieser Mann will mir mit aller Gewalt sein Geld leihen.

Obs. A. The neuter of the demonstrative pronoun *dieses* (*das*) may in the singular relate to substantives of any gender or number, and even to a whole proposition.

Is that the lady whom you spoke
of to me?

Ist das die Dame, von der Sie mit mir gesprochen haben?

That is a bad man.

Das ist ein böser Mann.

Which are the pens with which
you write so well?

Welches sind die Federn, mit denen Sie so gut schreiben?

Obs. B. The neuter of the interrogative pronoun,

welches, which, may equally relate to substantives of any gender or number.

Which is the best pronuncia- Welches ist die beste Aussprache?
tion?

What a beautiful book! Welch ein schönes Buch!

Obs. C. Welch, when it expresses admiration, may be followed by the indefinite article. It remains then invariable.

What a great man!	Welch ein großer Mann!
What fine weather!	Welches schöne Wetter!
What good people they are!	Welche gute Leute sind das!
What a happiness!	} Welch ein Glück or welches Glück!
How fortunate!	
How lucky!	

<i>Perhaps.</i>	Vielleicht.
I shall perhaps go thither.	Ich werde vielleicht hingehen.

Obs. D. How, before an exclamation, is translated by wie, wieviel, welch. *Ex.*

How good you are!	Wie gut sind Sie!
How foolish he is!	Wie dumm ist er!
How foolish she is!	Wie dumm ist sie!
How rich that man is!	Wie reich ist dieser Mann!
How handsome that woman is!	Wie schön ist diese Frau!
How kind you are to me!	Welche Güte Sie für mich haben!
How happy you are!	Was sind Sie so glücklich!
How much I owe you!	Wieviel ich Ihnen nicht schuldig bin!
How much I am obliged to you!	Wie sehr bin ich Ihnen nicht verbun-
	den!

How many obligations I am	} Was ich Ihnen nicht verdanke!
under to you!	
	} Wieviel ich Ihnen nicht zu verdanken
	habe!

How many (what a multitude	Welche Menschenmenge!	Welch eine
of) people!	Menge Volks!	

The multitude, the great number, die Menge.

To be under obligations, to be	} Jemandem für etwas verbunden
obliged to some one for some-	
thing.	sein*.

To be indebted to some one for	} Jemandem etwas verdanken or zu
something.	
To owe something to some one.	verdanken haben*.

I am indebted to him for it.	Das habe ich ihm zu verdanken.
------------------------------	--------------------------------

<i>To thank.</i>	D a n k e n (governs the dative).
To thank some one for something.	Jemandem für etwas danken.
I thank you for the trouble you have taken for me.	Ich danke Ihnen für die Mühe, die Sie sich für mich gegeben haben.
Is there anything more grand?	Was ist größer?
Is there anything more cruel?	Was ist grausamer?
Is there anything more wicked?	Was ist gottloser?
Can anything be more handsome?	Kann etwas schöner sein?

<i>To run up.</i>	Herbeilaufen*.
<i>To hasten up.</i>	Herbeieilen.
To run to the assistance of some one.	Jemandem zu Hülfe eilen.
<i>To save, to deliver.</i>	Retten.
<i>To hasten.</i>	Eilen.
<i>To plunder (to rob).</i>	Plündern.
Many men had run up; but instead of extinguishing the fire, the wretches set themselves to plundering.	Viele Leute waren herbeigeeilt; anstatt das Feuer zu löschen, gingen die Elenden an zu plündern.
<i>To begin something.</i>	Etwas anfangen*. Imperf. fing.
<i>To set about something.</i>	Sich an etwas (acc.) machen.

Have they been able to extinguish the fire?	Hat man das Feuer löschen können?
Have they succeeded in extinguishing the fire?	Ist es ihnen gelungen, das Feuer zu löschen?
The watch indicates the hours.	Die Uhr zeigt die Stunden an.
<i>To indicate.</i>	Anzeigen.

<i>To quarrel.</i>	S i c h z a n k e n.
To chide, to reprove some one.	Jemanden auszanken or ausschelten* (geschelten, schalt).
To scold some one.	Mit Jemandem zanken.
<i>The quarrel,</i>	der Zank, die Zänkerei.
To dispute, to contend about something.	Ueber etwas streiten* (gestritten, stritt).
About what are those people disputing?	Über was streiten diese Leute?
They are disputing about who shall go first.	Sie zanken sich, wer zuerst gehen soll.

OF THE PRESENT PARTICIPLE.

The present participle is formed from the infinitive, by adding the letter *d*. Ex. Lieben, to love; present

part. liebend, loving; arbeiten, to work; present part. arbeitend.

The present participle in German is used in the attributive sense like an adjective. Ex. Ein sterbender Vater, a dying father; der lachende Frühling, the smiling spring; die nahende Stunde, the approaching hour; das zitternde Kind, the trembling child. But it cannot be used as a predicate. We cannot say with the English: the boy is reading.^a This must be expressed by the present tense, as: der Knabe liest.^b

In English the present participle is used to express *cause, reason, condition, and time*. But this is rarely the case in German. For in all such instances the present participle is translated by the following conjunctions with the verbs expressed by the English participles: als, when, as; nachdem, after; da, as; indem, as, whilst; weil, because. Ex.

Being lately at your brother's Als ich neulich bei Ihrem Bruder house, I gave something to his war, gab ich seinen Kindern etwas. children.

Having eaten supper, she went to Nachdem sie zu Nacht gegessen hatte, bed. ging sie zu Bette.

Having no money, I cannot lend Da ich kein Geld habe, so kann ich Ihnen you any. kein leihen.

Knowing that you are my friend, Da ich weiß, daß Sie mein Freund I beg of you to do me that favour. sind, so bitte ich Sie, mir diesen Gefallen zu thun.

Not finding my brother, I went Indem ich meinen Bruder nicht fand, to my sister. (so) ging ich zu meiner Schwester.

Being ill, I cannot work. Weil ich krank bin, kann ich nicht arbeiten.

Obs. E. These examples show that each of the con-

^a In sublime style, principally in poetry, it may be used adverbially. Ex. Zitternd vor jedem Schatten lebt der Furchtsame in ewiger Angst, trembling at each shade the fearful lives in constant anxiety. Ihm in die Rede einfallend, begann der edle Achilles, interrupting him, the noble Achilles began.

^b Several words formed originally from verbs, have lost the nature of present participles, and are used as adjectives only, both in the attributive and predicative sense; they are: bringend, pressing; brügend, oppressive; cinnehmend, captivating; fließend, fluent; hinreichend, overpowering; tränkend, mortifying; reizend, charming. Ex. Ihre Sitten sind sehr einnehmend, her manners are very captivating; die Noth ist bringend, the necessity is pressing; die Last ist brügend, the burden is oppressive; diese Beleidigung ist tränkend, this insult is mortifying; seine Rede ist fließend, his speech is fluent; sie ist reizend, she is charming.

^c Nachdem can only be employed with the pluperfect of the indicative.

junctions *als*, *nachdem*, *da*, *indem*, *weil*, has its peculiar signification, and that there is necessarily a difference in their application: 1st, *als* refers to a definite event of a past time; 2d, *nachdem* states that an action was finished when another action commenced; 3d, *da* implies a logical cause from which an inference is drawn; 4th, *indem* is used to state that an event is simultaneous with another event; 5th, *weil* expresses a real reason why a thing is or takes place.

Obs. F. The present participle may, in English, be converted into a substantive by a preceding article, as: the reading, the writing, the speaking. This cannot be done in German, where the infinitive must be employed, as: *das Lesen, das Schreiben, das Sprechen*. As an adjective, however, but not as an abstract substantive, the present participle may elliptically be turned into a substantive, as: *der Lesende*, one that reads; *der Schreibende*, one that writes; *der Sprechende*, one that speaks.

By too much reading one fatigues *Durch zu vieles Lesen ermüdet man*
the eyes. *sich die Augen.*

Obs. G. Sometimes the present participle is translated by a substantive preceded by a preposition. *Ex.*

I saw your brother whilst I was *Ich habe Ihren Bruder im Vorbeigehen*
passing by. *gesehen.*

He came with a book under his *Er kam mit einem Buche unter dem*
arm. *Arme.*

When I was in the country, I was *Als ich auf dem Lande war, befand ich*
very well. *mich sehr wohl.*

She smiled as she was saying *Sie lächelte, indem sie das sagte.*
this.

To perform (to represent).

To entertain (to amuse).

To bargain (to deal).

To reply.

To be struck with horror.

Verstellen.

*Unterhalten**. Imperf. *unterhält.*

handeln.

Erwidern.

Von Grauen (Entsetzen) befallen werden.*

das Grauen, das Entsetzen.

Ein heftiges Kopfsch.

The horror,

A violent head-ache.

EXERCISES. 204.

Ah, it is all over with me!—But, bless me! (mein Gott!) why do you cry thus?—I have been (Man hat mir) robbed of my gold rings, my best clothes, and all my money: that is the reason why I cry.—Do not make so much noise, for it is we who have taken them all in order to teach you to take better care of your things (Eachen), and to shut the door of your room when you go out.—Why do you look so sad?—I have experienced great misfortunes; after having lost all my money, I was beaten by bad-looking men; and to my still greater ill-luck I hear that my good uncle, whom I love so much, has been struck with apoplexy.—You must not afflict yourself so much, for we must yield to necessity; and you know well the proverb: “It is too late to consult to-day about what was done yesterday.”—Can you not get rid of that man?—I cannot get rid of him, for he will absolutely (durchaus) follow me.—He must have lost his wits.—What does he ask you for?—He wishes to sell me a horse, which I do not want.—Whose houses are these?—They are mine.—Do those pens belong to you?—No, they belong to my sister.—Are those the pens with which she writes so well?—They are the same.—Which is the man of whom you complain?—It is he who wears a red coat.—“What is the difference (der Unterschied) between a watch and me?” inquired a lady (of) a young officer. “My lady,” replied he, “a watch marks the hours, and near (bei) you one forgets them.”—A Russian peasant, who had never seen asses, seeing several in Germany, said: “Lord (Mein Gott), what large hares there are in this country!”—How many obligations I am under to you, my dear friend! you have saved my life! without you I had been (wäre ich) lost.—Have those miserable men hurt you?—They have beaten and robbed me; and when you ran to my assistance they were about to strip (ausziehen*) and kill me.—I am happy to have delivered you from (aus) the hands of those robbers.—How good you are!—Will you go to Mr. Tortenson’s to night (dieser Abend)?—I shall perhaps go.—And will your sisters go?—They will perhaps.—Was you pleased at the concert yesterday?—I was not pleased there, for there was such a multitude of people there that one could hardly get in.—I bring you a pretty present with which you will be much pleased.—What is it?—It is a silk cravat.—Where is it?—I have it in my pocket (die Tasche).—Does it please you?—It pleases me much, and I thank you for it with all my heart.—I hope that you will at last accept (annehmen*) something of (von) me.—What do you intend to give me?—I will not tell you yet, for if I do tell you, you will find no pleasure when I give it to you.

205.

Why do those men quarrel?—They quarrel, because they do not know what to do.—Have they succeeded in extinguishing the fire?—They have at last succeeded in it; but it is said that several houses have been burnt.—Have they not been able to save any-

thing ?—They have not been able to save anything ; for, instead of extinguishing the fire, the miserable wretches who had come up set themselves to plundering.—What has happened ?—A great misfortune has happened.—Why did my friends set out without me ?—They waited for you till twelve o'clock, and seeing that you did not come, they set out.—Tell (*Erzählen*) us what has happened to you lately.—Very willingly, but on condition (*mit dem Bedinge* or *unter der Bedingung*) that you will listen to me attentively (*aufmerksam*) without interrupting (*unterbrechen**) me.—We will not interrupt you, you may be sure of it.—Being lately at the theatre, I saw *The speaking picture* and *The weeping woman* performed. This latter play (*Das letztere Stück*) not being very (*sonderlich*) amusing to me, I went to the concert, where the music (*die Musik*) caused me a violent head-ache. I then left (*verlassen**) the concert, cursing (*verwünschen*) it, and went straight (*gerade*) to the mad-house (*das Narrenhause*), in order to see (*besuchen*) my cousin.

EIGHTY-NINTH LESSON.—Neun und achtzigste Lektion.

Towards, against.
Against.

Gegen } govern the accus.
Wider }

Gegen denotes the direction of two things turned towards each other and is used for *towards* and *against* ; *wider*, on the contrary, denotes hostility and is only used for *against*. Ex.

To take the field against the enemy. *Gegen* (or *wider*) den Feind zu Felde ziehen*.

What have you against me ? Was haben Sie gegen (or *wider*) mich ?

You speak against yourself. Sie reden gegen (or *wider*) sich selbst.

To swim against the current. Gegen den Strom schwimmen*.

The love of a father towards his children. Die Liebe eines Vaters gegen (not *wider*) seine Kinder.

I have nothing against that. Ich habe nichts dagegen.

Self, selves.

Selbst or *selber* (is indeclinable).

I myself.

Ich selbst.

Thou thyself, he himself.

Du selbst, er selbst.

We ourselves, you yourselves.

Wir selbst, Ihr (*Sie*) selbst.

They themselves.

Sie selbst.

He himself has told it to me.

Er selbst hat es mir gesagt.

Obs. A. The pronoun preceding *self* is not translated into German. But the personal pronoun preceding *selbst* is declined.

He has given it to me (not to Er hat es mir selbst gegeben.
another person).

They themselves have come to Sie selbst sind zu mir gekommen.
me.

We have given it to them (not Wir haben es ihnen selbst gegeben.
to others).

The day before.

Der Tag vorher.

The preceding day,

der vorhergehende Tag.

The day before Sunday is Saturday.

Der Tag vor Sonntag heißt Samstag.

The day before (the preceding day) was Friday.

Der Tag vorher (der vorhergehende Tag) war ein Freitag.

Again (anew).

Wen Neuem, wieder.

Once more (again).

Noch einmal.

He speaks again.

Er spricht wieder.

I must hear him again.

Ich muß ihn von Neuem hören.

Obs. B. The adverb *wieder* must not be mistaken for the inseparable particle *wider* (Lesson XXV.), nor for the preposition *wider*, *against*. It answers to the English word *again*. Ex. *wiederkommen**, to come again; *wiederanfangen**, to begin again. It must not be mistaken for *zurück*, back again, which as in English denotes retrogression. Ex. *Zurückkommen**, to come back again.

The light,

das Licht.

To blow.

Blasen* (geblasen, blies).

To blow out.

Ausblasen*.

To flee.

Fliehen* (geflohen, floss).

To run away.

Entfliehen*.

Entlaufen*.

Davon laufen*.

Why do you run away?

Warum laufen Sie weg (davon)?

I run away, because I am afraid.

Ich laufe davon (weg), weil ich mich fürchte (or weil ich Furcht habe).

To make one's escape.

To run away, to flee.

Die Flucht nehmen* (or ergreifen*).

To take to one's heels.

He deserted the battle.

Er ist aus der Schlacht entflohen or entlaufen.

The thief has run away.

Der Dieb ist entlaufen (davon- or weg- gelaufen).

To catch, to lay hold of, to seize.	Ergreifen* (ergriffen, ergriff).
To translate.	Uebersetzen.*
To translate into German.	Auf deutsch Uebersetzen.
To translate from French into German.	Aus dem Französischen ins Deutsche Uebersetzen.
To translate from one language into another.	Aus einer Sprache in die andere Uebersetzen.

To introduce.	Einführen.
I introduce him to you.	Ich führe ihn bei Ihnen ein.

Since or from.	Von — a n, se i t.
From that time.	{ Von diesem Augenblicke an. Seit dieser Zeit. Von dieser Zeit an.

Obs. C. Compound prepositions must be divided and the case which the preposition governs placed between the two component parts, as :

From my childhood.	Von meiner Jugend an.
From morning until evening.	Vom Morgen bis zum Abend.
From the beginning to the end.	{ Vom Anfange bis zum Ende. Von Anfang bis zu Ende.
To produce (to yield, to profit).	Einbringen*.
To destroy.	Zerstören.
To reduce.	Herabsetzen.
To limit.	Einschränken.
To diminish (to lessen).	Verkleinern.
To reduce the price.	Den Preis herabsetzen.
To reduce (to bring down) the price to a crown.	Den Preis bis auf einen Thaler herunterbringen*.
The merchandise,	die Waare.
The price of the merchandise falls.	† Die Waare schlägt ab.
The yard, the ell.	die Elle.
To deduct.	† Nachlassen*.
Having not overcharged you, I cannot deduct anything.	† Da ich Sie gar nicht übersezt habe, so kann ich nichts nachlassen.
To overcharge.	{ Uebersetzen (inseparable).
To ask too much.	{
By the year (or a year),	jährlich ;
by the day (or a day),	täglich ;
by the month (or a month),	monatlich.

* In Uebersetzen, to translate, the accent being on the root of the verb, Ue b e t is inseparable, and consequently its past participle is übersezt, not überseht.
(See Lesson XLV.)

By no means.
Not at all.

Gar nicht.
Ganz und gar nicht.

How much does that situation *Wieviel bringt Ihnen dieses Amt*
yield you a year? *jährlich ein?*

EXERCISES. 206.

On entering the hospital (das *Hospital*) of my cousin I was struck with horror at seeing several madmen (der *Narr*, gen. *en*) who came up (nahe) to me jumping and howling (heulen).—What did you do then?—I did the same (es eben so machen) as they, and they set up a laugh (anfangen* zu lachen) as they were withdrawing (sich zurückziehen or weggeben*).—When I was yet little I once (einmal) said to my father, “I do not understand (verstehen*) business, and I do not know how to sell; let me play.” My father answered me, smiling (lächeln), “In dealing one learns to deal, and in selling to sell.” “But, my dear father,” replied I, “in playing one learns also to play.” “You are right,” said he to me; “but you must first (vorher) learn what is necessary and useful.”

Do you already know what has happened?—I have not heard anything.—The house of our neighbour has been burnt down.—Have they not been able to save anything?—They were very fortunate in saving the persons that were in it; but out of (von) the things that were (sich befinden*) there, they could save nothing.—Who has told you that?—Our neighbour himself has told it to me.—Why are you without a light?—The wind blew it out, when you came in.—What is the day before Monday called?—The day before Monday is Sunday.—Why did you not run to the assistance of your neighbour whose house has been burnt down?—I could not run thither, for I was ill and in bed.—What is the price of this cloth?—I sell it at three crowns and a half the ell.—I think (finden*) it very dear.—Has the price of cloth not fallen?—It has not fallen: the price of all goods has fallen, except (ausgenommen) that of cloth.—I will give you three crowns for it.—I cannot let you have it for (um) that price, for it costs me more.—Will you have the goodness to show me some pieces (das *Stück*, plur. *e*) of English cloth?—With much pleasure.—Does this cloth suit you?—It does not suit me.—Why does it not suit you?—Because it is too dear; if you will lower the price, I shall buy twenty yards of it (davon).—Having not asked too much, I cannot take off anything.

207.

You learn French; does your master let you translate?—He lets me read, write and translate.—Is it useful to translate in learning a foreign language?—It is useful to translate when you nearly know the language you are learning; but while (wenn) you do not yet know anything, it is entirely useless.—What does your German master make you do?—He makes me read a lesson; afterwards he makes me translate French exercises into German on

(after with the accus.) the lesson which he has made me read ; and from the beginning to the end of the lesson he speaks German to me, and I have to answer him in the very (selbst) language which he is teaching me.—Have you already learnt much in that manner ? —You see that I have already learnt something, for I have hardly been learning it four months, and I already understand you when you speak to me, and can answer you.—Can you read it as well ? —I can read and write as well as speak it.—Does your master also teach English ?—He does teach it.—Wishing to make his acquaintance, I must beg of you to introduce me to (bei) him.—As you wish to make his acquaintance, I shall introduce you to him.—How many exercises do you translate a day ?—If the exercises are not difficult I translate (from) three to (bis) four every day, and when they are so, I translate but one.—How many have you already done to-day ? —It is the third which I am translating ; but to-morrow I hope to be able to do one more, for I shall be alone.—Have you paid a visit to my aunt ?—I went to see her two months ago, and as she looked displeased, I have not gone to her any more since that time.—How do you do (to-day) ?—I am very unwell.—How do you like that soup ?—I think (finden*) it is very bad ; but since I have lost my appetite I don't like anything.—How much does that situation yield to your father ?—It yields him more than four thousand crowns.—What news do they mention (sagen) ?—They say that the Turks have taken the field against the Russians.—Every one will find in himself the defects which he remarks in others : the defects of others are before (us), our own behind us. (See end of Lesson XXXIV.)

NINETIETH LESSON.—Neunzigste Lektion.

PRESENT OF THE SUBJUNCTIVE.

I may have, thou mayest have, Ich habe, Du habest, er (sie, es) habe.
he (she, it) may have.

We may have, you may have, Wir haben, Ihr habet, sie haben.
they may have.

I may be, thou mayest be, he Ich sei, Du seiest (or seist), er (sie, es) sei.
(she, it) may be.

We may be, you may be, they Wir seien, Ihr seiet, sie seien.
may be.

I may become, thou mayest be- Ich werde, Du werdest, er (sie, es) werde.
come, he (she, it) may become.

We may become, you may be- Wir werden, Ihr werdet, sie wer-
come, they may become. den.

I may praise, thou mayest praise, Ich lobe, Du lobest, er (sie, es) lobe.
he (she, it) may praise.

We may praise, you may praise, Wir loben, Ihr lobet, sie loben.*
they may praise.

Obs. A. The present of the subjunctive differs, in regular verbs, from the present of the indicative only in the third person singular, which rejects the letter *t*. All German verbs are regular in the present of the subjunctive, which is formed from the infinitive.

Obs. B. The letter *e* which is often omitted in the present of the indicative (*Obs. A*, Lesson XXXIV.) must always be retained in the present of the subjunctive.

He who requires to be honoured Wer verlangt, daß man ihn seines
on account of his riches, has Reichthums wegen verehrt, der
also a right to require a moun- hat auch ein Recht zu verlangen,
tain to be honoured that con- daß man einen Berg verehrt, der
tains gold. Geld in sich hat.

IMPERFECT OF THE SUBJUNCTIVE.

In regular verbs the imperfect of the subjunctive does not differ from that of the indicative. In irregular verbs it is formed from the imperfect indicative by softening the radical vowels and adding an *e*.^b

The imperfect of the subjunctive is used after the conditional conjunction *wenn*, *if*, expressed or understood.

If I had money.

Wenn ich Geld hätte (or hätte ich Geld).

* In conjugating their verbs, learners would do well to prefix a conjunction to each person of the subjunctive, not because a conjunction should necessarily precede that mode, but because it is advisable to get into the habit of placing the verb after the conjunction, particularly in compound verbs. They may use for that purpose one of the conjunctions *daß*, *wenn*. Ex. *Daß ich abschreibe*, that I may copy; *wenn ich abschreibe*, if I copied; *wenn ich abgeschrieben hätte*, if I had copied; *daß ich abschreiben werde*, that I shall copy, &c. These examples show that when the phrase begins with a conjunction (Lesson XLVII.), the separable particle is not detached from the verb in simple tenses, and in the past participle gives way to the syllable *ge*.

^b From this rule must be excepted the sixteen irregular verbs which compose the first class in our list. These, having already an *e* in the imperfect indicative, do not add one in the subjunctive. Several of them do not soften the radical vowel, but become regular again in the imperfect subjunctive, as: *kennen**, to know; *nennen**, to name, to call; *rennen**, to run; *senden**, to send; *wenden**, to turn.

If I saw him.
 If he did it.
 Were he to lose his money.
 Were he to beat his dog.
 If you were rich.

Wenn ich ihn sähe (or sähe ich ihn).
 Wenn er es thäte (or thäte er es).
 Wenn er sein Geld verliere.
 Wenn er seinen Hund schlage.
 Wenn Sie reich wären (or wären Sie reich).

Obs. C. As soon as *wenn* is not conditional it requires the indicative mode. **Ex.**

If he is not ill, why does he send for the physician? Wenn er nicht krank ist, warum läßt er den Doctor kommen?

Obs. D. Instead of *wenn*, the imperfect subjunctive of the verb *sein* is often used at the beginning of a sentence, as *should* in English.

Should you still receive my letter to-day, I beg you will call on me instantly. Sollten Sie meinen Brief noch heute erhalten, so bitte ich Sie, augenblicklich zu mir zu kommen.
 Should he be hungry, something must be given to him to eat. Sollte es ihn hungern, so müßte man ihm etwas zu essen geben.

OF THE CONDITIONAL OR POTENTIAL TENSES.

The conditional tenses are formed from the imperfect subjunctive of the verb *werden**, which is: *ich würde*, I should or would become, and, as in the future tenses (Lesson LXXXI. and LXXXII.), the present of the infinitive for the conditional present, and the past of the infinitive for the conditional past. The imperfect of the subjunctive may be used instead of the conditional present, and the pluperfect of the subjunctive for the conditional past. **Ex.**

I should do it.
 He would have done it.

Ich würde es thun (or ich thäte es).
 Er würde es gethan haben (or er hätte es gethan).

We would go thither.
 You would go thither.
 They would go thither.
 Thou wouldst thank me once.
 At one time, one day (once).

Wir würden dahin gehen.
 Ihr würdet hingehen.
 Sie würden hingehen.
 Du würdest mir einst danken.
 Einst, eines Tages.

Obs. E. The imperfect of the subjunctive or the conditional tense may be employed either before or after conditional propositions, as in English. **Ex.**

I would buy it if I had money enough.	Ich kaufte es (or ich würde es kaufen), wenn ich Geld genug hätte.
If I had money enough I would buy it.	Wenn ich Geld genug hätte, so würde ich es kaufen (or so kaufte ich es).
Had I money enough I would pay for it.	Hätte ich Geld genug, so bezahlte ich es (or so würde ich es bezahlen).
Had I money I would give you some.	Hätte ich Geld (or wenn ich Geld hätte), so würde ich Ihnen welches geben (or so gäbe ich Ihnen welches).
If I went thither I should see him.	Wenn ich hinginge, so würde ich ihn sehen.
Were I to give it to him, he would keep it.	Gäbe ich es ihm, er würde es (or so würde er es) behalten.
If I gave it to him, he would not return it to me.	Wenn ich es ihm gäbe, so würde er es mir nicht wiedergeben.
Had you come a little sooner (or, if you had come a little sooner) you would have seen my brother (or, you might have seen my brother).	Wären Sie einen Augenblick eher gekommen (or wenn Sie einen Augenblick eher gekommen wären), so würden Sie meinen Bruder gesehen haben (or so hätten Sie meinen Bruder gesehen).
If he knew what you have done, he would scold you.	Wenn er wüßte, was Sie gethan haben, so würde er Sie ausschelten.
If there was any wood, he would make a fire.	Wenn Holz da wäre, so würde er Feuer anmachen.
If I had received my money, I would have bought a pair of new shoes.	Wenn ich mein Geld bekommen hätte, so würde ich mir ein Paar neue Schuhe gekauft haben.

Obs. F. The imperfect subjunctive of the verbs *können**, *wollen**, *mögen**, *dürfen**, is often employed to express various feelings, as :

1st, *Können*, fear or desire. Ex.

He might fall.	Er könnte fallen.
I might (could) do it.	Ich könnte es thun.

2d, *Wollen*, solicitation. Ex.

Would you have the goodness ?	Wollten Sie die Güte haben ?
Would you be so good ?	Wollten Sie so gütig sein ?
Wouldst thou do me the favour ?	Wolltest du mir die Gefälligkeit erweisen ?

3d, *Mögen*, desire, either with or without the adverb *gern*. Ex.

I should like to know.	{ Ich möchte wissen.
	{ Ich möchte gern wissen.

4th, *Dürfen*, politeness, either in the present of the indicative or the imperfect of the subjunctive. Ex.

May I ask you for the knife ?	Darf (or <i>dürfte</i>) ich Sie um das Messer bitten ?
May I beg of you to tell me ?	Darf (or <i>dürfte</i>) ich Sie bitten, mir zu sagen ?
Would you learn German, if I learnt it ?	Würden Sie deutsch lernen, wenn ich es lernte ?
I would learn it, if you learnt it.	Ich würde es lernen, wenn Sie es lernten.
Would you have learnt English, if I had learnt it ?	Würden Sie englisch gelernt haben, wenn ich es gelernt hätte ?
I would have learnt it, if you had learnt it.	Ich würde es gelernt haben, wenn Sie es gelernt hätten.
Would you go to Germany, if I went thither with you ?	Würden Sie nach Deutschland reisen, wenn ich mit Ihnen dahin reiste ?
I would go thither, if you went thither with me.	Ich würde dahin reisen, wenn Sie mit mir dahin reiseten.
Would you have gone to Germany, if I had gone thither with you ?	Würden Sie nach Deutschland gereist sein, wenn ich mit Ihnen dahin gereist wäre ?
Would you go out, if I remained at home ?	Würden Sie ausgehen, wenn ich zu Hause bliebe ?
I would remain at home, if you went out.	Ich würde zu Hause bleiben (or ich bliebe zu Hause) wenn Sie ausgingen.
Would you have written a letter, if I had written a note ?	Würden Sie einen Brief geschrieben haben, wenn ich ein Billet geschrieben hätte ?

The spectacles,	die Brille (is in German used in the singular) ;
a pair of spectacles,	eine Brille ;
the old man,	der alte Mann, der Greis ;
the optician,	der Opticus ;
To go (or come), to fetch.	Abholen.
To keep one's bed (one's room).	Das Bett (das Zimmer) hätten.
The plate,	der Teller ;
the son-in-law,	der Schwiegersohn ;
the daughter-in-law,	die Schwiegertochter ;
the progress,	die Fortschritte (plural) ;
the step (the pace),	der Schritt ;
really,	wirklich.

EXERCISES. 208.

Would you have money, if your father were here ?—I should have some, if he were here.—Would you have been pleased, if I

had had some books?—I should have been much pleased, if you had had some.—Would you have praised my little brother, if he had been good?—If he had been good, I should certainly (*gerne*) not only have praised, but also loved, honoured, and rewarded him.—Should we be praised, if we did our exercises?—If you did them without a fault, you would be praised and rewarded.—Would my brother not have been punished, if he had done his exercises?—He would not have been punished if he had done them.—Would your sister have been praised, if she had not been skilful?—She would certainly not have been praised, if she had not been very skilful, and if she had not worked from morning until evening.—Would you give me something, if I were very good?—If you were very good, and if you worked well, I would give you a fine book.—Would you have written to your sister, if I had gone to Dresden?—I would have written and sent her something handsome, if you had gone thither.—Would you speak, if I listened to you?—I would speak, if you listened to me, and if you would answer me.—Would you have spoken to my mother, if you had seen her?—I would (have) spoken to her, and have begged of her to send you a handsome gold watch (*die Uhr*), if I had seen her.

209.

One of the valet de chambres (*der Kammerdiener*) of Louis the XIV. (*Ludwig des XIV.*) requested that prince, as he was going to bed, to recommend (*empfehlen**) to the first president (*der Oberpräsident*) a law-suit (*der Proceß*) which he had against his father-in-law (*welchen er mit seinem Schwiegervater führte*), and said, in urging him (*in Jemanden dringen**) : “Alas (*Ach*) sire (*Euer Majestät*), you have but (*Sie dürfen nur*) to say one word.” “Well (*Gi*),” said Louis XIV., “it is not that which embarrasses me (*das ist es nicht, was mich ansetzt*); but tell me, if thou wert in thy father-in-law’s place, and thy father-in-law in thine, wouldst thou be glad if I said that word?”

If the men should come, you would be obliged to give them something to drink.—If he could do this he would do that.—A peasant having seen that old men used spectacles to read, went to an optician and asked for a pair. The peasant then took a book, and having opened it, said the spectacles were not good. The optician put another pair of the (*von den*) best which he could find in his shop upon his nose; but the peasant being still unable to read, the merchant said to him: “My friend, perhaps you cannot read at all?” “If I could,” said the peasant, “I should not want your spectacles.”—I have always flattered myself, my dear brother, that you loved me as much as I love you; but I now see, that I have been mistaken. I should like to know why you went a walking without me.—I have heard, my dear sister, that you are angry with me, because I went a walking without you.—I assure you that, had I known that you were not ill, I should have come for you; but I inquired at your physician’s about your health, and he told me that you had been keeping your bed the last eight days.

A French officer having arrived at the court of Vienna (am Kaiserhofe), the empress Theresa (die Kaiserin Theresia) asked him, if (ob) he believed that the princess of (von) N., whom he had seen the day before, was (würde) really the handsomest woman in (von) the world, as was said? "Madam," replied the officer, "I thought so yesterday."—How do you like that meat?—I like it very well.—May I (Darf or dürfte ich) ask you for a piece of (von) that fish?—If you will have the goodness to pass me your plate, I will give you some.—Would you have the goodness to pour me out some drink?—With much pleasure.—Cicero seeing his son-in-law, who was very short (klein), arrive with a long sword at his side (an der Seite), said: "Who has fastened (gebunden) my son-in-law to this sword?" (See end of Lesson XXXIV.)

NINETY-FIRST LESSON.—Ein und neunzigste Lektion.

To propose.

Sich vornehmen*.

I propose going on that journey. Ich nehme mir vor, diese Reise zu machen.

To endeavour.

{ Sich bemühen.
Sich bestreben, (trachten).

I endeavour to do it.

Ich bemühe mich, es zu thun.

I endeavour to succeed in it.

Ich suche, es da hin zu bringen.

To aspire after something.

Nach etwas trachten.

He aspires after places of honour.

Er trachtet nach Ehrenstellen.

The honour,

die Ehre;

the riches,

der Reichthum;

the title,

der Titel.

I should not have complained of what he has done, if it had injured only me; but in doing it, he has plunged many families into misery.

Ich würde mich über das, was er gethan hat, nicht beklagt haben, wenn es nur mir geschadet hätte; aber er hat viele Familien dadurch ins Elend gestürzt.

Since you are happy, why do you complain?

Da Sie doch glücklich sind, warum beklagen Sie sich denn?

Obs. A. In German a good many words, as: denn, doch, wohl, &c. are used for the sake of euphony. Such words cannot possibly be rendered in English.
Ex.

What do you wish to say with this?	Was wollen Sie denn damit sagen?
Since you have nothing to tell him, why do you wish to see him?	Da Sie ihm doch nichts zu sagen haben, warum wollen Sie ihn denn sehen?
Who has made the best use of his money?	Wer hat wohl den besten Gebrauch von seinem Gelde gemacht?
To injure.	Schaden.
To plunge (to precipitate).	Stürzen.
The use,	der Gebrauch.
You would oblige me much, if you would do me this favour.	Sie würden mich sehr verbinden, wenn Sie mir diese Gefälligkeit erweisen wollten.
If you would render me this service, you would oblige me much.	Wenn Sie mir diesen Dienst leisten wollten, so würden Sie mich sehr verbinden.
To oblige.	Verbinden*, verpflichten.
To render a service to some one.	Jemandem einen Dienst leisten.
The obligation,	die Verbindlichkeit.
To tie (attach).	Binden*.
I tie the horse to the tree.	Ich binde das Pferd an den Baum.
He is the most honest man that has ever been seen.	Das ist der ehrlichste Mann, den man je (jemals) gesehen hat.
I want a horse that must be taller than this.	Ich muß ein Pferd haben, das (welches) größer ist als dieses.
I am sorry that she is ill.	Es ist (thut) mir leid, daß sie krank ist.
I am glad that you are come.	Es ist mir lieb, daß Sie gekommen sind.
I am astonished that he has not done his exercises.	Ich wundere mich, daß er seine Aufgaben nicht gemacht hat.
He will marry her though she is not rich.	Er wird sie heirathen, ob sie gleich nicht reich ist.
I will wait until he returns.	Ich will warten, bis er zurückkommt.
In case that should happen, let me know it.	Im Falle es geschieht, so lassen Sie mich's wissen.

OBSERVATIONS ON THE USE OF THE SUBJUNCTIVE.

Obs. B. In German the subjunctive, being only used to express doubt or incertitude, is not governed by any particular words. It has more affinity to the English subjunctive than to that of any other language, and more than would at first be supposed. We sometimes, however, prefer the subjunctive where the English use the potential *should* or *would*, though we could in this case even use either the potential or the subjunctive. Ex.

<i>I should do it, if it were possible.</i>	Ich würde es thun, wenn es möglich wäre.
<i>Were I in your place, or if I were in your place.</i>	Wäre ich an Ihrer Stelle, oder wenn ich an Ihrer Stelle wäre.
<i>Had he the treasures of Cræsus, or if he had the treasures of Cræsus.</i>	Hätte er die Schätze des Cræsus, oder wenn er die Schätze des Cræsus hätte.
<i>That man would be happier, if he left off gambling.</i>	Dieser Mann würde glücklicher sein, wenn er das Spielen ließe.
<i>He would have been happier, if he had left off gambling.</i>	Er würde glücklicher gewesen sein, wenn er das Spielen gelassen hätte.
<i>If you knew how ill I am, you would not be astonished to find me in bed.</i>	Wenn Sie wüßten (or wüßten Sie), wie krank ich bin, so würden Sie nicht erstaunt sein (so wären Sie nicht erstaunt), mich im Bette zu finden.
<i>He would not have done it, had he foreseen the result.</i>	Er würde es nicht gethan haben, hätte er den Erfolg vorausgesehen.
<i>I should think myself ungrateful, did I not consider you as my benefactor.</i>	Ich würde mich für undankbar halten, sähe ich Sie nicht als meinen Wohlthäter an.
<i>The French would not have gained the battle, if they had not had superior numbers.</i>	Die Franzosen würden die Schlacht nicht gewonnen haben (or hätten die Schlacht nicht gewonnen), wenn sie nicht eine so große Uebermacht von Leuten gehabt hätten.

Obs. C. In English the potential *should* or *would* is used to express a wish relating to a future time, and the subjunctive to express a wish relating to a past time. In both instances the Germans use the subjunctive. **Ex.**

<i>I wish you would do it.</i>	Ich wünschte, Sie thäten es, or daß Sie es thäten.
<i>I wish you would go thither.</i>	Ich wünschte, Sie gingen hin, or daß Sie hingingen.
<i>I wish you had done it.</i>	Ich wünschte, Sie hätten es gethan, or daß Sie es gethan hätten.
<i>I wish you had gone thither.</i>	Ich wünschte, Sie wären hingegangen, or daß Sie hingegangen wären.
<i>I should have wished to see him, had it been possible.</i>	Ich hätte gewünscht, ihn zu sehen, wäre es möglich gewesen.

I should like to read, if I had *Ich läse gern, wenn ich nur Zeit*
only time. *hätte.*

Obs. D. Some expressions require sometimes the indicative and sometimes the subjunctive according to the manner in which the sentence is formed. *Ex.*

However rich he may be.	{	Indic.	Er mag so reich sein, wie er will.
		Subj.	Er sei so reich, wie er wolle.
Whatever your power may be.	{	Indic.	Ihre Gewalt mag so groß sein, als sie will.
		Subj.	Ihre Gewalt sei noch so groß.

Obs. E. In German we never employ the indicative,

1. In conditional propositions with or without the conjunction *wenn, if.* (See preceding Lesson.) *Ex.*

If I could I would do it.	<i>Wenn ich könnte, so thäte ich es ; or könnte ich, so thäte ich es.</i>
If she were amiable he would marry her.	<i>Wenn sie liebenswürdig wäre (or wäre sie liebenswürdig), so heirathete er sie.</i>

2. In exclamations and wishes. *Ex.*

If I had friends !	<i>Hätte ich Freunde !</i>
If I were rich !	<i>Wäre ich reich !</i>
May heaven grant it !	<i>Der Himmel gebe es !</i>
God forbid !	<i>Gott behüte !</i>
I could not have thought it !	<i>Hätte ich's doch nicht geglaubt !</i>

3. After the verbs *erzählen*, to relate ; *fragen*, to ask ; *sagen*, to say, and others, which relate indirectly, either to what we have said ourselves, or to what we have heard said by other persons. *Ex.*

He related to me, that he had suffered shipwreck, and had lost all his fortune.	<i>Er erzählte mir, daß er Schiffbruch gelitten, und sein ganzes Vermögen verlieren hätte.</i>
He asked me whether I was not such a one, whether I had no money, why I did not know how to write.	<i>Er fragte mich, ob ich nicht der und der wäre, ob ich kein Geld hätte, warum ich nicht schreiben könnte.</i>

Thou art master on the cross-bow, Tell. Du bist ein Meister auf der Armbrust, Tell.

They say, thou standest up to any shooter? Man sagt, du nähmest es auf mit jedem Schützen?

(Schiller's Wilhelm Tell.)

I told him he had made a mistake; but he thought that was impossible, as he had looked it over three times. Ich sagte ihm, daß er sich geirrt hätte; er meinte aber, das wäre nicht möglich, weil er es dreimal durchgesehen hätte.

A wise man said, The reason why a man has but one mouth and two ears is, that he may speak less and hear more. Ein Weiser sagte: Der Mensch habe deswegen einen Mund und zwei Ohren, damit er weniger spreche, und mehr höre.

Obs. F. Mr., Mrs., and Miss such a one, are often translated by *der und der* for the masculine, *die und die* for the feminine, *das und das* for the neuter.

He said he would marry Miss such a one. Er sagte, er werde das und das Fräulein heirathen.

To suffer shipwreck.

Possible,
impossible,

Schiffbruch leiden*.

möglich;
unmöglich.

Whether.

Ob.

Obs. G. *Ob* is only used in indirect questions, or before sentences which express doubt or possibility. **Ex.**

I do not know whether he is at home. Ich weiß nicht, ob er zu Hause ist.

I did not know whether you would be glad of it. Ich wußte nicht, ob es Ihnen lieb sein würde.

The question is whether he will do it. Es ist die Frage, ob er es wird thun wollen.

Obs. H. *Ob* is a component of the following conjunctions: *obgleich*, *ob schon*, *obwohl*, *ob zwar*, though, although. These conjunctions ought to be considered as two separate words, for the subject or even the case of the verb may be placed between them. **Ex.**

I shall buy that horse, though it is not an English one. Ich werde dieses Pferd kaufen, ob es gleich kein Engländer ist.^b

* *Werde* is here in the future of the subjunctive. (See the following Lesson.)

^b When the subject or case of the verb is not a personal pronoun, it is not

Though he is my cousin, he **Ob er gleich** (or **schon**) **mein Vetter** nevertheless does not come to **ist, so kommt er doch nicht zu mir.** see me.

Although he has promised it to **Obgleich er es mir versprochen hat, so** me, I do not rely upon it. **zähle ich doch nicht darauf.**

Although he is poor, he does **Ob er schon** (or **gleich, zwar, wohl**) nevertheless a great deal of **arm ist, so thut er doch viel Gutes.** good.

However, nevertheless,
the folly,
the character,

doch ;
die Thorheit, die Narrheit ;
der Charakter (plur. e), die Ge-
müthsart ;

bashful, timid,
fearful (timid),
natural,

blöde ;
furchtsam ;
natürlich ;

polite (civil), impolite (uncivil), **höflich ; unhöflich.**

EXERCISES. 211.

Well (Nun), does your sister make any progress ?—She would make some, if she were as assiduous as you.—You flatter me.—Not at all (**Gar; und gar nicht**), I assure you that I should be highly satisfied, if all my pupils worked like you.—Why do you not go out to-day ?—I would go out if it was fine weather.—Shall I have the pleasure of seeing you to-morrow ?—If you wish it I will come.—Shall I still be here when you arrive (**bei Ihrer Ankunft**) ?—Will you have occasion (**Gelegenheit**) to go to town this evening ?—I do not know, but I would go now if I had an opportunity (**die Gelegenheit**).—You would not have so much pleasure, and you would not be so happy, if you had not friends and books.—Man would not experience so much misery (**so viel Leid**) in his career (**auf seiner Laufbahn**), and he would not be so unhappy, were he not so blind.—You would not have that insensibility (**die Gefühllosigkeit**) towards the poor, and you would not be so deaf to (**taub gegen**) their supplication (**die Bitte**), if you had been yourself in misery for some time.—You would not say that if you knew me well.—Why has your sister not done her exercises ?—She would have done them, if she had not been prevented.—If you worked more, and spoke oftener, you would speak better.—I assure you, Sir, that I should learn better, if I had more time.—I do not complain of you, but of your sister.—You would have had no reason (**Ursache**) to complain of her, had she had time to do what you gave her to do.—What has my brother told you ?—He has told me that he would be the happiest man in the (**von der**) world, if he knew the German language, the most beautiful of all languages.

usually placed between these two words. Ex. **Obgleich dieses Pferd kein Engländer ist, so werde ich es doch kaufen**, although this horse is not an English one, I shall nevertheless buy it. **Obgleich diesem Manne nichts widerfahren ist, so beklagt er sich doch**, though nothing has happened to this man, he is nevertheless complaining.

I should like to know why I cannot speak as well as you.—I will tell you : you would speak quite as well as I, if you were not so bashful. But if you had studied your lessons more carefully (besser), you would not be afraid to speak ; for, in order to speak well, one must learn ; and it is very natural, that he who does not know well what he has learnt should be timid.—You would not be so timid as you are (als Sie sind), if you were sure to make no mistakes.—There are some people who laugh when I speak.—Those are impolite people ; you have only to laugh also, and they will no longer laugh at you. If you did as I (do), you would speak well.—You must study a little every day, and you will soon be no longer afraid to speak.—I will endeavour to follow your advice, for I have resolved (sich vernehmen*) to rise every morning at six o'clock, to study till ten o'clock, and to go to bed early.—Democritus and Heraclitus (in German as in English *Democritus*, &c.), were two philosophers of a (very) very different character : the first laughed at (über with the accus.) the follies of men, and the other wept at them.—They were both right, for the follies of men deserve (verdienen) (both) to be laughed and wept at.—My brother told me that you had spoken of me, and that you had not praised me.—We should have praised you, if you had paid us what you owe us.—You are wrong in complaining of my cousin, for he did not intend to hurt your feelings.—I should not have complained of him, if he had only hurt my feelings ; but he has plunged into misery a whole family.—You are wrong in associating with that man. He only aspires after riches. (See end of Lesson XXXIV.)

NINETY-SECOND LESSON.—Zwei und neunzigste Lektion.

To be thoroughly acquainted with a thing.	Mit einer Sache genau bekannt (or vertraut) sein*.
To make one's self thoroughly acquainted with a thing.	Sich mit einer Sache bekannt (or vertraut) machen.
I understand this business.	Ich bin mit dieser Sache vertraut (or bekannt).
Acquainted,	bekannt ;
intimate, familiar,	vertraut.
I am acquainted with that.	† Ich bin damit bekannt (vertraut).
A species (a kind),	eine Art,* eine Gattung.
What kind of fruit is that ?	{ Was für eine Art Frucht ist dies ? { Was für eine Frucht ist dies ?

* The plural of collective nouns is generally formed by adding *Arten*, kinds, species, to the singular. Ex. die Obstarten, fruit (i. e. various sorts of fruit) ; die Getreidearten, corn (i. e. various kinds of corn).

The kernel (of an apple, a pear, an almond),	{ der Kern.
The stone,	der Stein ;
kernel-fruit,	das Kernobst ;
stone-fruit,	das Steinobst.
It is a kernel-fruit.	Es ist eine Kernfrucht.
To gather fruit.	Obst brechen*.
The dessert,	der Nachtsisch.
To serve up the dessert,	den Nachtsisch auftragen*.
The fruit,	{ das Obst,
the plum,	die Frucht ; ^b
the anecdote,	die Pflaume ;
the soap,	die Anekdote ;
the roast-meat,	die Seife ;
	der Braten.
To dry (to wipe).	Abtrocknen.
To cease (to leave off).	Aufhören.
I leave off reading.	† Ich höre auf zu lesen.
She leaves off speaking.	† Sie hört auf zu sprechen.
To avoid.	{ Weiden* (gemieden, mied).
	{ Vermeiden*.
To avoid some one.	Jemanden meiden*.
To avoid something.	Etwas vermeiden*.
To escape (avoid a misfortune).	Einem Unglücke entgehen* or entrin- nen* (entronnen, entrann).
The punishment,	die Strafe.
To avoid death he ran away.	Um dem Tode zu entgehen, nahm er die Flucht.
The flight, the escape,	die Flucht.
To do without a thing.	{ Eine (or einer) Sache entbehren (governs the gen. or the acc.).
	{ Sich behelfen* ohne etwas.*
Can you do without bread ?	{ Können Sie sich ohne Brod behel- fen ?
	{ Können Sie das Brod (des Brodes) entbehren ?
I can do without it.	Ich kann es entbehren.
I do without bread.	Ich behelfe mich ohne Brod.
Do you do without bread ?	Behelfen Sie sich ohne Brod ?
I do without it.	Ich kann es entbehren.

^b Die Frucht is the fruit of trees and plants. Ex. Die Feldfrüchte, the fruit of the fields. Frucht is also employed figuratively: Ex. Die Frucht seiner Arbeit, the reward of his labour. Obst is only used in speaking of apples, pears, plums, and similar fruit. Hence das Kernobst, kernel-fruit; das Steinobst, stone-fruit.

^c Entbehren is employed in the sense of *to be without* and *to do without*; sich behelfen* in the sense only of *to do without*.

There are many things which we *Wir müssen vieles entbehren.*
must do without.

It is said that he will set out to-morrow.	{	Man sagt, er werde morgen abreisen. Man sagt, daß er morgen abreisen werde.
--	---	--

FUTURE OF THE SUBJUNCTIVE.

The futures of the subjunctive differ from those of the indicative only in the second and third persons singular, which are: *werdest* and *werde*, instead of *wirst* and *wird*. **Ex.**

Thou wilt praise.	Du <i>werdest</i> leben.
He will praise.	Er <i>werde</i> leben.
Thou wilt have praised.	Du <i>werdest</i> gelebt haben.
He will have praised.	Er <i>werde</i> gelebt haben.

The future of the subjunctive implies a coming but uncertain event. **Ex.**

It is said that he will soon arrive.	{	Man sagt, er werde bald ankommen. Man sagt, daß er bald ankommen werde.
--------------------------------------	---	--

It is hoped that he will yet have arrived in time.	{	Man hofft, er werde noch zu rechter Zeit angekommen sein. Man hofft, daß er noch zu rechter Zeit angekommen sein werde.
--	---	--

They will warm the soup.	Man wird die Suppe wärmen.
Dinner, or supper, is on the table	† Man hat aufgetragen.
(Literally: one has served up).	

To serve, to attend.

Aufwarten.

Can I help you to some of it?	† Kann ich Ihnen damit aufwarten?
Shall I help you to some soup?	† Kann ich Ihnen mit Suppe auf-
Shall I help you to some soup?	warten?
I will trouble you for a little.	† Ich bitte mir ein wenig davon
	aus.

To ask for (politely).

Sich ausbitten.*

May I crave (beg) the favour of your name?	† Darf ich mir Ihren Namen aus-
	bitten?

The woman,
the wife,

die Frau ;
das Weib.^d

EXERCISES. 213.

I come to wish you a good morning.—You are very kind.—Would you do me a favour?—Tell me what you want, for I would do anything to oblige you.—I want five hundred crowns, and I beg of you to lend them to me. I will return them to you as soon as I have received my money. You would oblige me much, if you would render me this service.—I would do it with all my heart, if I could; but having lost all my money, it is impossible for me to render you this service.—Will you ask your brother whether he is satisfied with the money which I have sent him?—As to my brother, though it be little, he is satisfied with it: but I am not so; for having suffered shipwreck, I am in want of the money which you owe me.—Henry IV., meeting (antreffen*) one day in his palace (der Pfalz) a man whom he did not know (der ihm unbekannt war), asked him to whom he belonged (zugehört). “I belong to myself,” replied this man. “My friend,” said the king, “you have a stupid master.”

214.

Have they served up the soup?—They have served it up some minutes ago.—Then it must be cold, and I only like soup hot (war-me Suppe).—They will warm it for you.—You will oblige me.—Shall I help you to some of this roast-meat?—I will trouble you for a little.—Will you eat some of this mutton?—I thank you, I like fowl better.—May I offer you some wine?—I will trouble you for a little.—Have they already served up the dessert?—They have served it up.—Do you like fruit?—I like fruit, but I have no more appetite.—Will you eat a little cheese?—I will eat a little.—Shall I help you to English or Dutch (holländisch) cheese?—I will eat a little Dutch cheese.—What kind of fruit is that?—It is stone-fruit.—What is it called?—It is called thus.—Will you wash your hands?—I should like to wash them, but I have no towel to wipe them with.—I will let you have (geben lassen) a towel, some soap,

^d Die Frau is used in titles, in which case it is not expressed in English. Ex. Die Frau Gräfinn, the countess. It stands for, 1. the mistress of the house. Ex. Das ist die Frau vom Hause, that is the mistress of the house; 2. the consort. Ex. Seine Frau ist sehr schön, his lady is very handsome; 3. the sex, but then it is generally combined with the word Person or Zimmer. Ex. Kennen Sie diese Frauensperson (dieses Frauenzimmer)? do you know that lady? The word Weib means: 1. in general a woman of the lower classes. It is sometimes combined with the word Person, and in speaking contemptuously with the word Bild. Ex. Die Weiber vom gemeinen Volke, the women of the lower classes; die Weibsperson, das Weibsbild, the female; 2. a consort among the lower classes. Ex. Er hat ein Weib genommen, he has taken a wife (has married); 3. the sex in general. Ex. Ein edles Weib, a woman of noble sentiments; die Natur des Weibes, woman's nature.

and some water.—I shall be much (ſehr) obliged to you.—May I ask you for a little water?—Here is some (Da haben Sie).—Can you do without soap?—As for soap, I can do without it; but I must have a towel to dry my hands with.—Do you often do without soap?—There are many things which we must do without.—Why has that man run away?—Because he had no other means of escaping the punishment which he had deserved.—Why did your brothers not get a better horse?—If they had got rid of their old horse, they would have got another better one.—Has your father arrived already?—Not yet, but we hope that he will arrive this very day (noch heute).—Has your friend set out in time?—I do not know, but I hope that he will have set out in time.

215.

Will you relate something to me?—What do you wish me to relate to you?—A little anecdote, if you like.—A little boy asked (fordern) one day at table (bei Tiſche) for some meat; his father said that it was not polite to ask for any, and that he should wait until some was given to him. The poor boy seeing every one eat, and that nothing was given to him, he said to his father: "My dear father, give me a little salt, if you please." "What will you do with it?" asked the father. "I wish to eat it with the meat (Ich will es zu dem Fleiſche eſſen) which you will give me," replied (verſetzen) the child. Every body admired (bewundern) the little boy's wit; and his father, perceiving that he had nothing, gave him meat without his asking for it.—Who was that little boy, that asked for meat at table?—He was the son of one of my friends.—Why did he ask for some meat?—He asked for some because he had a good appetite.—Why did his father not give him some immediately?—Because he had forgotten it.—Was the little boy wrong in asking for some?—He was wrong, for he ought to have waited.—Why did he ask his father for some salt?—He asked for some salt, that (damit) his father might perceive that he had no meat, and that he might give him some. (See end of Lesson XXXIV.)

NINETY-THIRD LESSON.—Drei und neunzigste Lektion.

To execute a commission.	Einen Auftrag ausrichten, vollziehen*, beſorgen.
I have executed your commission.	Ich habe Ihren Auftrag gut ausgerichtet (vollzogen, beſorgt).
I have received with the greatest pleasure the letter which you addressed to me, dated the 6th instant.	1 2 Ich habe Ihr unterm ſechſten an 3 4 mich gerichteteſtes Schreiben mit dem größten Vergnügen erhalten.

☞ When the adjective precedes the noun (Lesson XVIII.) all words relating to it are placed before the adjective, or the participle used adjectively, in the following order: 1st, The article or pronoun; 2d, all words relating to the adjective or the participle adjective; 3d, the adjective or participle adjective; and finally, 4th, the noun. Ex.

A man polite towards everybody. ¹Ein ²gegen ³Jedermann ⁴höflicher
Mensch.

A father who loves his children. ¹Ein ²seine ³Kinder ⁴liebender Vater.
You have to study the twentieth ¹Sie ²haben ³die ⁴zwanzigste ⁵Section
Lesson, and to translate the ¹zu ²studiren, ³und ⁴die ⁵dazu ⁶gehö-
rigen ⁷Aufgaben ⁸zu ⁹übersetzen.*

Have you executed my commis- Haben Sie meinen Auftrag ausge-
sion? richtet?

I have executed it. Ich habe ihn ausgerichtet.

To do one's duty. Seine Schuldigkeit thun*.

To fulfil one's duty. Seine Pflicht erfüllen.

To do one's task. Seine Arbeit machen.

That man always does his duty. Dieser Mann thut immer seine Schul-
digkeit.

That man always fulfils his duty. Dieser Mann erfüllt immer seine
Pflicht.^b

Have you done your task? Haben Sie Ihre Arbeit gemacht?

To rely upon something. }

To depend upon something. }

He depends upon it. Er verläßt sich darauf.

I rely upon you. Ich verlasse mich auf Sie.

You may rely upon him. Sie können sich auf ihn verlassen.

To suffice, be sufficient. Genügen, hinreichen, genug sein*.

To be contented with something. Sich mit etwas begnügen.

Is that bread sufficient for you? } Ist Ihnen dieses Brod genug?

It is sufficient for me. } Ist dieses Brod für Sie genug?

Es genügt mir.

* This kind of construction, wherein the noun stands separated more or less from its article, is more frequently made use of in elevated style than in conversation.

^b Pflicht is that which our own conscience obliges us to; Schuldigkeit, the orders given us by our superiors, and is derived from die Schuld, the obligation, debt.

Will that money be sufficient for that man?	Wird dieses Geld diesem Manne genügen?
It will be sufficient for him.	Es wird ihm genügen.
Little wealth suffices for the wise.	Wenig genügt dem Weisen.
Was this man contented with that sum?	Hat sich dieser Mann mit dieser Summe begnügt?
Has this sum been sufficient for that man?	{ War diese Summe für diesen Mann hinreichend? War diese Summe diesem Manne genug?
It has been sufficient for him.	Er hat sich damit begnügt.
He would be contented if you would only add a few crowns.	Er würde sich begnügen, wenn Sie nur noch einige Thaler hinzufügen wollten.

To add.
To build.

Hinzufügen.
Bauen.

To embark, to go on board.	Sich einschiffen.
The sail,	das Segel.
To set sail.	Unter Segel gehen*.
To set sail for.	Segeln nach.
To sail for America.	Nach Amerika segeln.
With full sails.	Mit vollen Segeln.
To sail with full sails.	Mit vollen Segeln fahren*.
He embarked on the sixteenth of last month.	Er hat sich am sechzehnten (oder den sechzehnten) letzten Monats eingeschifft.
He sailed on the third instant.	Er ist den dritten (oder am dritten) dieses unter Segel gegangen.

That is to say (<i>i. e.</i>).	Das heißt (nämlich).
Et cætera (etc.), and so on, and so forth.	Und so weiter (abbreviated u. f. w.).

Otherwise, differently.	Anders.
In another manner.	Auf eine andere Art.
If I knew that, I would behave differently.	Wenn ich das wüßte, würde ich mich anders benehmen.
If I had known that, I would have behaved differently.	Wenn ich das gewußt hätte, so würde ich mich anders benehmen haben.
To behave.	Sich benehmen*.

Else (otherwise).	Sonst.
If not.	Wo nicht.
Mend, else (if not) you will be punished.	Bessern Sie sich, sonst (wo nicht) wird man Sie strafen.
I cannot do it otherwise.	Sch kann es nicht anders machen.

OF THE IMPERATIVE.

The second person singular of the imperative, being formed from the second person singular of the indicative, is only irregular when the latter is so. Ex. *Geben**, to give; second person of the indicative, *du gibst*, thou givest; imperative, *gib*, give thou. *Helfen**, to help; second person of the indicative, *du hilfst*, thou helpest; imperative, *hilf*, help thou.

From this rule must be excepted: 1st. The following verbs: *haben**, to have; second person, *du hast*, thou hast; imperative, *habe*, have thou; *sein**, to be; second person, *du bist*, thou art; imperative, *sei*, be thou; *werden**, to become; *du wirst*, thou becomest; imperative, *werde*, become thou; *wissen**, to know; second person, *du weißt*, thou knowest; imperative, *wisse*, know thou; *wollen**, to will; *du willst*, thou wilt; imperative, *wolle*. 2d. Verbs which, in the second person of the indicative present, change the letter *a* into *ä*. In the imperative they resume the radical vowel. Ex. *Laufen*, to run; *du läufst*, thou runnest; imperative, *laufe*, run thou.

All the other persons of the imperative are derived from the present of the subjunctive, which is always regular, as well as the plural of the present of the indicative.

Have patience!	<i>Haben Sie Geduld!</i>
Be attentive!	<i>Seien Sie aufmerksam!</i>
Go thither!	<i>Gehen Sie hin!</i>
Give it to me!	<i>Geben Sie es mir!</i>
Give it to him!	<i>Geben Sie es ihm!</i>
Patience, impatience,	<i>die Geduld; die Ungeduld.</i>
Lend it to me!	<i>Leihen Sie es mir!</i>
To borrow.	<i>Borgen (leihen*).</i>
I will borrow some money of you.	<i>Ich will mir von Ihnen Geld leihen (borgen).</i>
I will borrow this money of you.	<i>Ich will dieses Geld von Ihnen borgen.</i>
Borrow it of (or from) him.	<i>Borgen Sie es von ihm.</i>
I do borrow it from him.	<i>Ich berge es von ihm.</i>

Obs. A. These examples of the imperative are for the third person plural, which is most commonly used

in polite conversation ; but we sometimes also employ the second person plural, particularly in exhortations, as :

Be (ye) good.	Seid gut. ^c
Know (ye) it.	Wisset es. ^d
Obeÿ your masters, and never give them any trouble.	Gehorchet Euren Lehrern, und machet ihnen nie Verdruss.
Pay what you owe, comfort the afflicted, and do good to those that have offended you.	Bezahlet, was Ihr schuldig seid ; tröstet die Unglücklichen, und thut denjenigen Gutes, die Euch beleidigt haben.
Love God, thy neighbour as thyself (in German yourself).	Liebet Gott und Euren Nächsten wie Euch selbst.
To obey.	Gehorchen.
To comfort.	Trösten.
To offend.	Beleidigen.
The neighbour,	der Nächste ;
sadness,	die Traurigkeit ;
the creditor,	der Gläubiger ;
the watch,	die Uhr ;
the snuff-box,	die Dose.

Obs. B. We often employ compound imperatives, in order to give to understand that we either command or invite. They are formed for the third person sing. and plur. with *mögen**, may ; *sollen**, shall ; and for the first person plural with *lassen**, to let, which likewise forms the compound imperative in English ; and with *wollen**, will. Ex. *Er mag loben*, let him (he may) praise ; *er soll loben*, let him (he shall) praise ; *sie mögen loben*, let them (they may) praise ; *sie sollen loben*, let them (they shall) praise ; *lasset uns loben*, let us praise ; *wir wollen loben*, let us (we will) praise, &c.

Let us always love and practise virtue, and we shall be happy both in this life, and in the next. *Lasset uns immer die Tugend lieben und ausüben, so werden wir in diesem und jenem Leben glücklich sein.*

Let us see which of us can shoot best. *Bir wollen sehen, wer von uns am besten schießen kann.*

^c From *Ihr seid*, second person plural of the indicative.

^d From *Ihr wisset*, &c. &c.

^e From *Ihr gehorchet*, &c. &c.

EXERCISES. 216.

Have you executed my commission?—I have executed it.—Has your brother executed the commission which I gave him?—He has executed it.—Would you execute a commission for me?—I am under so many obligations to you, that I will always execute your commissions when it shall please you to give me any.—Ask the horse-dealer (*der Pferdhändler*) whether he can let me have the horse at (*für*) the price which I have offered him.—I am sure that he would be satisfied, if you would add a few florins more.—I will not add anything. If he can let me have it at (*für*) that price, let him do so; if not, let him keep it (*so mag er es behalten*).—Good morning (in the accus.), my children! Have you done your task?—You well know that we always do it; for we must (*müssen*) be ill not to do it.—What do you give us to do to-day?—I give you the ninety-third lesson to study, and the exercises belonging to it to do,—that is to say, the 216th and 217th. Endeavour to commit (*machen*) no errors (*der Fehler*).—Is this bread sufficient for you?—It would be sufficient for me, if I was not very hungry.—When did your brother embark for America?—He sailed on the thirtieth of last month (*letzten Monats*).—Do you promise me to speak to your brother?—I do promise you, you may depend upon it.—I rely upon you.—Will you work harder for next lesson than you have done for this?—I will work harder.—May I rely upon it?—You may (*können es*).

217.

Have patience, my dear friend, and be not sad; for sadness alters (*ändern*) nothing, and impatience makes bad worse (*ärger*).—Be not afraid of your creditors; be sure that they will do you no harm.—You must have patience, though you have no mind for it (*dazu*); for I also must wait till I (*man*) am paid what is due to me.—As soon as I have money, I will pay all that you have advanced (*auflegen*) for me. Do not believe that I have forgotten it, for I think of (*denken an** with accus.) it every day. I am your debtor (*der Schuldner*), and I shall never deny (*leugnen*) it.—Do not believe that I have had your gold watch, or that Miss Wilhelmine has had your silver snuff-box, for I saw both in the hands of your sister when we were playing at forfeits (*Pfänder spielen*).—What a beautiful inkstand you have there! pray, lend it to me.—What do you wish to do with it?—I wish to show it to my sister.—Take it, but take care of it, and do not break it.—Do not fear.—What do you want of (*von*) my brother?—I want to borrow some money of him.—Borrow some of somebody else.—If he will not lend me any, I will borrow some of somebody else.—You will do well.—Do not wish (for) what you cannot have, but be contented with what Providence (*die Vorsehung*) has given you, and consider (*bedenken**) that there are many men who have not what you have.—Life (*Das Leben*) being short, let us endeavour to make it (*es uns*) as agreeable (*angenehm*) as possible. But let us also consider that the abuse (*der*

Missbrauch) of pleasure (in the plur. in German, *Bergnügungen*) makes it bitter (bitter).—Have you done your exercis. ?—I could not do them, because my brother was not at home.—You must not get your exercises done by (von) your brother, but you must do them yourself. (See end of Lesson XXXIV.)

NINETY-FOURTH LESSON.—*Vier und neunzigste* *Lektion.*

To be a judge of something.	† Sich auf etwas verstehen*.
Are you a judge of cloth?	† Verstehen Sie sich auf Tuch?
I am a judge of it.	† Ich verstehe mich darauf.
I am not a judge of it.	† Ich verstehe mich nicht darauf.
I am a good judge of it.	† Ich verstehe mich sehr gut darauf.
I am not a good judge of it.	† Ich verstehe mich nicht sehr gut darauf.

To draw.

Zeichnen.

To chalk.	Nachzeichnen (kalkiren).
The drawing,	die Zeichnung;
the drawer,	der Zeichner.
To draw from nature, from life.	Nach der Natur, nach dem Leben zeichnen.
To draw a landscape from nature.	Eine Landschaft nach der Natur zeichnen.
To manage or to go about a thing.	Es anfangen*.
How do you manage to make a fire without tongs?	Wie fangen Sie es an, ohne Zange Feuer anzumachen?
I go about it so.	Ich fange es so (or auf diese Weise) an.
You go about it in a wrong way.	Sie fangen es nicht gut an.
I go about it in a right way.	Ich fange es gut an.
How does your brother manage to do that?	Wie fängt Ihr Bruder es an, um dieses zu thun?
Skilfully, dexterously, cleverly.	Geschickt (auf eine geschickte oder feine Art).
Awkwardly, unhandily.	Ungeschickt.
He should have managed the thing better than he has done.	Er hätte es besser anfangen sollen.
You should have managed the thing differently.	Sie hätten es anders anfangen müssen.
They ought to have managed it as I have done.	Sie hätten es machen sollen, wie ich.
We ought to have managed it differently from what they did.	Wir hätten es anders machen sollen, als sie.

<i>To forbid.</i>	Verbieten*. Part. past, verboten. Imperf. verbet.
I forbid you to do that.	Ich verbiete Ihnen, dieses zu thun.
<i>To lower.</i>	Niederlassen*, herunterlassen*.
To cast down one's eyes.	Die Augen niederschlagen*.
The curtain rises, falls.	Der Vorhang geht auf, fällt.
The stocks have fallen.	† Der Wechselkurs ist gefallen (steht niedriger).
The day falls.	† Der Tag neigt sich.
It grows towards night, or night comes on.	{ Es wird Nacht.
It grows dark.	
It grows late.	
<i>To stoop.</i>	Es wird spät.
	Sich bücken.
<i>To feel.</i>	Fühlen.
<i>To smell.</i>	Riechen* (gerochen*, roch).
He smells of garlic.	Er riecht nach Knoblauch.
To feel some one's pulse.	Jemandem den Puls fühlen.
To consent to a thing.	{ In etwas willigen (or einwilligen).
	{ Seine Einwilligung zu etwas geben*.
I consent to it.	{ Ich willige darein.
	{ Ich gebe meine Einwilligung dazu.
To hide, to conceal.	{ Verbergen* (verbergen, verbarg).
	{ Verstecken.
Indeed.	In Wahrheit.
In fact.	In der That (wirklich, wahrhaftig).
The fact,	die That ;
true,	wahr (recht) ;
genuine,	wahrhaft ;
He is a true man.	Er ist ein wahrhafter Mann.
This is the right place for this picture.	Das ist der wahre (rechte) Platz für dieses Gemälde.
As I live !	† So wahr ich lebe !
To think much of some one.	Auf Jemanden viel halten*.
To esteem some one.	Jemanden schätzen.
I do not think much of that man.	Ich halte nicht viel auf diesen Mann.
I think much of him (I esteem him much).	Ich halte viel auf ihn (ich schätze ihn sehr).
<i>To permit, to allow.</i>	Erlauben.
The permission,	die Erlaubniß.
I permit you to go thither.	Ich erlaube Ihnen hinzugehen (or dahin zu gehen).
(To command, to order).	Befehlen* (befohlen, befohl).

Obs. When the third person plural is employed in the imperative instead of the second, the personal pronoun always follows the verb, but never when the second person is employed. **Ex.**

Order it to be done.	Befehlen Sie, daß man es thue.
Be virtuous.	Seid tugendhaft.
Will you permit me to go to the market?	Wollen Sie mir erlauben, auf den Markt zu gehen?
To hasten, to make haste.	Eilen, sich eilen.
Make haste, and return soon.	Eilen Sie und kommen Sie bald wieder.
I had done reading when your brother entered.	Ich hatte aufgehört zu lesen, als Ihr Bruder hereintrat.
You had lost your purse when I found mine.	Sie hatten Ihre Börse verloren, als ich die meinige fand.
To step in, to enter.	Hereintreten (getreten, trat).
To be ashamed.	Sich schämen.
To be ashamed of some one or something.	Sich Jemandes oder einer Sache schämen*.
I am ashamed of my impatience.	Ich schäme mich meiner Ungeduld.
To copy, to transcribe.	Abschreiben*.
To decline.	Decliniren.
The substantive.	Das Hauptwort.
To transcribe fairly.	{ Reinlich abschreiben*.
	{ Ins Reine schreiben*.
The adjective, the pronoun, the verb, the preposition,	das Beiwort; das Fürwort; das Zeitwort; das Werwort.
The dictionary, the grammar,	das Wörterbuch; die Sprachlehre (die Grammatik).
Do good to the poor, have compassion on the unfortunate, and God will take care of the rest.	Thut den Armen Gutes, und habt Mitleiden mit den Unglücklichen, so wird der liebe Gott für das Uebrige sorgen.
To do good to some one.	Jemandem Gutes thun*.
To have compassion on some one.	Mitleiden mit Jemandem haben*.
Compassion, pity, the rest,	das Mitleiden; das Uebrige.
He has no bowels.	† Er hat kein Mitleiden.
For pity's sake.	† Aus Mitleiden.

EXERCISES. 218.

What must we do in order to be happy?—Always love and practise virtue (Liebet und übet die—immer aus), and (so) you will be happy both in this and the next life. Since we wish to be happy,

let us do good to the poor, and let us have compassion on the unfortunate; let us obey our masters, and never give them any trouble; let us comfort the unfortunate, love our neighbour as ourselves, and not hate those that have offended us; in short (kurz), let us always fulfil our duty, and God will take care of the rest. My son, in order to be loved, you must (muß man) be laborious and good. Thou art accused (beschuldigen) of having been idle and negligent in thy affairs. Thou knowest, however (jedoch), that thy brother has been punished for (weil) having been naughty. Being lately in town, I received a letter from thy tutor, in which he strongly complained of thee. Do not weep; now go into thy room, learn thy lesson, and be (a) good (boy), otherwise thou wilt get. (in the present tense) nothing for dinner.—I shall be so good, my dear father, that you will certainly (gewiß) be contented with me.—Has the little boy kept his word? —Not quite, for after having said that, he went into his room, took his books, sat down at the table (sich an den Tisch setzen), and fell asleep (einschlafen*). He is a very good boy when he sleeps, said his father, seeing him some time after (darauf).

219.

Are you a judge of cloth?—I am a judge of it.—Will you buy some yards (for) me?—Give me the money, and (so) I shall buy some (for) you.—You will oblige me.—Is that man a judge of cloth?—He is not a good judge of it.—What are you doing there?—I am reading the book (in dem Buche) which you lent me.—You are wrong in always reading it (immer darin zu lesen).—What do you wish me to do?—Draw this landscape; and when you have drawn it, you shall decline some substantives with adjectives and pronouns. How do you manage to do that?—I manage it so.—Show me how you manage it.—What must I do for my lessons of tomorrow (die morgende Stunde)?—Transcribe your exercises fairly, do three others, and study the next lesson.—How do you manage to get goods without money?—I buy on credit.—How does your sister manage to learn German without a dictionary?—She manages it thus.—She manages it very dexterously.—But how does your brother manage it?—He manages it very awkwardly: he reads, and looks for (aufsuchen) the words in the dictionary.—He may learn in this manner (auf diese Weise) twenty years without knowing how to make a single sentence (der Satz).

220.

Why does your sister cast down her eyes?—She casts them down because she is ashamed of not having done her task.—Let us breakfast in the garden to-day: the weather is so fine, that we ought to take advantage of it (es benützen).—How do you like that coffee?—I like it very much (vortreflich).—Why do you stoop?—I stoop to pick up the handkerchief which I have dropped.—Why do your sisters hide themselves?—They would not hide themselves, if they did not fear to be seen.—Whom are they afraid of?—They

are afraid of their governess (die Erzieherinn), who scolded them yesterday because they had not done their tasks.—An emperor, who was irritated at (aufgebracht gegen) an astrologer (der Sterndeuter), asked him: "Wretch, what death (welchen Todes) dost thou believe thou wilt die?"—"I shall die of a fever," (Lesson LXXXIII.), replied the astrologer. "Thou liest," (page 210) said the emperor; "thou wilt die this instant (in diesem Augenblick) a violent (gewaltsam) death." As he was going to be seized (ergreifen wollen*), he said to the emperor, "Sir (Gnädigster Herr), order some one to feel my pulse, and it will be found that I have a fever." This sally (Dieser gute Einfall) saved his life.—Do not judge (richt'en), you who do not wish to be judged!—Why do you perceive the mote (das Stroh) in your brother's eye, you who do not perceive the beam (der Balken) which is in your own eye?—Would you copy your exercises if I copied mine?—I would copy them if you copied yours.—Would your sister have transcribed her letter if I had transcribed mine?—She would have transcribed it.—Would she have set out if I had set out?—I cannot tell you what she would have done if you had set out. (See end of Lesson XXXIV.)

NINETY-FIFTH LESSON.—*Fünf und neunzigste Lektion.*

<i>To grow (to wax).</i>	<i>Wachsen*</i> (takes sein* for its auxiliary. Part. past, gewachsen. Imperf. wuchs).
<i>To grow rapidly (fast).</i>	<i>Schnell wachsen*.</i>
<i>That child has grown very fast in a short time.</i>	<i>Dieses Kind ist in kurzer Zeit sehr gewachsen (or herangewachsen).</i>
<i>To grow up (to grow tall).</i>	<i>Heranwachsen*.</i>
<i>The flower,</i>	<i>die Blume ;</i>
<i>the shelter,</i>	<i>der Schutz (die Sicherheit) ;</i>
<i>the cottage, the hut,</i>	<i>die Strohütte.</i>
<i>To shelter one's self from something.</i>	<i>Sich vor etwas (dat.) schützen.</i>
<i>To take shelter from something.</i>	<i>Sich vor etwas (dat.) in Sicherheit setzen.</i>
<i>Let us shelter ourselves from the rain (the storm).</i>	<i>Wir wollen uns vor dem Regen (dem Winde) schützen (in Sicherheit setzen).</i>
<i>Let us enter this cottage in order to be sheltered from the storm (tempest).</i>	<i>Lassen Sie uns in diese Strohütte gehen, um vor dem Sturmwetter in Sicherheit zu sein.</i>
<i>For fear of.</i>	<i>Aus Furcht — zu.</i>
<i>To catch a cold.</i>	<i>Sich erkälten.</i>

- I will not go out for fear of catching a cold.** Ich will nicht ausgehen, aus Furcht mich zu erkälten (oder weil ich mich vor Erkältung fürchte, oder aus Furcht, den Schnupfen zu bekommen).
- He does not wish to go to town for fear of meeting with one of his creditors.** Er will nicht nach der Stadt gehen, aus Furcht einen seiner Gläubiger anzutreffen.
- Every where, throughout.** Ueberall.
- All over (throughout) the town.** † In der ganzen Stadt.
- Under the shade.** † In den (dem) Schatten.
- Let us sit down under the shade of that tree.** † Setzen wir uns in den Schatten dieses Baumes (oder unter diesen Baum in den Schatten).

To pretend.

† Thun (sich stellen), als ob or als wenn (followed by the imperfect of the subjunctive).

- That man pretends to sleep.** Dieser Mann stellt sich, als ob er schliefe.
- This young lady pretends to know German.** Dieses Fräulein thut, als verstünde sie deutsch, or als wenn (ob) sie deutsch verstünde.
- They pretend to come near us.** Sie stellen sich, als ob (or wenn) sie sich uns nähern wollten.

Then, thus, so, consequently. Also.

Obs. A. This word must not be mistaken for the English word *also*, which is translated into German by auch.

In a short time.
Lately.

In Kurzem.
Neulich.

- To make a present of something to some one.** Jemandem ein Geschenk mit etwas machen.
- Mr. Fischer wrote to me lately, that his sisters would be here in a short time, and engaged me to tell you so; you will consequently be able to see them, and to give them the books which you have bought. They hope that you will make them a present of them. Their brother has assured me, that they esteem you without knowing you personally.** Herr Fischer schrieb mir neulich, daß seine Fräulein Schwestern in Kurzem hierher kommen würden, und bat mich, es Ihnen zu sagen. Sie werden Sie also sehen, und ihnen die Bücher geben können, welche Sie gekauft haben. Sie hoffen, daß Sie ihnen ein Geschenk damit machen werden. Ihr Bruder hat mich versichert, daß sie Sie hochschätzen, ohne Sie persönlich zu kennen.

Would to God.	Wollte Gott. (See Obs. F. Lesson XC.)
Would to God it were so.	Wollte Gott, es wäre so.
Would to God he had done it.	Wollte Gott, er hätte es gethan.

To want amusement.	} Lange Weile haben.*
To get or be tired.	
How could I get tired in your company?	Wie könnte ich bei Ihnen lange Weile haben?
Firstly (at first),	erstens ;
secondly, &c.	zweitens &c.

To have reason to.	Ursache haben* — zu.
He has reason to be sad.	Er hat Ursache traurig zu sein.
He has much sorrow.	Er hat viel Verdruß (Kummer).

Obs. B. When any one is thanked for a thing, he must answer in German :

You have no reason for it.	† (Sie haben) Nicht Ursache.
To look upon or into.	Gehen auf or nach.
The window looks into the street.	Das Fenster geht auf die (nach der) Straße.
The back door looks into the garden.	Die Hinterthür geht nach dem Garten.
To drown.	Ertränken (active verb).
To be drowned.	{ Ertrinken* (neuter verb). Part. past, ertrunken. Imperf. ertrank.
	{ Ersaufen* (neuter verb). Part. past, erseffen. Imperf. erseff.
To jump out of the window.	{ Aus dem Fenster springen*.
	{ Zum Fenster hinaus springen*.
To throw out of the window.	{ Aus dem Fenster werfen*.
	{ Zum Fenster hinaus werfen*.
To shoot (meaning to kill by shooting).	Er schießen*.

To blow out some one's brains.	{ Jemandem eine Kugel vor den Kopf schießen*.
	{ Jemandem eine Kugel durch das Gehirn jagen.
To shoot one's self with a pistol.	Sich mit einer Pistole erschießen*.
He has blown out his brains.	Er hat sich erschossen.
He has blown out his brains with a pistol.	Er hat sich mit einer Pistole erschossen.

I am drowning.	Ich ertrinke.
He jumped out of the window.	Er ist aus dem Fenster gesprungen.
To get paid.	† Sich bezahlen lassen*.
To suffer one's self to be prevailed upon.	† Sich bitten lassen*.
To get one's self invited to dine.	† Sich zum Mittagessen einladen lassen*.
Get paid.	† Lassen Sie sich bezahlen!
Let us set out.	Lassen Sie uns (or wir wollen) abreisen.
Let us breakfast.	Lassen Sie uns (or wir wollen) frühstücken.
Let him give it to me.	Daß er mir es gebe, or er gebe es mir.
Let him be there at twelve o'clock.	Daß er um zwölf Uhr da sei, or er sei um zwölf Uhr da.
Let him send it to me.	Daß er mir es sende, or er sende es mir.
He may believe it.	Daß er glaube, or er glaube es.
To be at one's ease.	Behagen, behaglich oder bequem sein* (impers. verb, gov. dat.).
To be uncomfortable.	Unbehaglich, unbequem oder genirt sein*.
I am very much at my ease upon this chair.	Es ist mir auf diesem Stuhle sehr behaglich.
You are uncomfortable upon your chair.	Es ist Ihnen nicht behaglich (oder unbehaglich) auf Ihrem Stuhle.
We are uncomfortable in that boarding-house.	Es behagt uns in diesem Resthause (dieser Pension) nicht.
To make one's self comfortable.	Es sich bequem machen.
To put one's self out of the way.	Sich bemühen.
Make yourself comfortable.	Machen Sie es sich bequem.
Do not put yourself out of the way.	Bemühen Sie sich nicht.
Do as if you were at home.	Thun Sie, als wenn Sie zu Hause wären.
Go and tell him that I cannot come to-day.	Geh und sag ihm, daß ich heute nicht kommen kann.
He came and told us he could not come.	Er kam und sagte uns, daß er nicht kommen könnte.
To prefer.	Verzichen* (gezeugen, zög).
I prefer the useful to the agreeable.	Ich ziehe das Nützliche dem Angenehmen vor.

Obs. C. When an adjective is used substantively in the masculine or feminine gender, a noun is always understood, e. g. *der Reiche*, the rich, meaning *der reiche Mann*; *die Schöne*, the beautiful woman, meaning *die schöne Frau*.

Few words to the wise (proverb). *Gelernten ist gut predigen* (Sprichwort).

Obs. D. An adjective used substantively without a noun being understood is always put in the neuter gender, e. g. *das Große*, the great; *das Erhabene*, the sublime; *das Aeußere*, the exterior; *das Innere*, the interior.

What he likes best is hunting and fishing. *Sein Liebste ist die Jagd und das Fischen.*

For when the Manly and the Fair,	{	Denn wo das Strenge mit dem Zarten,
When Strength and Beauty form a pair,		Wo Starkes sich und Mildes paarten,
Then rings it out a merry song.		Da gibt es einen guten Klang.

(Schiller in his Lied von der Glocke, the song of the bell).

Severe, tender, mild (gentle).

Streng, zart, mild.

To be welcome.

Willkommen sein*.

You are welcome every where.

Sie sind überall willkommen.

He will arrive in a week.

Er wird in acht Tagen (einer Woche) ankommen.

It took him a week to make this journey.

Er hat diese Reise in acht Tagen gemacht.

He will have finished his studies in three months.

Er wird seine Studien in einem Vierteljahre vollendet haben.

He finished his studies in a year.

Er hat seine Studien in einem Jahre vollendet.

EXERCISES. 221.

Have you already seen my son?—I have not seen him yet, how is he?—He is very well; you will not be able to recognise him, for he has grown very tall in a short time.—Why does this man give nothing to the poor?—He is too avaricious (*geizig*); he does not wish to open his purse for fear of losing his money.—What sort of weather is it?—It is very warm; it is long since we had any rain (*es hat lange nicht geregnet*): I believe we shall have a storm (*ein Gewitter bekommen*).—It may be (*Das kann wohl sein*).—The wind rises (*sich erheben**), it thunders already; do you hear it?—Yes, I do hear it, but the storm is still far off (*weit entfernt*).—

Not so far as you think ; see how it lightens.—Bless me (Mein Gott), what a shower (welch ein entsetzlicher Regen ist das) !—If we go into some place we shall be sheltered from the storm.—Let us go into that cottage then ; we shall be sheltered there from the wind and the rain.—I have a great mind to bathe (baden) to-day.—Where will you bathe ?—In the river.—Are you not afraid of being drowned ?—Oh no ! I can swim.—Who taught you (es) ?—Last summer I took a few lessons at the swimming-school (die Schwimmschule).—Where shall we go to now ?—Which road shall we take ?—The shortest will be the best.—We have too much sun and I am still very tired ; let us sit down under the shade of this tree.—Who is that man that is sitting under the tree ?—I do not know him.—It seems, he wishes to be alone ; for when we offer to (wollen*) to approach him, he pretends to be asleep.—He is like your sister : she understands German very well ; but, when I begin to speak to her, she pretends not to understand me.

222.

Have you seen Mr. Jaeger ?—I have seen him ; he told me that his sisters would be here in a short time, and desired me to tell you so.—When they have arrived, you may give them the gold rings which you have bought ; they flatter themselves that you will make them a present of them, for they love you without knowing you personally.—Has my sister already written to you ?—She has written to me, I am going to answer her.—Shall I (Soll ich) tell her that you are here ?—Tell her ; but do not tell her, that I am waiting for her impatiently.—Why have you not brought your sister along with you ?—Which one ?—The one you always bring, the youngest (die jüngste).—She did not wish to go out, because she has the tooth-ache.—I am very sorry for it ; for she is a very good girl.—How old is she ?—She is nearly fifteen years old.—She is very tall for her age (das Alter).—How old are you ?—I am twenty-two.—Is it possible ! I thought you were not yet twenty.

223.

Will you drink a cup of (die Tasse) tea ?—I thank you, I do not like tea.—Do you like coffee ?—I do like it, but I have just drunk some.—Do you not get tired here ?—How could I get tired in this agreeable society ?—As to me I always want amusement.—If you did as I do, you would not want amusement ; for I listen to all those who tell me anything.—In this manner I learn (erfahren*) a thousand agreeable things, and I have no time to get tired ; but you do nothing of that kind, that is the reason why you want amusement.—I would do every thing like (wie) you, if I had no reason to be sad.—I have heard just now that one of my best friends has shot himself with a pistol, and that one of my wife's best friends has drowned herself.—Where has she drowned herself ?—She has drowned herself in the river which is behind her house. Yesterday at four o'clock in the morning she rose without saying a word

to any one, leaped out of the window which looks into the garden, and threw (stürzen) herself into the river where she was drowned.—Let us always seek the friendship (die Freundschaft) of the good and avoid (fliehen*) the society of the wicked; for bad society corrupts (verderben) good manners (die Sitten, fem. plur.).—What sort of weather is it to-day?—It snows continually (noch immer), as it snowed yesterday, and according to all appearances (allen Anschein nach) will also snow to-morrow.—Let it snow, I should like it to snow still more, and to freeze also, for I am always very well when it is very cold.—And I am always very well when it is neither cold nor warm.—It is too windy (gar zu windig) to-day, and we should do better if we staid at home.—Whatever weather it may be, I must go out, for I promised to be with my sister at a quarter past eleven, and I must keep my word. (See end of Lesson XXXIV.)

NINETY-SIXTH LESSON.—Sechs und neunzigste Lektion.

Notwithstanding, in spite of.	{ Ungeachtet (governs the gen.).
Notwithstanding that.	{ Wider (governs the accus.).
In spite of him (her, them).	Dessen ungeachtet.
Notwithstanding his promise.	Wider seinen (ihren) Willen.
	Seines Versprechens ungeachtet.
Even.	Sogar.
He has not even money enough to buy some bread.	Er hat sogar nicht Geld genug, um Bred zu kaufen.
To manage.	{ Es dergestalt machen, daß.
	{ Es so einrichten, daß.
	{ Es so machen, daß.
Do you manage to finish your work every Saturday night?	{ Machen Sie es so, daß Sie alle Samstag Abend mit Ihrer Arbeit fertig werden?
	{ Richten Sie es so ein, daß Sie jeden Samstag Abend mit Ihrer Arbeit fertig werden?
Do you manage to have your work done every Saturday night?	{ Richten Sie es so ein (oder machen Sie es so), daß Sie alle Samstag Abend mit Ihrer Arbeit fertig sind (oder ihre Arbeit fertig haben)?
Try to do that to oblige me.	Bestreben Sie sich, dieses zu thun, um mich zu verbinden.
I manage to go thither.	Ich richte es so ein, daß ich hingehen kann.

To have done.	Fertig sein*.
Will you soon have done working?	Sind Sie bald mit Ihrer Arbeit fertig?
I shall soon have done.	Ich werde bald damit fertig sein.
To keep warm.	Sich warm halten*.
To go always neat.	Sich immer reinlich halten*.
To be (to keep) on one's guard.	Sich hüten, sich versehen*.
To take care (be careful).	Sich in Acht nehmen*.
To keep on one's guard against some one.	Sich vor Jemandem in Acht nehmen* (or hüten).
Take care that you do not fall.	Nehmen Sie sich in Acht (hüten Sie sich), daß Sie nicht fallen.
To beware of somebody or something.	Sich vor Jemandem oder vor etwas hüten (or in Acht nehmen*).
Keep on your guard against that man.	Hüten Sie sich vor diesem Manne.
If you do not take care of that horse it will kick you.	Wenn Sie sich vor diesem Pferde nicht in Acht nehmen, so wird es Sie schlagen.
Take care.	Sehen Sie sich vor.
I fear he will come.	Ich fürchte, daß er komme.
I do not doubt but he will come.	Ich zweifle nicht, daß er kommt.
The bad weather hinders us from taking a walk.	Das schlechte Wetter verhindert, daß wir spazieren gehen.
I shall prevent you from going out.	Ich werde schon verhindern, daß Sie ausgehen.
I shall not set out till every thing is ready.	Ich werde nicht abreisen, bis alles fertig ist.
The enemy is stronger than you thought.	Der Feind ist stärker, als sie geglaubt haben.
I shall certainly come, unless I am taken ill.	Ich werde gewiß kommen, es sei denn, daß ich krank würde.
To be taken ill (to fall sick).	Krank werden*.
Very little more, and I would do it.	Es fehlt wenig, daß ich es thue.
It is in your power to obtain me that situation.	† Es steht nur bei Ihnen, daß ich diese Stelle bekomme.
He is quite different from what he was two years ago.	Er ist ganz anders, als er vor zwei Jahren war.
You do not act any more as you have done.	Sie handeln nicht mehr so, wie (or Sie handeln anders, als) Sie gehandelt haben.
Before you undertake anything tell me of it.	Be Sie etwas unternehmen, sagen Sie es mir.
Did any body know how to tell a story in a more natural (more artless) manner than Lafontaine?	Hat Jemand auf eine natürlichere (ungekünsteltere) Art zu erzählen gewußt, als Lafontaine?

A thought, an idea, a sally,	ein Gedanke (masc.); eine Idee; ein Einfall (masc.).
To be struck with a thought.	Einen Einfall haben* (einfallen*).
A thought strikes me.	{ Es fällt mir etwas ein. Ich habe einen Einfall.
That never crossed my mind.	Es etwas ist mir nie eingefallen.
To take it into one's head.	† Sich einfallen lassen*.
He took it into his head lately to rob me.	† Er ließ sich neulich einfallen, mich zu bestehlen.
What is in your head?	† Was fällt Ihnen ein.
In order that, in order to.	Auf daß or damit.
He works in order to be one day useful to his country.	Er arbeitet, damit er seinem Vaterlande einst (eines Tages) nützlich werde.
The native country, the fatherland,	das Vaterland.
One day, once,	eines Tages, einst.
To be born.	Gebürtig sein*.
Where were you born?	† Wo sind Sie gebürtig?
I was born in this country.	† Ich bin in diesem Lande gebürtig.
Where was your sister born?	† Wo ist Ihre Schwester gebürtig?
She was born in the United States of North America.	† Sie ist in den Vereinigten Staaten von Nordamerika gebürtig.
Where were your brothers born?	† Wo sind Ihre Brüder gebürtig?
They were born in France.	† Sie sind in Frankreich gebürtig.
Around, round.	Herum (umher).
All around, round about.	Rund herum (rund umher).
The dish went around the whole company till it came back to the landlord.	Die Schüssel ging bei der ganzen Tischgesellschaft herum, bis sie wieder zum Wirth zurück kam.
We sailed around England.	Wir segelten um England herum.
They went about the town to look at the curiosities.	Sie gingen in der Stadt umher, um ihre inneren Merkwürdigkeiten zu betrachten.
To go around the house.	Um das Haus herum gehen*.
To go about the house.	In dem Hause umhergehen*.
To express one's self.	Sich ausdrücken.
To make one's self understood.	Sich verständlich machen.
To have the habit.	Die Gewohnheit haben*.
To accustom.	Gewöhnen.
To accustom one's self to something.	Sich an etwas (accus.) gewöhnen.
Children must be accustomed early to labour.	Kinder müssen bei Zeiten an die Arbeit gewöhnt werden.

To be accustomed to a thing.	{ Eine (accus.) Sache gewohnt sein*. Einer Sache (gen.) gewohnt sein*. An eine Sache gewöhnt sein*.
I am accustomed to it.	Ich bin es gewohnt.
I cannot express myself in German, for I am not in the habit of speaking it.	Ich kann mich im Deutschen nicht gut ausdrücken, weil ich nicht zu sprechen gewohnt bin (oder: weil ich im Sprechen nicht geübt bin).
You speak properly.	† Sie reden, wie sich's gehört.
To chatter.	Plaudern.
To prate.	Schwäzen.
A prating man,	ein Plauderer, Schwäger.
A prating woman,	eine Schwägerinn.
To practise.	üben.
I practise speaking.	† Ich übe mich im Sprechen.
To associate (to converse) with some one.	Mit Jemandem umgehen*.
I associate (converse) with him.	Ich gehe mit ihm um.

EXERCISES. 224.

Have you been learning German long?—No, Sir, I have only been learning it these six months.—Is it possible! you speak tolerably (ziemlich) well for so short a time.—You jest (scherzen); I do not know much (of it) yet.—Indeed, you speak it well already. I think you flatter me a little.—Not at all; you speak it properly.—In order to speak it properly one must know more (of it) than I know.—You know enough (of it) to make yourself understood.—I still make many mistakes.—That is (that) nothing; you must not be bashful; besides (übrigens) you have made no mistakes in all you have said just now.—I am still timid because I am afraid of being laughed at (man möchte sich über mich lustig machen).—They would be very unpolite to laugh at you. Who would be (denn) so unpolite as to laugh at you?—Do you not know the proverb?—What proverb?—He who (Lesson XXIX.) wishes to speak well, must begin by speaking badly. Do you understand all I am telling you?—I do understand and comprehend (begreifen*) it very well; but I cannot yet express myself well in German, because I am not in the habit of speaking it.—That will come in (mit der) time.—I wish it (may) with all my heart.

Good morning, Miss.—Ah (Gü!) here you are at last. I have been waiting for you with impatience.—You will pardon me, my dear, I could not come sooner (cher).—Sit down, if you please.—How is your mother?—She is better to-day than she was yesterday.—I am glad of it.—Were you at the ball yesterday?—I was there.—Were you much amused (sich belustigen)?—Only so so.—At what o'clock did you return home?—At a quarter past eleven.

Do you sometimes see my brother?—I do see him sometimes; when I met him the other day (neulich), he complained of you. "If he had behaved better, and had been more economical (irarsam)," said he, "he would have had no debts (Schulden, plur.) and I would not have been angry with him."—I begged of (bitten*) him to have compassion on you, telling him, that you had not even money enough to buy bread. "Tell him, when you see him," replied he to me, "that notwithstanding his bad behaviour towards me, I pardon him. Tell him also," continued he, "that one should not laugh (spotten) at those to whom (Lessons XIV. and LX.) one is under obligations. Have the goodness to do this, and I shall be much obliged to you," added he in going away.—Why do you associate with that man?—I would not associate with him, if he had not rendered me great services.—Do not trust him, for if you are not on your guard, he will cheat you.—Take care of that horse, otherwise it will kick you.—Why do you work so much?—I work in order to be one day useful to my country. (See end of Lesson XXXIV.)

NINETY-SEVENTH LESSON.—Sieben und neunzigste Lektion.

He is too fond of me to do such a thing.	† Er liebt mich zu sehr, als daß er dieses thun sollte.
I will rather die than do that.	† Ich will lieber sterben, als daß ich dieses thun sollte or als dieses thun.
She loved him so much, that she even wished to marry him.	Sie liebte ihn so sehr, daß sie ihn sogar heirathen wollte.
He cannot have said that unless he is a fool.	† Er kann dieses nicht gesagt haben, es sei denn, daß er ein Narr ist.
To get married (to enter into matrimony).	{ Sich verheirathen.
To marry somebody.	{ Sich verheirathen or vermählen.
To marry (meaning to give in marriage).	{ Jemanden heirathen.
My cousin, having given his sister in marriage, married Lady Pommern.	Verheirathen (verheirathen).
	Nachdem mein Vetter seine Schwester verheirathet hatte (Page 280), heirathete er Fräulein von Pommern.
Is your cousin married?	Ist Ihr Herr Vetter verheirathet?
No, he is still a bachelor.	† Nein, er ist noch ledig.
To be a bachelor.	† Ledig sein*.

Embarrassed, puzzled, at a loss. Verlegen.

The embarrassment, the puzzle, die Verlegenheit.
You embarrass (puzzle) me. Sie setzen mich in Verlegenheit.

You puzzle (perplex) me.	Sie machen mich verlegen.
The marriage,	die Heirath, die Ehe.
He demands my sister in marriage.	Er verlangt meine Schwester zur Ehe.
To take measures.	Maßregeln nehmen* (or ergreifen*).
I shall take other measures.	Ich werde andere Maßregeln ergreifen (or nehmen).
Goodness! how rapidly does time pass in your society.	Mein Gott! wie verstreicht die Zeit in Ihrer Gesellschaft.
The compliment,	das Compliment (plur. e).
You are making me a compliment to which I do not know what to answer.	Sie machen mir da ein Compliment, werauf ich nichts zu antworten weiß.
The least blow makes him cry (weep).	Der kleinste Schlag macht ihn weinen (bringt ihn zum Weinen).
To frighten.	Erschrecken (a regular active verb).
To be frightened.	{ Erschrecken* (a neuter irregular verb), (erschrecken, erschraf).
Thou art frightened, he is frightened.	Du erschrickst, er erschrickt.
Be not frightened.	Erschrecken Sie nicht.
The least thing frightens him (her, them).	Das Geringste erschreckt ihn (sie).
At what are you frightened?	Worüber erschrecken Sie? (See Obs. C. Lesson LII.)
To be frightened at something.	Ueber etwas (accus.) erschrecken*.
To depend on, upon.	{ Abhängen* — von. Ankommen* — auf.
That depends upon circumstances.	Das hängt von den Umständen ab.
That does not depend upon me.	Das hängt nicht von mir ab.
It depends upon him to do that.	Es hängt von ihm ab, dieses zu thun.
O! yes, it depends upon him.	O! ja, das hängt von ihm ab (kommt auf ihn an).
That man lives at every body's expense.	Dieser Mann lebt auf Jedermanns Unkosten.
The expense (cost),	die Unkosten (is never used in the singular).
At other people's expense (or charge).	Auf Anderer Unkosten.

* Neuter nouns derived from foreign languages and terminating in *ent* take *e* in the plural, except the two words: *das Parlament*, the parliament; *das Regiment*, the regiment, which like all other neuter nouns, take *er* in all the cases plural.

The fault,
It is not my fault.
Do not lay it to my charge.
Do not accuse me of it.
Who can help it?
Whose fault is it?
I cannot help it.

The delay,
He does it without delay.
I must go (must be off).
Go away! be gone!

To be astonished (surprised).

I am surprised at it.
An extraordinary thing happened
which surprised every body.

Many things have passed which
will surprise you.

Many days will pass before that
takes place.

To jest.

The jest,
You are jesting.
He is no joker (cannot take a
joke).

To beg some one's pardon.
I beg your pardon.
To pardon.

The watch goes too fast.
The watch goes too slow (re-
tards).
My watch has stopped.

To stop.

Where did we leave off?

die Schuld.

† Ich bin nicht Schuld daran.
† Es ist nicht meine Schuld.
† Geben Sie mir die Schuld nicht.
Wer kann dafür?
† Wer ist Schuld daran?
† Wessen Schuld ist es?
† Ich kann nichts dafür.
† Ich kann es nicht ändern.

der Aufschub.

Er thut es ohne Aufschub.
† Ich will machen, daß ich fort-
komme.
† Machen Sie, daß Sie fortkommen!

Er staunen, erstaunt sein.*

† Ich erstaune darüber.
† Ich bin darüber erstaunt.
Es ereignete sich etwas Außerordent-
liches, worüber Jedermann er-
staunte (erstaunt war).
† Es ist Vieles geschehen, worüber Sie
erstaunen werden.
† Es hat sich Vieles ereignet, worüber
Sie erstaunen werden.
† Mehrere Tage werden hingehen, ehe
dieses geschieht.
† Es werden mehrere Tage hingehen,
ehe dieses geschieht.

Scherzen.

der Scherz.
Sie scherzen.
Er läßt nicht mit sich scherzen.

Jemanden um Verzeihung bitten*.
Ich bitte Sie um Verzeihung.
Verzeihen* (verziehen, verzieh).

Die Uhr geht vor (or zu früh).
Die Uhr geht nach (or zu spät).

Meine Uhr ist stehen geblieben.

Stehen bleiben*.

† Wo sind wir stehen geblieben?

Where did we stop ?	† Wo sind wir geblieben ?
We left off at the fortieth Lesson, page 100.	Wir sind bei der vierzigsten Lektion, Seite 100 stehen geblieben.
To wind up a watch.	Eine Uhr aufziehen*.
To regulate a watch.	Eine Uhr stellen.
Your watch is twenty minutes too fast, and mine a quarter of an hour too slow.	Ihre Uhr geht zwanzig Minuten zu früh (vor), und die meinige eine Viertelstunde zu spät (nach).
It will soon strike twelve.	Es wird gleich zwölf schlagen.
Has it already struck twelve ?	Hat es schon zwölf geschlagen ?
To strike (beat).	Schlagen* (Imperf. schlug).
Thou striketh, he strikes.	Du schlägst, er schlägt.
Till I see you again.	} † Auf baldiges Wiedersehen. ^b
I hope to see you again soon.	
To fail, to want, to ail.	Fehlen.
What ails you ?	} Was fehlt Ihnen ?
What is the matter with you ?	
You look so melancholy.	Sie sehen so schwermüthig aus.
On condition, or provided.	{ Unter der Bedingung, daß.
I will lend you money, provided you will henceforth be more economical than you have hitherto been.	{ Mit dem Bedinge, daß.
Henceforth.	Ich will Ihnen Geld leihen, unter der Bedingung, daß Sie in Zukunft sparsamer sein, als Sie bis her gewesen sind.
Economical.	In Zukunft.
To renounce gambling.	Sparsam or haushälterisch.
The game (sport, play),	Dem Spiele entsagen.
To follow advice (counsel).	das Spiel.
	{ Einem Rathe folgen.
	{ Einen Rath befolgen.

EXERCISES. 226.

What o'clock is it ?—It is half past one.—You say it is half past one, and by (auf with the dat.) my watch it is but half past twelve.—It will soon strike two.—Pardon me, it has not yet struck one.—I assure you, it is five and twenty minutes past one, for my watch goes very well.—Bless me ! how rapidly time passes in your society.—You make me a compliment to which I do not know what to answer.—Have you bought your watch in Paris ?—I have not bought it, my uncle has made me a present of it (damit).—What has that woman entrusted you with ?—She has entrusted me with

^b This is the way in which Germans who are intimately acquainted generally express themselves when separating. It answers the French: *au plaisir de vous revoir*, or simply *au revoir*.

a secret of a (ven einem) great count who is in a great embarrassment about the marriage of one of his daughters.—Does any one ask her in marriage?—The man who demands her in marriage is a nobleman of the neighbourhood (aus der Nachbarschaft).—Is he rich?—No, he is a poor devil who has not a farthing (der Heller).—You say you have no friends among your schoolfellows (der Mitschüler); but is it not your fault? You have spoken ill of them (ven ihnen), and they have not offended you. They have done you good and nevertheless you have quarrelled with them (page 278). Believe me, he who has no friends deserves (verdienen) to have none.

227.

Dialogue (Das Gespräch) between a tailor and his journeyman (der Gesell, gen. en). Charles, have you taken the clothes to the Count Narissi?—Yes, Sir, I have taken them to him.—What did he say?—He said nothing but that (außer daß) he had a great mind to give me a box on the ear (die Ohrfeige), because I had not brought them sooner.—What did you answer him?—Sir, said I, I do not understand that joke: pay me what you owe me; and if you do not do so instantly, I shall take other measures. Scarcely (kaum) had I said that, when he put his hand to his sword (nach dem Degen greifen*), and I ran away (die Flucht nehmen*).

228.

At what are you astonished?—I am astonished to find you still in bed.—If you knew how (wie) sick I am you would not be astonished at it.—Has it already struck twelve?—Yes, madam, it is already half past twelve.—Is it possible that it is so late?—That is not late, it is still early.—Does your watch go well (recht)?—No, miss, it goes a quarter of an hour too fast.—And mine goes half an hour too slow.—Perhaps it has stopped.—In fact, you are right.—Is it wound up?—It is wound up, and yet (dennoch) it does not go.—Do you hear, it is striking one o'clock.—Then I will regulate my watch and go home.—Pray (Ich bitte) stay a little longer (noch ein wenig)!—I cannot, for we dine precisely at one o'clock (mit dem Schläge ein).—(Adieu, till I see you again.

229.

What is the matter with you, my dear friend? why do you look so melancholy?—Nothing ails me.—Are you in any trouble (haben Sie irgend einen Kummer)?—I have nothing, and even less than nothing, for I have not a farthing and owe a great deal to my creditors. Am I not very unhappy?—When a man is well and has friends he is not unhappy.—Dare I ask you a favour?—What do you wish?—Have the goodness to lend me fifty crowns.—I will lend you them with all my heart, but on condition that you will renounce gambling and be more economical than you have hitherto been.—I see now, that you are my friend, and I love you too much

not to follow your advice.—John †—What is your pleasure, sir?—Bring me some wine.—Presently, sir.—Henry!—Madam!—Make the fire.—The maid-servant has made it already.—Bring me some paper, pens and ink. Bring me also some sand (der Streusand) or blotting-paper (das Löschpapier), sealing-wax (der Siegelack) and a light (Licht).—Go and tell my sister not to wait for me, and be back again at twelve o'clock in order to carry my letters to (auf) the post office.—Very well, madam. (See end of Lesson XXXIV.)

NINETY-EIGHTH LESSON.—Acht und neunzigste Lektion.

<i>Out of, except.</i>	<i>Außer (governs the dative).^a</i>
Out of, or without doors.	Außer dem Hause.
He works out of doors.	Er arbeitet außer dem Hause.
They were all present, except the two brothers.	Sie waren alle da, außer den beiden Brüdern.
Except you and I, nobody was absent.	Außer Ihnen und mir fehlte Niemand.
Besides that, otherwise.	Außerdem (überdies).
Excepting this, he is an honest man.	Außerdem ist er ein ehrlicher Mann.
It can be done.	† Es gibt Mittel, ^b es zu thun.
There is no means of finding money now.	† Es ist nicht möglich (oder es gibt kein Mittel), sich in diesem Augenblicke Geld zu verschaffen.

<i>Along.</i>	<i>Längs (governs the dative as well as the genitive).^c</i>
Along the road.	{ Längs des Weges.
	{ Längs dem Wege.
All the year round.	† Das ganze Jahr hindurch.
To enable—to.	In den Stand setzen — zu.
To be able—to.	Im Stande sein* — zu.
To sing.	Singen* (Part. past, gesungen. Imperf. sang).

^a *Außer* employed as a conjunction may be followed by any case, according to the verb by which the case is governed. Ex. Ich habe Niemanden außer ihn gesehen, I have seen no one except him; es war Niemand da, außer er, nobody was there except he.

^b Das Mittel, the means, is here in the plural.

^c The preposition *längs* must not be mistaken for the adverb *längst*, superlative of *lange*, a long while. Ex. Längs den Ufern des Rheins bin ich schon längst gereiset, it is a long time since I travelled along the borders of the Rhine.

To the right, on the right side- Rechts, rechter Hand.
(or hand).

To the left, on the left side (or links, linker Hand.
hand).

Could you not tell me which is the nearest way to the city gate? Könnten Sie mir nicht sagen, welches der kürzeste Weg ist, um aus Thier zu kommen?

Go to the foot of this street, and when you are there, turn to the right, and you will find a cross-way, which you must take. Gehen Sie die ganze Straße hinauf (hinab); und wenn Sie oben (unten) sind, wenden Sie sich links; da werden Sie einen Kreuzweg finden, über den Sie gehen.

And then?

Und hernach?

You will then enter a broad street, which will bring you to a great square, where you will see a blind alley. Hernach kommen Sie in eine ziemlich breite Straße, die Sie auf einen großen Platz führt, wo Sie eine Sackgasse sehen werden.

You must leave the blind alley on your left, and pass under the arcade that is near it. Sie lassen die Sackgasse linker Hand, und gehen durch die Schwibbögen, die daneben sind.

Then you must ask again.

† Alsdann fragen Sie weiter.

The arcade,
the cross-way,
the shore (bank),
the blind alley,

der Schwibbegen;
der Kreuzweg;
das Gestade;
die Sackgasse.

Through.

Durch (governs the accusative).

Do not cross (on horseback) the forest. Reite nicht durch den Wald!

He made his way through the enemy. † Er bahnte sich einen Weg durch die Feinde.

By this means the patient was cured. Durch dieses Mittel ward der Kranke gesund.

He speaks through the nose. Er redet durch die Nase.

Without.

Ohne, sonder (govern the accus.).

Do not go out without me.
Without the least doubt.

Gehen Sie ohne mich nicht aus!
Sonder^d allen Zweifel.

To last (to wear well).

Halten*, dauern.

That cloth will wear well.

Dieses Tuch wird gut halten.

How long has that coat lasted you? Wie lange hat Ihnen dieses Kleid gehalten?

To my liking.

Nach meinem Belieben (Gefallen).

^d Sonder instead of ohne is only used in poetry.

To every body's liking. Nach Jedermanns Belieben (Wohlgefallen).

Nobody can do any thing to his liking. Niemand kann ihm etwas recht machen.

The question is, it turns upon. { Es handelt sich um.
Es kommt darauf an zu.

It does not turn upon your pleasure, but upon your progress. Es handelt sich nicht um Ihr Vergnügen, sondern um Ihre Fortschritte.

You play, sir, but playing is not the thing, but studying. Sie spielen, mein Herr; aber Sie sollen nicht spielen, sondern studiren.

What is going on? { Um was (werum) handelt sich's?
Worauf kommt es an?

The question is to know what we shall do to pass the time agreeably. { Es kommt darauf an zu wissen, was wir thun werden (conversational style: Wir müssen wissen, was wir thun sollen), um unsere Zeit angenehm hinzubringen oder zuzubringen.

I propose (intend) joining a hunting party. Ich nehme mir vor, einer Jagdpartie beizuwohnen.

On purpose.

Mit Fleiß, vorsätzlich.

I beg your pardon, I have not done it on purpose. Ich bitte Sie um Verzeihung, ich habe es nicht vorsätzlich (mit Fleiß) gethan.

A game at chess,

eine Partie Schach.

A game at billiards,

eine Partie Billard.

To play upon the violin.

Auf der Violine spielen.

To play the violin.

Die Violine oder Violin spielen.

To play for something.

Um etwas spielen.

To play upon the harpsichord.

Auf dem Klavier (das Klavier) spielen.

To play upon the flute.

Auf der Flöte (die Flöte) blasen*.

To play at cards.

Karten spielen.

The game of chess,

das Schachspiel;

the card,

die Karte;

the playing at cards (the card-playing),

das Kartenspiel;

the pack of cards,

das Spiel Karten.

Obs. The name of the instrument is put in the accusative when we wish to express, with the verb spielen, that a person knows how to play; but when we wish to express that he is actually playing, it requires the preposition auf with the dative. Ex. die Violine spielen, to play the violin; auf der Violine spielen, to play

upon the violin. The names of games are employed without an article, and the rest is as in English.

<i>To blow.</i>	Blasen* (geblasen, blies).
Thou blowest, he blows.	Du bläst, er blä't.
<i>To hold one's tongue.</i>	} Schweigen* (geschwiegen, schwieg).
<i>To stop speaking, to be silent.</i>	
Do you hold your tongue?	
I do hold my tongue.	
After speaking half an hour, he held his tongue.	Nachdem er eine halbe Stunde geredet hatte, schwieg er.

<i>To suspect.</i>	Ver-mu-th-en.
I suspect what he has done.	Ich ver-mu-the, was er gethan hat.
He does not suspect what is going to happen to him.	Er ver-mu-thet nicht, was ihm wider-fahren wird.
Do you intend to make a long stay in town?	Gedenken Sie sich lange in der Stadt aufzuhalten?
I do not intend to make a long stay there.	Ich gedenke mich nicht lange da aufzuhalten.
<i>To make a stay.</i>	Sich aufhalten*.
The stay, the sojourn,	der Aufenthalt.

<i>To think.</i>	Denken* (gedacht, dachte).
To think of some one or of something.	An Jemanden oder an etwas denken*.
Of whom do you think?	An wen denken Sie?
Of what do you think?	Woran denken Sie? (See Rule, Lesson LXIV.)

EXERCISES. 230.

Sir, may I ask you where the Earl of B. lives?—He lives near the castle (Lesson LXVIII.) on the other side (jenseit) of the river.—Could you tell me which road I must take to go thither?—You must go along the shore (längs dem Gestade hin), and you will come to a little street on the right, which will lead you straight (gerade) to his house (auf das Haus zu). It is a fine house, you will find it easily (leicht).—I thank you, sir.—Does the Count N. live here?—Yes, sir, walk in (sich herein bemühen), if you please.—Is the count at home? I wish to have the honour to speak to him.—Yes, sir, he is at home; whom shall I have the honour to announce (melden)?—I am from B., and my name is F.

Which is the shortest way to the arsenal (das Zeughaus)?—Go down this street, and when you come to the foot, turn to the left and take the cross-way; you will then enter into a rather narrow (enge) street, which will lead you to a great square, where you will

see a blind alley.—Through which I must pass ?—No, for there is no outlet (der Ausgang). You must leave it on the right, and pass under the arcade which is near it.—And then ?—And then you must inquire further.—I am very much obliged to you.—Do not mention it (Es ist nicht Urſache).

231.

Are you able to translate a French letter into German ?—I am (es).—Who has (es) taught you ?—My German master has enabled me to do it.—You are singing, gentlemen, but it is not a time for singing; you ought to be silent, and to listen to what you are told.—We are at a loss.—What are you at a loss at ?—I am going to tell you : it is a question with us how we shall pass our time agreeably.—Play a game at billiards or at chess.—We have proposed joining a hunting party : do you go with (us) ?—I cannot, for I have not done my task yet : and if I neglect it, my master will scold me.—Every one according to his liking ; if you like staying at home better than going a hunting, we cannot hinder you.—Does Mr. K. go with us ?—Perhaps.—I should not like to go with him, for he is too great a talker, excepting that he is an honest man.

What is the matter with you ? you look angry.—I have reason to be angry, for there is no means of getting money now.—Have you been at Mr. A's ?—I have been at his house ; but there is no possibility of borrowing any from him. I suspected that he would not lend me any, that is the reason why I did not wish to ask him ; and had you not told me to do so, I should not have subjected myself (ſich ausſetzen) to a refusal (die abſchlägige Antwort).

232.

I suspected that you would be thirsty, and that your sister would be hungry ; that is the reason why I brought you hither.

I am sorry, however, that your mother is not here. I am astonished (Es befremdet mich) that you do not drink your coffee.—If I were not sleepy I would drink it.—Sometimes (Mal) you are sleepy, sometimes cold, sometimes warm, and sometimes something else is the matter with you (ist Ihnen etwas Anderes). I believe that you think too much about (an) the misfortune that has happened to your friend (fem.).—If I did not think about it, who would think about it ?—Of whom does your brother think ?—He thinks of me ; for we always think of each other when we are not together (beſammen).

I have seen six players (der Spieler) to-day, who were all winning at the same time (zu gleicher Zeit).—That cannot be, for a player can only win when another loses.—You would be right if I were speaking of people that had played at cards or billiards ; but I am speaking of flute and violin players (der Flöten- und Violinspieler).—Do you sometimes practise (machen) music ?—Very often, for I like it much.—What instrument do you play ?—I play the violin,

and my sister plays the harpsichord. My brother, who plays the bass (der Baß), accompanies (begleitet) us, and Miss Stolz sometimes applauds us (Jemandem Beifall zufließen).—Does she not also play some musical instrument (das musikalische Instrument)?—She plays the harp (die Harfe), but she is too proud (stolz) to practise music with us.—A very (sehr) poor town went to considerable expense (der beträchtliche Aufwand) in feasts and illuminations (mit Freudenfesten und Erleuchtungen) on the occasion of its prince passing through (bei der Durchreise ihres).—The latter seemed himself astonished (erstaunt) at it.—“It has only done,” said a courtier (der Hofmann), “what it owed (to your majesty).”—“That is true,” replied (versetzen) another, “but it owes all that it has done.” (See end of Lesson XXXIV.)

NINETY-NINTH LESSON.—Nenn und neunzigste Lektion.

Either—or.

Entweder—oder. (Lesson LXI.)

He either has done it, or will Er hat es entweder gethan, oder wird still do it. es noch thun.

Obs. A. It has been noticed in many parts of this work, that certain conjunctions correspond with others that generally follow them. These conjunctions are:

Entweder, is followed by: oder (Lesson LXI.), either—or.			
Je,	.	.	je, or desto, the—the.
Nicht allein,	{	. . .	{ sondern auch (Lesson LXI.),
Nicht nur,			
Obgleich,			
Obschon,			
Obwohl,	(Less. XCI.)		{ so — doch, or gleichwohl, or
So,	.	.	nichts desto weniger, though-
So wohl,	.	.	nevertheless.
So,	.	.	so, however—still.
So wohl,	.	.	{ als, or als auch (Lesson
	.	.	LXI.), as well—as.
Weder,	.	.	{ noch (Less. VII. and LXI.),
	.	.	neither—nor.
Wenn,	.	.	so, if—so.
Wenn gleich,	{	. . .	{ so — doch, though—yet or
Wenn schon,			
			nevertheless.

^a Je unites two comparatives.

^b Wenn is not only combined with gleich and schon, but also with anders,

Wahr, ... { aber, or allein or gleichwohl
or jedoch, though—never-
theless, or but.

Prepositions either govern the genitive, or the dative, or the accusative, or finally the dative and accusative. Die Verhältnißwörter (Präpositionen) regieren entweder den Genitiv, oder den Dativ, oder den Accusativ, oder endlich den Dativ und Accusativ.

The sooner, the better. Je eher, je lieber.
The greater our pleasures, the more we feel how transitory they are. Je größer unsere Freuden sind, desto mehr empfinden wir ihre Vergänglichkeit.

Obs. B. *Desto* may be placed in the first member of the phrase, in which case *je* begins the second. **Ex.**

A work of art is the more beautiful the more perfect it is. Ein Kunstwerk ist desto schöner, je vollkommener es ist. (Sulzer.)

She is not only handsome, but she is rich also. Sie ist nicht nur schön, sondern auch reich.

Not only his idleness, but his indiscretion also makes him contemptible. Nicht nur seine Faulheit, sondern auch seine Unbescheidenheit macht ihn verächtlich.

Though this young lady is not very handsome, she is nevertheless very amiable. Obgleich dieses Fräulein nicht sehr schön ist, so ist sie doch sehr liebenswürdig.

However handsome she may be, still she is not amiable. So schön sie auch sein mag, so ist sie doch nicht liebenswürdig.

You as well as your sister. Sowohl Sie, als Ihr Fräulein Schwester.

She is as handsome as she is amiable and rich. Sie ist sowohl schön als liebenswürdig und reich.

They had neither bread, nor meat, nor arms, nor money. Sie hatten weder Brod, noch Fleisch, noch Waffen, noch Geld.

If he does not pay you for the horse, tell me. Wenn er Ihnen das Pferd nicht bezahlt, so sagen Sie es mir.

Though I should have money, still I would give him none. Wenn ich gleich Geld hätte, so gäbe ich ihm doch keins.

Indeed I do not know him yet, but he seems to be docile. Zwar kenne ich ihn noch nicht, aber er scheint mir folgsam.

je doch, auch, selbst, and nur. **Ex.** Wenn anders, if otherwise; wenn jedoch, if however; wenn auch or wenn selbst, if even; wenn nur, if only. All these compound conjunctions must be considered as two separate words, between which the subject and even the case of the verb (when a personal pronoun) may be placed. The same observation applies to the combination of *ob* with other words. (See Lesson XCI. *Obs. H. Note b.*)

Though I wrote to him, nevertheless he has not answered me. Ich habe ihm zwar geschrieben, gleichwohl hat er mir nicht geantwortet.

I wish he had not done it. { Ich wünschte, er hätte es nicht gethan.
Ich wünschte, daß er es nicht gethan hätte.

Obs. C. The conjunction *daß* may be omitted; but then the verb immediately follows its subject.

I wish you would go with me. { Ich wollte, Sie gingen mit mir.
Ich wollte, daß Sie mit mir gingen.

I hope that your sister will marry my brother. { Ich hoffe, Ihr Fräulein Schwester wird meinen Bruder heirathen.
Ich hoffe, daß Ihr Fräulein Schwester meinen Bruder heirathen wird.

Suppose we had neither bread, nor wine, nor money. { Gesezt, wir hätten weder Brod, noch Wein, noch Geld.
Gesezt, daß wir weder Brod, noch Wein, noch Geld hätten.

Would to God that all great lords loved peace! { Wollte Gott, alle große Herren liebten den Frieden!
Wollte Gott, daß alle große Herren den Frieden liebten!

By virtue of.

K r a f t (governs the genitive).

By virtue of his employment (his office) he must act thus. Er muß kraft seines Amtes so handeln.

According to (by virtue of).

B e r m ö g e (governs the gen.).

According to your order I must speak thus. ; Vermöge Ihres Befehls muß ich so sprechen.

Instead of.

A n s t a t t or *s t a t t* (governs the genitive).

He sent his daughter instead of his son. Anstatt seines Sohnes schickte er seine Tochter.

He has adopted him. Er hat ihn an Kindes Statt angenommen.

Go thither instead of me. Statt meiner gehe Du hin.

* The word *Statt*, lieu, place, when thus separated from *an*, must be considered as a substantive.

In consequence of (according to). Laut (governs the genitive).

According to his letter, he ought Laut seines Briefes, muß er den
to arrive here on the 18th of 18ten dieses hier eintreffen.
this month.

To exclaim.

Ausrufen* (Imperf. rief).

To make uneasy.

Beunruhigen.

To be uneasy (to fret).

Beunruhigt (besorgt) sein*.

Why do you fret (are you uneasy)?

Warum sind Sie beunruhigt (besorgt)?

I do not fret (am not uneasy).

Ich bin nicht besorgt (beunruhigt).

Compose yourself!

Beruhigen Sie sich!

To alter, to change.

Sich verändern.

That man has altered a great deal since I saw him.

Dieser Mann hat sich sehr verändert, seitdem ich ihn nicht gesehen habe.

To alter a coat.

Einen Rock ändern.

To recommend.

Empfehlen*.

To take leave (to commend one's self).

Sich empfehlen*.

Farewell, adieu!

Ich empfehle mich Ihnen!

I have the honour to bid you adieu.

Ich habe die Ehre, mich Ihnen zu empfehlen.

Obs. D. This and leben Sie wohl, farewell, is the general salute of the Germans when leaving each other.

Farewell (adieu)!

Leben Sie wohl!

To bid one's friends adieu.

Seinen Freunden Lebewohl sagen.

The recommendation (respects, compliments),

die Empfehlung.

Present my compliments to him (to her).

Machen Sie ihm (ihr) meine Empfehlung.

Remember me to him (to her).

To enjoy.

Genießen* (governs the acc.).

Enjoy all the pleasures that virtue permits.

Genießen Sie alle Vergnügungen, welche die Tugend erlaubt.

The past,

die Vergangenheit, das Vergangene;

the present,

das Gegenwärtige;

the presence,

die Gegenwart.

In his presence.

In seiner Gegenwart.

The future,

das Zukünftige;

the loss,

der Verlust;

the loss of time,

der Zeitverlust.

Not to fail.

Ausrichten, nicht ermangeln.

Pray, present my compliments (my respects) to your sister. Ich bitte Sie, Ihrem Fräulein Schwester gütigst meine Empfehlung zu machen.

If you please.

I shall not fail.

{ Wenn es Ihnen gefällig ist, or simply gefällt.
 { Wenn Sie so gut sein wollen or simply gütigst.
 { Ich werde es ausrichten.
 { Ich werde nicht ermangeln.

EXERCISES. 233.

I have the honour to wish you a good morning. How do you do?—Very well, at your service (Ihnen aufzuwarten).—And how are they all at home (befindet man sich bei Ihnen zu Hause)?—Tolerably well, thank God (Gott sei Dank). My sister was a little indisposed (unpäßlich), but she is better (wieder hergestellt); she told me to give you her best compliments (sie läßt sich Ihnen bestens empfehlen).—I am glad (Es ist mir lieb) to hear that she is well. As for you, you are health itself; you cannot look better (Sie könnten nicht besser aussehen).—I have no time to be ill; my business would not permit me.—Please to sit down (Belieben Sie sich niederzulassen), here is a chair.—I will not detain you from your business (von den Geschäften abhalten*); I know that a merchant's time is precious (daß einem Kaufmanne die Zeit kostbar ist).—I have nothing pressing (nichts Eiliges) to do now, my courier is already dispatched (meine Post ist schon abgefertigt).—I shall not stay (sich aufhalten*) any longer. I only wished in passing by (im Vorbeigehen), to inquire about (sich erkundigen nach) your health.—You do me much honour.—It is very fine weather to-day. If you will allow me, I shall have the pleasure of seeing you again this afternoon (nach Fische), and if you have time we will take a little turn together (so gehen wir ein wenig mit einander spazieren).—With the greatest pleasure. In that case I shall wait for you.—I will come for you (Sie abholen) about (gegen) seven o'clock.—Adieu then (also), till I see you again.—I have the honour to bid you adieu.

234.

The loss of time is an irreparable (unersetzlich) loss. A single minute cannot be recovered (wiedergelangen) for all the gold in the world.—It is then of (von) the greatest importance (die Wichtigkeit) to employ well the time, which consists only of minutes (aus Minuten bestehen*) of which we must make good use (die man wohl benutzen muß).—We have but the present; the past is no longer any thing, and the future is uncertain. A great many people (Sehr viele Menschen) ruin themselves (sich zu Grunde richten), because they wish to indulge themselves too much (weil sie sich allzu gütlich thun wollen). If most (die meisten) men knew how to content themselves (sich begnügen) with what they have they would be happy, but their greediness (die Gierigkeit) very often makes them unhappy. In order to

be happy, we must (muß man) forget the past, not trouble ourselves about (sich bekümmern um) the future, and enjoy the present.—I was very dejected (traurig) when my cousin came to me. “What is the matter with you?” he asked me. “Oh (ach)! my dear cousin,” replied I, “in losing that money, I have lost every thing.” “Do not fret,” said he to me, “for I have found your money.”

235.

As soon as Mr. Flausen sees me he begins to speak French, in order to practise it (um sich zu üben), and overwhelms me with politeness (mit Höflichkeit überhäufen), so that I often do not know what to answer (was ich ihm antworten soll). His brothers do the same (es ebenso machen).—However, they are very good people; they are not only rich and amiable, but they are also generous (großmüthig) and charitable (wohlthätig). They love me sincerely (aufrichtig), therefore, I love them also, and consequently (folglich) shall never say anything to their disadvantage (Nachtheiliges von ihnen). I should love them still more, if they did not make so much ceremony (die Umstände); but every one has his faults (der Fehler), and mine is to speak too much of their ceremonies.

236.

Have the enemies surrendered (sich ergeben*)?—They have not surrendered, for they did not prefer life to death; and though they had neither bread, nor water, nor arms, nor money, they determined to die rather than surrender.—Why are you so sad?—You do not know what makes me uneasy, my dear friend (sehr.).—Tell me, for I assure you that I share (theilen) your sufferings (das Leiden) as well as (eben so sehr als) your pleasures (die Freude).—Though I am sure that you partake of (Theil an einer Sache nehmen*) my sufferings, I cannot, however, tell you now (in diesem Augenblick) what makes me uneasy; but I will tell you when an opportunity offers (gelegentlich oder bei Gelegenheit). Let us speak of something else now. What do you think of the man who spoke to us yesterday at the concert?—He is a man of much understanding (ein sehr verständiger Mann), and not at all wrapt up in his merits (von seinen Verdiensten eingenommen sein*). But why do you ask me that?—To speak of something.—It is said (Man sagt): contentment surpasses riches (Zufriedenheit geht über Reichthum); let us then always be content. Let us share with each other (mit einander theilen) what we have, and live all our life-time (unser ganzes Leben) inseparable (unzertrennlich) friends. You will always be welcome (willkommen) at my house, and I hope to be equally so (es auch) at yours.—If I saw you happy I should be equally so, and we should be more contented than the greatest princes, who are not always so. We shall be happy, when we shall be perfectly (vollkommen) contented with what we have; and if we do our duty as we ought (gehörig), God

will take care of the rest (so wird der liebe Gott für das Uebrige sorgen). The past being no longer any thing, let us not be uneasy about the future, and enjoy the present.

237.

Behold, ladies, those beautiful (herrlich) flowers, with their colours so fresh and bright (mit ihren so frischen und glänzenden Farben); they drink nothing but water. The white lily has the colour of innocence (die Unschuld); the violet indicates gentleness (die Sanftmuth); you may (man kann) see it in Louisa's eyes. The forget-me-not (Das Vergissmännchen) has the colour of heaven, our future (künftig) dwelling (die Wohnung, repeat the genitive), and the rose (die Rose), the queen of flowers, is the emblem (das Sinnbild) of beauty (die Schönheit) and of joy (die Freude). You (Man) see all that personified (verwirklicht) in seeing the beautiful Amelia (Amalie).—How beautiful is the fresh verdure (das junge frische Grün)! It is salutary (wohl thun*) to our eyes, and has the colour of hope (die Hoffnung), our most faithful (true, repeat the genitive) friend (fem.), who never deserts (verlassen*) us, not even in death (im Tode).—One word more my dear friend.—What is your pleasure?—I forgot to tell you to present my compliments to your mother. Tell her, if you please, that I regret (bedauern) not having been at home when lately she honoured (beehren) me with her visit.—I thank you for her (in ihrem Namen), I shall not fail.—Farewell then. (See end of Lesson XXXIV.)

HUNDREDTH LESSON.—Hundertste Lektion.

OF THE ADVERB.

We have hitherto shown by numerous examples for the practice of learners, the place which the adverb is to occupy in a sentence. Let us now determine the place of the adverb by standard rules.

As the adverb modifies the signification of the verb, it should always be near it, particularly the negative nicht, which, if misplaced, would entirely change the meaning of a phrase. Ex.

I have not the honour to know Ich habe nicht die Ehre, Sie zu
you. kennen.

And:

I have the honour not to know Ich habe die Ehre, Sie nicht zu
you. kennen.

Rules.

1st, The adverb precedes the adjective, the meaning of which it modifies. Ex. Ein wahrhaft guter Mann, a truly good man; eine wirklich gute Gelegenheit, a truly good opportunity; ein sehr artiges Kind, a very good child.

2d, It follows the imperative and precedes the infinitive to which it relates. Ex. Reden Sie laut, speak aloud; sprechen Sie nicht so schnell, do not speak so quickly; schreiben Sie langsam, so werden Sie schön schreiben, write slowly, and you will write well; ich bitte Sie, nicht zu schnell zu schreiben, pray, do not write too fast.

3d, It follows the simple tense of the verb, but precedes it when the sentence depends on a conjunction. Ex. Ich sage es Ihnen frei heraus, I tell you frankly; ich verstehe Sie nicht, weil Sie zu schnell sprechen, I do not understand you, because you speak too fast (Lesson LXIX.); er kommt um zehn Uhr Morgens* von da zurück, he returns from there at ten o'clock in the morning (Lesson XLVII.); wenn Sie langsam redeten, so würde ich Sie verstehen, if you spoke slowly I should understand you.

4th, In compound tenses it precedes the past participle. Ex. Er hätte laut gelesen, wenn Sie ihn öfter dazu angehalten hätten, he would have read aloud, if you had oftener engaged him to do so; ich bin schon da gewesen, I have already been there (Lesson XLI.); ich habe ihn vorgestern gesehen, I saw him the day before yesterday.

5th, It follows the case of the verb, but precedes it when it is a partitive, or joined to an indefinite article. Ex. Ich sah ihn gestern, I saw him yesterday; er hat es mir so eben gegeben, he has just now given it to me; ich will ihn Ihnen morgen schicken, I will send it to you tomorrow (Lesson XXVIII.); hast Du manchmal Halstücher ausbessern lassen? hast thou sometimes had cravats mended? ich habe manchmal welche ausbessern lassen, I have

* Um zehn Uhr Morgens, is an adverbial phrase, and all sorts of adverbial expressions, or compound adverbs, as they may be called, follow the rules of simple adverbs.

sometimes had some mended (Lesson XLIV.); haben Sie je einen Elephanten gesehen? have you ever seen an elephant? ich habe nie einen gesehen, I have never seen one; er hatte diesen Morgen kein Geld, he had no money this morning; er trägt gern einen großen Hut, he likes to wear a large hat.

6th, It precedes the case of the verb when governed by a preposition. Ex. Ich will ihn morgen zu Ihnen schicken, I will send him to you to-morrow (Lesson XXVIII.); sind Sie lange bei meinem Vater geblieben? have you stayed long with my father (Lesson XLVII.)? ich bin eine Stunde lang bei ihm geblieben, I have stayed with him a full hour (Lessons XLVII. and XLVIII.); wir sprachen so eben von Ihnen, we have just spoken of you; können Sie heute zu mir kommen? can you come to me to-day?

PLACE OF THE NEGATIVE *nicht*.

Rules.

1st, It likewise follows the simple tense and the case of the verb, when there is one, but precedes the infinitive and the past participle. Ex. Ich verstehe diesen Mann nicht, I do not understand that man; der Mann hat den Koffer nicht, the man has not the trunk; der junge Mensch (Jüngling) hat ihn nicht, the young man has it not (Lesson IX.); Sie essen nicht, you do not eat; ich habe ihn nicht gehabt, I have not had it (Lesson XLII.); er will nicht arbeiten, he does not wish to work; ich habe ihn nicht gesehen, I have not seen him; ich habe sie nicht gekannt, I have not known them (Lesson XLIV.); ich höre Sie, aber verstehe Sie nicht, I hear, but do not understand you (Lesson XLVI.); ich gebe es ihm nicht, I do not give it to him; sie lieben sich nicht, they do not love each other; ich schmeichle mir nicht, I do not flatter myself; sie sehen einander nicht ähnlich, they do not resemble each other (Lesson LXXXVI.).

Obs. A. When the negative sentence is preceded or followed by an affirmative one, *nicht* precedes the case of the verb, but if the affirmative sentence contains another nominative with *aber*, the negative fol-

lows the general rule. Ex. Ich habe nicht diesen, sondern jenen, I have not the latter, but the former; er hat dieses, aber nicht jenes, he has the latter, but not the former (Lesson XI.); ich habe Ihren Hut nicht, aber mein Bruder hat ihn, it is not I who have your hat, but my brother.

Obs. B. A negative, not depending on the nominative of the verb, precedes the word the sense of which it modifies. Ex. Er arbeitet den ganzen Tag nicht, he does not work during the whole day; and man arbeitet nicht den ganzen Tag, one does not work all day.

2d, The case of the verb being governed by a preposition, nicht, like other adverbs (Rule 6 above), precedes it. Ex. Er ist nicht zu Hause, he is not at home (Lesson XXVI.); ich fürchte mich nicht vor ihm, I do not fear him (Lesson LXX.).

3d, It follows the adverbs of time, but precedes all other adverbs, as adverbs of quality, of place, &c. Ex. Ich arbeite heute nicht, I do not work to-day; er schreibt nicht schön, he does not write well; er ist nicht da, he is not there; ich gehe nicht dahin, I do not go thither.

4th, It follows the adverb noch. Ex. Ich bin noch nicht da gewesen, I have not yet been there; ich bin noch nicht bei ihm gewesen, I have not yet been at his house (Lesson XLI.). The following sentences, however, must be distinguished from each other: wollen Sie noch nicht etwas essen? will you not eat anything yet? and wollen Sie nicht noch etwas essen? will you not eat anything more? In the latter sentence nicht modifies the signification of noch etwas.

Obs. C. The negative precedes the word auch, when the sentence is both interrogative and negative, but follows it when the sentence is simply negative. Ex. Bin ich nicht auch da gewesen? have I not also been there? und ich auch nicht, nor I either; und er auch nicht, nor he either.

To pretend to be ill.

{ † Sich für krank ausgeben*.
{ † Sagen, man sei krank.

This boy always pretends to be ill; but when we sit down to dinner, he is generally well again. Dieser Knabe gibt sich immer für krank aus; allein wenn man zu Tische geht, so ist er gewöhnlich wieder hergestellt (wieder gesund).

To be said.

† Sollen*.

He is said to have suffered shipwreck near the coast of Sicily. † Er soll an der Küste von Sicilien Schiffbruch gelitten haben.

Out of all his property he is said to have saved nothing but an empty portmanteau. † Er soll von allen seinen Habseigen nichts als einen leeren Reisack gerettet haben.

OF TENSES.

1st, The present tense is frequently substituted for the imperfect, to enliven the narrative and excite attention. This is sometimes done in English, but not so often as in German. Ex.

Imagine my horror! Yesterday I went with my child to the gate of the town, to see the ascent of the balloon. We were soon surrounded by the crowd, when suddenly I lost sight of my child, and it was not till an hour afterwards that I found it, trampled under foot and nearly crushed to death. Denkt Euch meinen Schrecken! ich gehe gestern mit meinem Kinde vor das Thor, um den Luftballon aufsteigen zu sehen, komme mit ihm ins Gedränge, verliere es aus den Augen, und finde es erst nach einer Stunde beinahe zerdrückt und zertreten wieder (for: ich ging, kam, verlor and fand).

I now ascend the mountain; a deep valley unfolds itself to my delighted eyes; a limpid stream murmurs among the verdant shrubs; sheep are grazing at my feet, and I behold the last rays of the setting sun breaking through the deep foliage of the distant wood. Jetzt erklimme ich den Berg; ein tiefes Thal eröffnet sich meinem forschenden Auge; zwischen zarten Gebüschern rieselt ein klarer Bach, zu meinen Füßen weiden Lämmer, und durch den fernen Wald brechen sich die letzten Strahlen der sinkenden Sonne.

2d, The present tense is employed for the future, when that time is indicated by another word in the sentence. Ex.

We leave to-morrow for Berlin, but I shall be back within a week, and I shall then certainly come to see you. Morgen reisen wir nach Berlin; in acht Tagen komme ich aber wieder, und dann besuche ich Dich gewiß (for werden wir reisen, werde ich wiederkommen, &c.).

I shall be back in a moment.	Ich komme gleich wieder.
We scale the castle this very night.	Dieses Schloß ersteigen wir in dieser Nacht.
I have the keys, we kill	Der Schlüssel bin ich mächtig ; wir ermorden
The guards, and deliver thee from thy prison.	Die Hüter, reißen Dich aus Deiner Kammer.
	(Schiller's Maria Stuart).

1st, The imperfect has already been touched upon in Lesson LVII. It is the historical tense of the Germans. Ex.

Scipio Africanus was in the habit of saying, he never was less idle than when he had nothing to do; and in fact his busiest time was that which he spent in solitude. For it was there he meditated over his great enterprises and his future deeds. In the bosom of retirement, he traced plans for the happiness of his country; and there, far from the intercourse of his fellow-citizens, he devoted his thoughts to the promotion of their welfare.	Scipio, der Afrikaner, sagte, er wäre nie weniger ohne Beschäftigung, als wenn er nichts zu thun hätte. Wirklich war er auch nie mehr beschäftigt, als in der Einsamkeit; denn hier sann er seinen wichtigen Unternehmungen und Geschäften nach; hier, im Schoße der Ruhe, entwarf er Pläne zum Wohl seines Vaterlandes, und hier, entfernt von dem Kreise seiner Mitbürger, unterhielt er sich einzig und allein mit dem Glücke derselben.
---	---

2d, It is used to narrate an action or event of which the narrator was an eye-witness, or to express an action in reference to another which was either simultaneous with, or antecedent to it (Lesson LVII.).

Yesterday a child was drowned, while I was on the bridge.	Gestern ertrank ein Kind, als ich auf der Brücke stand.
He granted my request because he found it just.	Er gewährte meine Bitte, weil er sie gerecht fand.
I was playing with my pupil, when the news was brought to me.	Ich spielte mit meinem Zöglinge, als man mir die Nachricht brachte.

1st, The perfect tense is used to express an action or event as perfectly ended without any reference to another circumstance, and when the narrator was not an eye-witness of it. Ex.

Were you yesterday at the concert?	Sind Sie gestern im Concert gewesen?
Has the army been beaten?	Ist die Armee geschlagen worden?
Has anybody been drowned?	Ist Jemand ertrunken?
Were you ever in Vienna?	Sind Sie je in Wien gewesen?

2d, The imperfect may even be used when the narrator has not witnessed the event; but then he must take care to add to his narrative a phrase like: *sagte er*, he said; *sagt man*, it is said, &c. Ex.

They say, that day before yesterday there was a great feast in the town. *Vorgestern, sagt man, war ein großes Fest in der Stadt.*

They say there was a battle on the 25th of last month. *Den fünf und zwanzigsten vorigen Monats, heißt es, fiel eine Schlacht vor.*

Obs. D. We have already seen (Lesson XXXIV.) that we cannot say with the English, I am writing, I do write, both of which must be expressed by the only present *ich schreibe*, I write; nor, I was writing, I did write, both of which must be expressed by the only imperfect *ich schrieb*, I wrote (Lesson LVII.). Expressions such as the following: *When you come to learn, he is to write, to go, I am to have it, &c.*, cannot be translated literally in German. In such cases we use the future when mere futurity, and the verb *sollen* when necessity or a wish is to be expressed. Ex.

When you come to learn French.	Wann Sie französisch lernen werden.
He is to write.	Er wird schreiben.
Am I to go thither?	Soll ich hingehen?
He is to go thither.	Er soll hingehen.
Am I to have this book?	Soll ich dieses Buch haben?
Am I to give you a pen?	Soll ich Ihnen eine Feder geben?
I was to speak for them all.	Ich sollte für Alle sprechen.
He was to arrive on the 20th.	Er sollte den zwanzigsten ankommen.

Obs. E. At the end of a phrase we sometimes omit the auxiliary of the perfect and pluperfect tenses, when the phrase that follows it begins with another auxiliary. Ex.

Though I have never been in Paris, I am nevertheless acquainted with all that is going on there.

Ob ich gleich nie zu Paris gewesen bin, bin ich doch von allem unterrichtet, was daselbst vorgeht ;

or,

Ob ich gleich niemals zu Paris gewesen, so bin ich doch von allem unterrichtet, was daselbst vorgeht.

As he did not answer me, I wrote to him no more.

Da er mir nicht geantwortet (hat), habe ich ihm nicht mehr geschrieben.

The enemy having been beaten, it is to be hoped that the war will be at an end.

Nachdem der Feind geschlagen worden (ist), ist zu hoffen, daß der Krieg geendigt sein wird.

EXERCISES. 238.

Have you seen your niece ?—Yes, she is a very good girl who writes well and speaks German still better : therefore she is honoured and loved by every one.—And her brother, what is he doing ?—Do not speak to me of him, he is a naughty (böse) boy, who writes always badly and speaks German still worse : he is therefore loved by nobody. He is very fond of dainties (der gute Bissen) ; but he does not like books. Sometimes he goes to bed at broad day-light (bei hellem Tage), and pretends to be ill ; but when we sit down to dinner, he is generally better again. He is to study physic (die Arzneikunst) ; but he has not the slightest inclination for it (gar keine Lust dazu).—He is almost always talking of his dogs which he loves passionately (leidenschaftlich).—His father is extremely (außerordentlich) sorry for it. The young simpleton (der Blödsinnige) said lately to his sister : “I shall enlist (Seldat werden* oder sich anwerben lassen*) as soon as peace is proclaimed (öffentlich bekannt machen oder publiciren).

239.

My dear father and my dear mother dined yesterday with some friends at (in dat.) the (hotel) King of Spain (von Spanien).—Why do you always speak French and never German ?—Because I am too bashful.—You are joking ; is a Frenchman ever bashful ?—I have (a) keen appetite : give me something good to eat.—Have you any money ?—No, sir.—Then I have nothing to eat for you.—Will you not let me have some on credit ? I pledge (verpfänden) my honour.—That is too little.—What, sir !

My dear friend, lend me a ducat (der Ducat, gen. cn).—Here are two instead of one.—How much I am obliged to you !—I am always glad when I see you, and I find my happiness in yours.—Is this house to be sold ?—Do you wish to buy it ?—Why not ?—Why does your sister not speak ?—She would speak if she were not always so absent (zerstreut).—I like pretty anecdotes (die Anekdote) ; they season (würzen) conversation (die Unterhaltung) and amuse (be-

lustigen) every body.—Pray, relate me some. Look, if you please, at page 389 of the book (in dem Buche) which I lent you, and (so) you will find some.—To-morrow I shall set out for Hanau; but in a fortnight (in vierzehn Tagen) I shall be back again, and then I shall come to see you and your family.—Where is your sister at present?—She is in Berlin, and my brother is in Leipzig.—This little woman is said to be going to marry the counsellor N., your friend; is it true?—I have not heard of it.—What news is there of our great army?—It is said to be lying (stehen*) between the Rhine and the Weser. All that the courier told me seeming very probable (wahrscheinlich), I went home immediately, wrote some letters, and departed for Paris. (See end of Lesson XXXIV.)

HUNDRED AND FIRST LESSON.—Hundert und erste Lektion.

To begin to laugh, to weep, to Anfangen zu lachen, zu weinen, zu cry, &c. schreien u. s. w.

To pledge.

Berpfänden.

To pawn.

Berpfegen.

To destroy by fire and sword.

Mit Feuer und Schwert verheeren.

To look out of the window.

Aus dem Fenster sehen*.

I do not know whether this society will admit me.

Ich weiß nicht, ob diese Gesellschaft mich wird haben wollen.

After ten o'clock you will not find me at home.

† Nach zehn Uhr treffen Sie mich nicht mehr zu Hause.

The weather is clearing up.

Das Wetter heitert sich auf.

My hand is asleep.

† Meine Hand ist eingeschlafen.

To smell of garlick.

Nach Knoblauch riechen*.

To smell of wine.

Nach Wein riechen*.

The sermon is over.

Die Predigt ist aus.

That is the question.

Es ist die Frage (es kommt darauf an).

He has nearly fallen.

† Er wäre beinahe gefallen.

I did not find a living soul.

Ich habe keine lebendige Seele getroffen.

To meet with.

Antreffen* (Part. past, getroffen. Imperf. traf).

You have the wrong key.

Sie haben den unrichten Schlüssel.

He is now on the road.

Er ist jetzt auf dem Wege.

Give me a clean plate, if you please.

Geben Sie mir gefälligst einen reinen Teller.

VARIOUS WAYS OF TRANSLATING THE VERB, TO PUT.

To <i>put</i> one's hand into one's pocket.	In die Tasche greifen*.
To <i>put</i> one's son to school.	Seinen Sohn in die Schule thun* (bringen*).
To <i>put</i> one out to prenticeship (to bind one prentice).	Jemanden in die Lehre thun*.
To <i>put</i> to account.	In Rechnung ziehen*.
To <i>put</i> to flight.	In die Flucht jagen (oder schlagen*).
To <i>put</i> one's hat on.	Seinen Hut aufsetzen.
To <i>put</i> an end.	Ein Ende machen.

VARIOUS WAYS OF TRANSLATING THE VERB, TO SET.

To <i>set</i> pen on paper (to take the pen in hand).	Die Feder ergreifen*.
To <i>set</i> sail.	Unter Segel gehen* (absegeln).
To <i>set</i> in order (to regulate, settle).	In Ordnung bringen*.
To <i>set</i> something on fire.	Etwas anzünden (anstechen).
To <i>set</i> to work.	Sich an die Arbeit machen.

IDIOMATIC EXPRESSIONS DEPENDING

1st, On the use or omission of an article.

I have read Schiller.	Ich habe den Schiller gelesen.
He broke <i>his</i> neck.	Er hat den Hals gebrochen.
Nature is the best instructress.	Die Natur ist die beste Lehrerin.
Man is mortal.	Der Mensch ist sterblich.
Human life is short.	Das menschliche Leben ist kurz.
Vice plunges its followers into perdition.	Das Laster stürzt seine Anhänger ins Verderben.
Eloquence is powerful.	Die Beredsamkeit ist mächtig.
Poetry is enchanting.	Die Dichtkunst ist bezaubernd.
Government.	Die Regierung.
History teaches us experience.	Die Geschichte lehrt uns Erfahrung.
Saint Paul.	Der heilige Paulus.
Most of his contemporaries.	Die meisten seiner Zeitgenossen.
In town.	In der Stadt.
To go to church.	In die Kirche gehen*.
The East Indies.	Ostindien.
The West Indies.	Westindien.
Before <i>the</i> conclusion of the drama.	Vor Endigung des Schauspiels.

2d, On the use of a pronoun.

I take the liberty of writing' to you.	Ich nehme mir die Freiheit, an Sie zu schreiben.
--	--

How goes it? How do you do?	Wie geht's Ihnen?
Very well.	Es geht mir sehr wohl.
I have bought a hat.	Ich habe mir einen Hut gekauft.
Let us go on a party of pleasure.	Wir wollen uns heute ein Vergnügen verschaffen.
He is quite at home.	Er macht sich's bequem.
He is very conceited.	Er bildet sich viel ein.
I have it in <i>my</i> hands.	Ich habe es in Händen.
I have it before <i>my</i> eyes.	Ich habe es vor Augen.
I consent to it, (willingly or with pleasure).	Ich bin es zufrieden.

3d, On the use of a verb.

Who has <i>said</i> mass to-day?	Wer hat heute die Messe gelesen?
I <i>am with you</i> in a moment.	Ich komme gleich.
We shall <i>have</i> a storm.	Wir werden ein Gewitter bekommen.
How is that?	Wie geht das zu?
I do not <i>scruple</i> to do it.	Ich trage kein Bedenken, es zu thun.
What do you <i>think</i> of it?	Was halten Sie davon?
They will not <i>dissuade</i> me from it.	Ich lasse mir das nicht ausreden.
To <i>buy</i> a lottery ticket.	In die Lotterie setzen.
To <i>be born</i> .	Zur Welt kommen*.
To <i>bring forth</i> .	Zur Welt bringen*.
To <i>doubt</i> (to call in question).	In Zweifel ziehen*.
To <i>lay</i> the cloth.	Den Tisch decken.
To <i>set down</i> (to compose).	Schriftlich aufsetzen.

4th, On the use of a preposition.

How is your health?	Wie steht es um Ihre Gesundheit?
To land, to go ashore.	Ans Land treten*.
His affairs are in a bad state.	Es sieht übel mit ihm aus.
I bet six crowns.	Ich wette um sechs Thaler.
I forgive you.	Ich halte es Ihnen zu gut.
To esteem one's self happy.	Sich für glücklich halten.
To make an enemy of some one.	Sich Jemanden zum Feinde machen.
I fear to be burdensome to you.	Ich fürchte Ihnen zur Last zu fallen.

OBSERVE ALSO THE FOLLOWING IDIOMS.

To prescribe milk-diet.	Die Milchkur verordnen.
To copy fair.	Ins Reine schreiben* (rein abschreiben*).
Of one's own accord.	Aus freien Stücken.
We shall not live to see it.	Wir werden es nicht erleben.
It is all over with me.	Es ist um mich geschehen.

- My head turns round (is giddy). Es wird mir schwindlich.
 I faint. Ich bekomme eine Ohnmacht.
 I thought you were a German by birth. Ich hielt Sie für einen gebornen Deutschen.
 To live on bad terms with some one. Uneinig mit Jemandem leben.
 To follow an unprofitable trade. Sich mit brotlosen Künsten abgeben*.
 This seems reasonable. Das läßt sich hören (scheint vernünftig).
 To lose one's reputation. Seinen guten Namen verlieren*.

By means of.

Mitteltst or vermitteltst (govern the genitive).

- He has succeeded by means of your assistance. Vermitteltst Ihres Beistandes ist es ihm gelungen.
 We reached the shore by means of a boat. Wir kamen mitteltst (vermitteltst) eines Rahnes ans Ufer.

Towards (to meet).

Entgegen (governs the dative).

- We went to meet his father. Wir gingen seinem Vater entgegen.

Against (in opposition to). *Zu wider.*

- Never act against the laws. Handle nie den Gesetzen zuwider.

Opposite.

Gegenüber.

- My house is opposite his. Mein Haus steht dem seinigen gegenüber.

Obs. The prepositions *entgegen*, *zuwider*, and *gegenüber* are always placed after the case which they govern.

Next to (after).

Nächst (governs the dative).

- Next to you I like him best. Nächst Ihnen ist er mir der Liebste.

Together with (besides, including). Nebst, sammt (govern the dative).

- He lost the ducat together with the crowns, sold the garden including the house. Er verlor den Ducaten sammt den Thalern, verkaufte den Garten nebst dem Hause.

- If I were now to question you as I used to do at the beginning of our lessons, what would you answer? Wenn ich Sie jetzt fragte, wie ich in unsern ersten Lektionen zu thun pflegte (wie ich anfangs zu thun pflegte), was würden Sie antworten?

We found these questions at first rather ridiculous, but full of confidence in your method, we answered as well as the small quantity of words and rules we then possessed allowed us.

Wir fanden anfangs diese Fragen etwas lächerlich; allein voll Vertrauen auf Ihre Lehrart, beantworteten wir dieselben, so gut es uns der kleine Vorrath von Wörtern und Regeln (Prinzipien), den wir damals hatten, gestattete (erlaubte).

We were not long in finding out that those questions were calculated to ground us in the rules, and to exercise us in conversation, by the contradictory answers we were obliged to make.

Wir haben bald gemerkt, daß die Fragen darauf berechnet waren, uns durch die widersprechenden Antworten, die wir gezwungen waren, darauf zu geben, die Prinzipien (Regeln) einzuschärfen und uns in der Unterhaltung zu üben.

We can now almost keep up a conversation in German.

Jetzt können wir uns beinahe vollkommen auf deutsch (im Deutschen) unterhalten.

This phrase does not seem to us logically correct.

Dieser Satz scheint uns nicht logisch richtig.

We should be ungrateful if we allowed such an opportunity to escape without expressing our liveliest gratitude to you.

Wir wären undankbar, wenn wir eine so schöne Gelegenheit vorbeigehen ließen, ohne Ihnen unsere lebhafteste Dankbarkeit zu bezeigen.

In all cases, at all events.

Auf jeden Fall.

The native, the insurmountable difficulty, this energetic language, the acknowledgment, the gratitude, the acknowledgment,

der Eingeborne; die unüberwindliche Schwierigkeit; diese energische (kraftvolle) Sprache; die Erkenntlichkeit;* die Dankbarkeit

EXERCISES. 240.

Will you drink a cup of coffee?—I thank you, I do not like coffee.—Then you will drink a glass of wine?—I have just drunk some.—Let us take a walk.—Willingly; but where shall we go to?—Come with me into my aunt's garden; we shall there find a very agreeable society.—I believe it (Das glaube ich gern); but the question is whether this agreeable society will admit me.—You are welcome every where.—What ails you, my friend?—How do you like (Wie schmeckt Ihnen) that wine?—I like it very well (herrlich); but I have drunk enough (zur Genüge oder genug) of it.—Drink once more.—No, too much is unwholesome (ungefund); I know my constitution (die Natur).—Do not fall.—What is the matter with you?—I do not know; but my head is giddy; I think I am fainting.—I think so also, for you look almost like a dead person.—What countryman are you?—I am a Frenchman.—You

* Erkenntlichkeit is derived from erkennen, to acknowledge. Dankbarkeit expresses both gratitude and acknowledgment.

speak German so well that I took you for a German by birth.—You are jesting.—Pardon me, I do not jest at all.—How long have you been in Germany?—A few days.—In earnest?—You doubt it perhaps, because I speak German; I knew it before I came to Germany.—How did you manage to learn it so well?—I did like the prudent starling (*der Staar*).

Tell me, why you are always on bad terms with your wife (*die Frau*)? and why do you engage in unprofitable trades?—It costs so much trouble (*Es kostet so viel Mühe*) to get an employment (*bis man ein—bekommt*).—And you have a good one and neglect it (*es hintansetzen oder vernachlässigen*). Do you not think of the future?—Now allow me to speak also (*Jetzt lassen Sie mich auch reden*). All you have just said seems reasonable, but it is not my fault (*es ist nicht meine Schuld*), if I have lost my reputation; it is that of my wife (*meine Frau ist Schuld daran*); she has sold my finest clothes, my rings, and my gold watch. I am full of debts (*voll Schulden sein**), and I do not know what to do (*was ich anfangen oder thun soll*).—I will not excuse (*entschuldigen*) your wife; but I know that you have also contributed (*beitragen**) to your ruin (*das Verderben*). Women are generally good when they are left so.

241. DIALOGUE.

The master. If I were now to ask you such questions as I did at the beginning of our lessons, (*viz.*) Have you the hat which my brother has? am I hungry? has he the tree of my brother's garden? &c. what would you answer?

The pupils. We are obliged (*gezwungen*) to confess that we found these questions at first rather ridiculous; but full of confidence in your method, we answered as well as the small quantity of words and rules we then possessed allowed us. We were in fact not long in finding out that these questions were calculated to ground us in the rules, and to exercise us in conversation, by the contradictory answers we were obliged to make. But now that we can almost keep up a conversation in the energetic language which you teach us, we should answer: It is impossible that we should have the same hat which your brother has, for two persons cannot have one and the same thing. To (*Auf* with accus.) the second question we should answer, that is impossible for us to know whether you are hungry or not. As to the last, we should say: that there is more than one tree in a garden, and in telling us that he has the tree of the garden, the phrase does not seem to us logically correct. At all events we should be ungrateful if we allowed such an opportunity to escape, without expressing our liveliest gratitude to you for the trouble you have taken in arranging those wise combinations (*kluge Wege einschlagen* oder Combinationen machen*), to ground us almost imperceptibly (*beinahe unmerklich*) in the rules, and exercise us in the conversation of a language which, taught in any other way, presents (*darbieten**) to foreigners, and even to natives, almost insurmountable difficulties. (See end of Lesson XXXIV.)

HUNDRED AND SECOND LESSON.—Hundert und zweite Lektion.

To avoid death, with which he was threatened, he took to flight. Um dem Tode zu entgehen, der ihm bevorstand (womit er bedrohet war), nahm (ergriff) er die Flucht.
 I warrant you (I answer for it). † Ich siehe Ihnen dafür.
 So goes the world. † So geht es in der Welt.
 But must one not be a fool to remain in a place bombarded by Hungarians? Aber müßte man nicht ein Narr sein, wenn man an einem von Ungarn bombardirten Orte bleiben wollte?
 The deuce take the Hungarians who give no quarter! † Daß die Ungarn, welche keine Gnade geben (welche gar nicht schonen), beim Henker wären!

Will you be my guest? Wollen Sie mein Gast sein?
 Will you dine with me? Wollen Sie mit mir essen?
 To invite some one to dinner. { Jemanden zu Gast bitten*.
Jemanden zum Mittagessen einladen*.
 I have ordered your favourite dish. † Ich habe Ihre Lieblingspeise zubereiten lassen.
 There is nothing like a good piece of roast meat. Es geht nichts über ein gutes Stück Braten.

The roast meat,	der Braten, das Gebratene;
the guilty,	der Schuldige;
the innocent,	der Unschuldige;
a good (jovial) companion,	ein lustiger Bruder;
the husband,	der Mann (Ehemann).

To be disgusted with a thing. { Einen Ekel an einer Sache haben*.
Einer Sache (genitive) überdrüssig sein*.
 Who hazards gains. † Frisch gewagt ist halb gewonnen.
 Nothing venture nothing have. (Sprichwort.)
 To strike (in speaking of lightning). † Einschlagen*.
 The lightning has struck. † Es hat eingeschlagen.
 The lightning struck the ship. † Der Blitz schlug ins Schiff.
 While my brother was on the open sea a violent storm rose unexpectedly; the lightning struck the ship which it set on fire, and the whole crew jumped into the sea to save themselves by swimming. Als mein Bruder auf der offenen See (oder auf dem hohen Meere) war, erhob sich (kam unvermuthet) ein heftiger Sturm; der Blitz schlug ins Schiff, das er anzündete, und das ganze Schiffsvolk sprang (stürzte sich) ins Meer, um sich mit Schwimmen zu retten.

- He was struck with fright, when he saw that the fire was gaining on all sides. Er wurde von Schrecken befallen (erschrak heftig), als er sah, daß das Feuer auf allen Seiten um sich griff.
- He did not know what to do. † Er wußte nicht, wozu er sich entschließen sollte.
- He reflected in vain. { Er mechte nachsinnen, wie er wollte.
Er sann vergeblich nach.
- In vain. Vergeblich, vergebens, umsonst.
To reflect (to hesitate). Sich besinnen* (Part. past, besonnen).
- He hesitated no longer. † Er besann sich nicht länger.
- I have not heard of him yet. Ich habe noch keine Nachricht von ihm erhalten.
- My friend who was present told me all this. Mein Freund, welcher zugegen war, hat mir alles dieses erzählt.
- What would have become of me? { Wie wäre es mir ergangen?
Was wäre aus mir geworden?

A FEW MORE IDIOMS.

- It is a fortnight (a week) since I was out. Vierzehn (acht) Tage lang bin ich nicht ausgegangen.
- Will you not go out to-day? Sie werden doch heute ausgehen?
- I would not importune you. Ich will Ihnen nicht beschwerlich fallen.
- He has nothing to live upon. Er hat nichts zu leben.
- I board and lodge him. Ich gebe ihm freien Tisch und Wohnung.
- The mystery will be discovered. Die Sache wird schon an den Tag kommen.
- They are going to lay the cloth. Man wird bald den Tisch decken.
- He lives high (feasts, eats, and drinks well). Er ißt und trinkt gut.
- Have you done? Sind Sie fertig?
- That is his business. Da mag er zusehen.
- To do one's best. Sein Aeußerstes thun*.
- He has assisted me. Er ist mir zur Hand gegangen.
- We must not be too particular. Wir müssen es so genau nicht nehmen.
- He is not to be blamed for not doing it. Es ist ihm nicht zu verdenken, daß er es nicht thut.
- The book is out of print; it was published by N. Das Buch ist vergriffen; es war bei N. verlegt.
- Will you please to take a plain supper with us? Wollen Sie mit einem einfachen Abendessen bei uns fürlich (oder verlich) nehmen?

The general has been defeated and the army routed. Der Feldherr ist auf's Haupt geschlagen und die Armee über den Haufen geworfen worden.

The angel, the masterpiece, her physiognomy, the expression, her shape, the action, the look, the contentment, the respect, the admiration, the charm, the grace, the demeanour, the manners, thin (slender), fascinating (engaging), ravishingly, uncommonly well, perfectly well, Her look inspires respect and admiration.	der Engel; das Meisterstück; ihre Gesichtsbildung; der Ausdruck; ihre Gestalt; die Handlung; der Anblick; die Zufriedenheit; die Ehrfurcht; die Bewunderung; die Anmuth; das Benehmen; schlank; einnehmend; zum Entzücken; ganz vortreflich; vorkommen. Ihr Anblick flößt Ehrfurcht und Bewunderung ein.
--	---

Allow me, my lady, to introduce to you Mr. G., an old friend of our family. Erlauben Sie, gnädige Frau, daß ich Ihnen Herrn von G. als einen alten Freund meines Hauses vorstelle.

I am delighted to become acquainted with you. Ich freue mich sehr, mein Herr, Ihre Bekanntschaft zu machen.

I shall do all in my power to deserve your good opinion. Ich werde alles Mögliche thun, um mich Ihrer Gewogenheit würdig zu machen.

Allow me, ladies, to introduce to you Mr. B., whose brother has rendered such eminent services to your cousin. Erlauben Sie, meine Damen, daß ich Ihnen Herrn von B. vorstelle, dessen Bruder Ihrem Vetter so große Dienste geleistet hat.

How happy we are to see you at our house! Wie sehr sind wir erfreut, Sie bei uns zu sehen!

EXERCISES. 242.

Why do you hide yourself?—I am obliged to hide myself, for it is all over with me if my father hears that I have taken to flight; but there was no other means (kein anderes Mittel übrig oder nicht anders möglich sein*) to avoid death, with which I was threatened.—You have been very wrong in leaving (verlassen*) your regiment, and your father will be very angry (sehr böse oder zornig sein*) when he hears of it, I warrant you.—But must one not be a fool to remain in a place bombarded by Hungarians?—The deuce take the Hungarians, who give no quarter!—They have beaten and robbed (ausplündern) me, and (never) in my life have I done them any harm.—

So goes the world, the innocent very often suffer for the guilty.—Did you know Mr. Zweifel?—I did know him, for he often worked for our house.—One of my friends has just told me that he has drowned himself, and that his wife has blown out her brains with a pistol (Lesson XCV.).—I can hardly believe it; for the man whom you are speaking of was always a jovial companion, and good companions do not drown themselves.—His wife is even said to have written on the table before she killed herself: “Who hazards gains; I have nothing more to lose, having lost my good husband. I am disgusted with this world, where there is nothing constant (beständig) except (als) inconstancy (die Unbeständigkeit).”

243.

Will you be my guest?—I thank you; a friend of mine has invited me to dinner: he has ordered my favourite dish.—What dish is it?—It is milk-food.—As for me (Was mich anbelangt), I do not like milk-food: there is nothing like a good piece of roast beef or veal (Rinds- oder Kalbsbraten).—What has become of your youngest brother?—He has suffered shipwreck in going to America.—You must give me an account of that (Erzählen Sie mir doch das).—Very willingly. Being on the open sea, a great storm arose. The lightning struck the ship and set it on fire. The crew jumped into the sea to save themselves by swimming. My brother knew not what to do, having never learnt to swim. He reflected in vain; he found no means to save his life. He was struck with fright when he saw that the fire was gaining on all sides. He hesitated no longer, and jumped into the sea.—Well (Nun), what has become of him?—I do not know, having not heard of him yet.—But who told you all that?—My nephew, who was there, and who saved himself.—As you are talking of your nephew (Da Sie gerade von Ihrem Neffen sprechen), where is he at present?—He is in Italy.—Is it long since you heard from him?—I have received a letter from him to-day.—What does he write to you?—He writes to me that he is going to marry a young woman who brings (zubringen*) him a hundred thousand crowns.—Is she handsome?—Handsome as an angel; she is a master-piece of nature. Her physiognomy is mild and full of expression; her eyes are the finest in (von) the world, and her mouth is charming (allerliebste). She is neither too tall nor too short: her shape is slender; all her actions are full of grace, and her manners very engaging. Her look inspires respect and admiration. She has also a great deal of wit (der Verstand); she speaks several languages, dances uncommonly well, and sings ravishingly. My nephew finds in her but one defect (der Fehler).—And what is that defect?—She is affected (macht Ansprüche).—There is nothing perfect in the world. How happy you are (Wie glücklich sind Sie)! you are rich, you have a good wife, pretty children, a fine house, and all you wish (for).—Not all, my friend.—What do you desire more?—Contentment; for you know that he only is happy who is contented. (See end of Lesson XXXIV.)

HUNDRED AND THIRD LESSON. — Hundert und dritte Lektion.

GENERAL REMARKS ON GERMAN CONSTRUCTION.

The fundamental principle of German construction is this: the word which, after the subject, expresses the principal idea, is always placed after those words which only express accessory ideas. It has the advantage of attracting and of keeping up and increasing the attention to the end of the phrase.

The word which least defines the subject is placed at the beginning of the sentence, then come those words which define it in a higher degree, so that the word which most determines the meaning of the phrase is at the end.

According to this we place the words in the following order:

1st, The adverb of negation *nicht*, when it relates to the verb of the subject. Ex. *Sein Vater beantwortet*

¹
meinen Brief nicht, his father does not answer my letter.

2d, The other adverbs relating to the verb of the

¹ ²
subject. Ex. *Sie schreiben Ihren Brief nicht gut*, you do not write your letter well.

3d, The preposition with the case it governs, or in its stead the adverbs of place: *da*, *hier*, and their compounds: *daher*, *dahin*, as well as the demonstrative adverbs compounded of *da* and *hier*, as: *damit*, *davon*,

¹
hiervon, *darauf*, *darüber*, &c. Ex. *Er antwortete nicht*

² ³
höflich auf meinen Brief, he did not answer my letter

¹ ² ³
politely. *Er antwortete nicht schnell darauf*, he did not answer it quickly.

Obs. When the verb of the subject has several cases with their prepositions, that which defines it the most exactly follows all the others, the determination of time always preceding that of place. Ex. *Er trat*

wegen seiner Unschuld mit fröhlichem Gesichte vor das Gericht (which defines most exactly), on account of his innocence he appeared before his judges with a joyful countenance. Der Gefühllose blieb an diesem Tage (time), auf der schönsten Flur (place), bei aller Schönheit der reizenden Natur (place) dennoch ohne alle Empfindung (which defines most exactly), the insensible man, remained on that day without the least emotion, though in the most beautiful field and surrounded by all the beauty of charming nature.

1
4th, The predicate of the subject. Ex. Ich bin nicht

2 3 4

immer mit seiner Antwort zufrieden, I am not always satisfied with his answer.

5th, The separable particles of compound verbs, as well as all those words which are considered as separable particles, inasmuch as they complete the sense of the verb (*Obs. A, Lesson LXVII.*), as: auswendig lernen, to learn by heart; in Acht nehmen*, to take care; zu Mittag essen*, to dine, &c. Ex. Warum ging

1 2 3 5

er nicht öfter mit Ihnen aus? why did he not go out with you oftener?

6th, The verb in the infinitive. Ex. Er kann Ihnen

1 2 2 3 6

nicht immer schnell auf Ihren Brief antworten, he cannot always answer your letter quickly.

7th, The past participle or the infinitive, when they form with the auxiliary a compound tense of the verb.

1 2 2 3 7

Ex. Er hat mir nicht immer höflich darauf geantwortet, he has not always answered it politely. Er wird Ihnen

1 2 2 3 7

nicht immer so höflich auf Ihren Brief antworten.

* * * These remarks apply to the natural order of ideas; but the German language is so much subject to inversions, that we must sometimes deviate from them, according to the stress which we wish to put on certain words, or the strength and importance we wish to give them in the sentence. See the following

RECAPITULATION OF THE RULES OF SYNTAX
OR CONSTRUCTION.

1st, When the adjective which precedes the noun is accompanied by some words that relate to, or define it, they are placed immediately before it. Ex. Eine gegen Jedermann höfliche Frau, a woman polite towards everybody. Ihr Sie herzlich liebendes Kind, your child that loves you from all his heart. (Lesson XCIII.)

2d, Personal pronouns, when not in the nominative, as well as reflexive pronouns (Lesson LXX.) are placed after the verb. Ex. Ich liebe Dich, I love thee. Er liebt mich, he loves me. Ich wünsche Ihnen einen guten Morgen, I wish you a good morning. Meine Schwester befindet sich wohl, my sister is well.

Obs. A. When the accusative is a personal pronoun, it precedes the dative, if not, it follows it. Ex. Geben Sie meinem Bruder das Buch? do you give the book to my brother? Ich gebe es ihm, I do give it to him. Machen Sie Ihrer Frau Gemahlinn meine Empfehlung, present my compliments to your lady. Ich gab es dem Vater, I gave it to the father. (Lesson XXVIII.) But if we wish to put a particular stress on the dative, we must put it after the accusative. Ex. Er erzählte die ganze Geschichte seiner Frau, he told his wife the whole history. Here the whole strength of the sentence falls on the words seiner Frau.

Obs. B. When the case of the verb is a genitive, it is always preceded by the accusative, whether a personal pronoun or not. Ex. Ich versichere Sie meiner Hochachtung, I assure you of my esteem. Man hat den Gefangenen des Verbrechens überwiesen, the prisoner has been convicted of the crime. (Lesson LXIV.)

3d, The infinitive and past participle are always preceded by their cases, or in other words, the infinitive and past participle always stand at the end of the sentence. Ex. Ich werde morgen aufs Land gehen, I shall go into the country to-morrow. Er ist gestern dahin gegangen, he went thither yesterday. Ich werde Ihnen das Buch geben, I shall give you the book. Er hat es mir gesagt, he has told it to me. (Lessons XXIV. and XLII.)

Obs. A. When two or several infinitives, two past participles, or a past participle and an infinitive depend on each other, the first in English becomes the

last in German. Ex. Sie können ihn sprechen hören, you
may hear him speak; ich werde heute nicht spazieren gehen
können, I shall not be able to go a walking to-day; sein
Haus ist verkauft worden, his house has been sold.
(Lesson LXXI.)

Obs. B. The two infinitives or participles, &c., not depending on each other, follow the English construc-

tion. Ex. Man muß Gott lieben und verehren, we must
love and honour God; sie wird geliebt und gelobt, she is
loved and praised. (Lesson LXXI.)

4th, The verb of the subject (in compound tenses the auxiliary) is removed to the end when the phrase begins, (a) with a conjunction, as: *als, da, ob, daß, weil, wenn,* &c. (b) with a relative pronoun, as: *der, welcher, wer,* meaning *he who*, and *was, that which*; (c) after the relative adverb, *wo*, and all the prepositions combined with it, as: *wodurch, womit, wovon,* &c. Ex. Als ich sie zum ersten Male sah, when I saw her for the first time. Ich wünschte, daß er mitginge, I wish he would go with us. Er liebt Sie nicht, weil Sie ihn beleidigt haben, he does not love you, because you have offended him. Warten Sie, bis ich mein Geld bekomme, wait till I receive my money. Wenn ich es gewußt hätte, had I known that. Lesen Sie das Buch, welches ich Ihnen geliehen habe? do you read the book which I have lent you? Wissen Sie nicht, wo er gewesen ist? do you not know where he has been? Können Sie mir nicht sagen, was aus ihm geworden ist? can you not tell me what

* For conjunctions which do not remove the verb to the end of the phrase, see Lesson LXI.

has become of him? Das ist es eben, wodurch er einen so großen Schaden erlitten hat, wovon er sich schwerlich wieder erholen wird, it is precisely that, by which he has sustained such a loss, as he will find it difficult to recover from. (Lesson XLVII.)

Obs. A. When a proposition in which the verb is required at the end of the sentence, contains one of the auxiliaries *sein* and *werden*, or one of the verbs *dürfen*, *können*, *lassen*, *müssen*, *sollen*, *wollen*, joined to an infinitive, these take their place immediately after the infinitive. Ex. Wenn Sie das Pferd kaufen wollen, if you wish to buy the horse. (Lesson LXIX.) But when not governed by a conjunctive word, they stand before the infinitive and its case. Ex. Wollen Sie das Pferd kaufen? Do you wish to buy the horse?

Obs. B. Incidental or explanatory propositions are placed immediately after the word which they define, or at the end of the principal proposition. Ex. Es ist schwer, einen Feind, welcher wachsam ist, zu überfallen, or: es ist schwer, einen Feind zu überfallen, welcher wachsam ist. (Lesson LX.)

Obs. C. When there are at the end of a sentence two infinitives, two past participles, or an infinitive and a past participle, the verb which the conjunction requires at the end, may stand either before or after them. Ex. Wenn Sie Ihre Lektion werden studirt haben, or: studirt haben werden, so werde ich Ihnen sagen, was Sie zu thun haben, when you have studied your lesson, I shall tell you what you have to do. (Lesson LXXXII.)

ON THE TRANSPOSITION OF THE SUBJECT AFTER ITS VERB.

5th, Whenever a sentence begins with any other word than the subject or nominative, its order is inverted, and in all inversions the subject stands after the verb in simple, and after the auxiliary in compound tenses (Lesson LVIII.). From this rule must be excepted conjunctive words which serve to unite sentences. They leave the subject in its place and remove the verb to the end of the sentence (Lesson XLVII. and Rule 4th above).

A German sentence may begin with an adverb, a preposition and its case, a case, an adjective, a participle or an infinitive. Ex. Heute gehe ich nicht aus, I do not go out to-day; morgen werde ich Sie besuchen, to-morrow I shall come to see you; im Anfange schuf Gott Himmel und Erde, in the beginning God made heaven and earth. Von seinen Kindern sprach er, he spoke of his children. Bei Ihnen habe ich mein Buch vergessen, I forgot my book at your house. Den Menschen macht sein Wille groß und klein (Schiller), his will makes a man great and little. Reich ist er nicht, aber gelehrt, he is not rich, but learned. Geliebt wird er nicht, aber gefürchtet, he is not loved, but feared. Schaden kann Jeder, aber nützen kann nur der Weise und Gute, any man can do injury, but the wise and good only can be useful. (Lesson LVIII.)

6th, The subject is placed after the verb in an inversion of propositions, that is, when that which ought to stand first, is placed after, and forms, as it were, the complement of the other. In other words: the subject is placed after its verb in the second member of a compound phrase (Lesson LXXVII.). An inversion of propositions takes place, when the first proposition begins with a conjunction. Ex. Daß er Sie liebt, weiß ich (for: ich weiß, daß er Sie liebt), I know that he loves you. Je fleißiger ein Schüler ist, desto schnellere Fortschritte macht er, the more studious a pupil is, the more progress he makes. Wenn ich reich wäre, so hätte ich Freunde, I should have friends, if I were rich. Nachdem wir die Stadt verlassen hatten, zog der Feind in dieselbe ein, when we had left the town, the enemy entered it (Lesson LXXXI.).

Obs. In transposing the phrase there is no inversion of propositions. Ex. Der Feind zog in die Stadt ein, nachdem wir dieselbe verlassen hatten, the enemy entered the town, after we had left it (Lesson LXXVII.).

7th, The subject also follows its verb, when in an inversion of propositions, the conjunction wenn is left out in the first. Ex. Ist das Wetter günstig (for: wenn das Wetter günstig ist), so werde ich diese Reise in acht

Tagen antreten, if the weather is favourable I shall set out in a week (Lesson LXXXI.).

The same is the case with the conjunction *ob*, whether. Ex. *Ich weiß nicht, schlafe oder wache ich* (for: *ob ich schlafe oder wache*), I do not know whether I am asleep or awake; and all compound conjunctions, such as: *obgleich*, *obschon*, *wenn gleich*, *wenn schon*, though. Ex. *Bin ich gleich (schon) nicht reich* (for: *ob or wenn ich gleich nicht reich bin*), so bin ich doch zufrieden, though I am not rich, I am nevertheless contented.

Obs. Adverbs of comparison, such as: *wie*, as; *gleichwie*, the same as; *nicht nur*—sondern auch, not only—but also, &c., make the nominative of the second member go after the verb, but not that of the first (this observation is included in *Rule 6.* above). Ex. *Wie (or gleichwie) das Meer vom Winde bewegt wird, also wird ein Mann von seinen Leidenschaften bewegt*, as the sea is agitated by the winds, so a man is agitated by his passions.

8th, Some conjunctions, when beginning a sentence, make the nominative go after its verb, as: *doch*, however; *dennoch*, nevertheless; *gleichwohl*, notwithstanding; *dessen ungeachtet*, for all that; *nichts desto weniger*, nevertheless; *hingegen*, im Gegentheil, on the contrary. (This rule is included in *Rule 5.*) Ex. *Dessen ungeachtet haben Sie niemals meinen Wunsch erfüllen wollen*, for all that you were never willing to accomplish my desire; *doch schrieb er, er könnte nicht kommen*, however he wrote that he could not come.

9th, The subject follows its verb when the phrase is interrogative or ejaculatory. Ex. *Lernen Ihre Herren Brüder deutsch?* do your brothers learn German? *Wie glücklich sind Sie!* or *Wie sind Sie so glücklich!* how happy you are! (Lesson XXXII. and LXXXVIII.)

Obs. When the subject is a personal or an interrogative pronoun, the construction of the interrogative sentence is the same as in English. Ex. *Ist er zu Hause?* is he at home? *Sind Ihre Fräulein Schwestern in dem Garten?* are your sisters in the garden? *Wer ist da?* who is there? *Was haben Sie gethan?* what

have you done? Welcher Knabe hat diese Bücher gekauft, und wem hat er sie verehrt? which boy has bought those books, and to whom has he given them? Was für einen Wagen haben Sie gekauft? what carriage have you bought?

10th, The subject not only stands after the verb, but also after all the words relating to it, when the sentence begins with the indefinite pronoun *es*. Ex. *Es* lehrt uns die Erfahrung, experience teaches us. *Es* ist nicht alle Tage eine so gute Gelegenheit, there is not every day such good opportunity.

11th, In inversions where the subject stands after its verb, it may take its place either after or before the other cases, if they are personal pronouns, and if the subject is a substantive. Ex. Heute gibt mein Lehrer mir ein Buch, or heute gibt mir mein Lehrer ein Buch, to-day my master will give me a book. Gestern gab mein Lehrer es mir, or gestern gab es mir mein Lehrer, my master gave it to me yesterday. Ob er gleich ganz entstellt war, erkannte ihn doch sein Sohn, or erkannte sein Sohn ihn doch, though he was quite disfigured, nevertheless his son recognized him.

12th, But if the subject is likewise a personal pronoun, or if the other cases are substantives, it must precede. Ex. Gestern gab er es mir (not es mir er), yesterday he gave it to me. Daher liebt der Schüler den Lehrer (not liebt den Lehrer der Schüler), therefore the pupil loves his master. Dessen ungeachtet erkannte der Sohn den Vater (not den Vater der Sohn), nevertheless the son recognised his father.

EXERCISES. 244.

A stranger having sold some false jewels (der falsche Edelstein) to a Roman empress (die römische Kaiserinn), she asked (fordern von) her husband (to make) a signal example (of him) (die auffallende Genugthuung). The emperor, a most excellent and clement prince (der ein sehr gnädiger und milder Fürst war), finding it impossible to pacify (beruhigen) her, condemned the jeweller to be thrown to the wild beasts (zum Kampfe mit den wilden Thieren). The empress resolved to be present (Zuge) with her whole court (der Hofstaat) at the punishment of the unfortunate man (seines Todes). As he was led into the arena (auf den Kampfplatz geführt wurde), he expected to die (sich auf den Tod gefaßt machen); but instead (statt governs the

genitive) of a wild beast a lamb (das Lamm) came up to him and caressed him (welches ihm liebte etc.). The empress, furious (äußerst aufgebracht) at the deception (sich zum Besten gehalten zu sehen), complained bitterly of it (sich bitter deswegen beklagen) to (bei) the emperor. He answered: "I punished the criminal (der Verbrecher) according (nach) to the law of retaliation (das Wiedervergeltungsrecht). He deceived (betrügen*) you, and he has been deceived in his turn (wieder)."

245.

The bakers of Lyons, having gone to Mr. Dugas (zu Jemandem kommen*), the provost (der Stadtrichter), to ask his permission (Jemandem um Erlaubniß bitten*) to raise the price of bread (mit dem Brode aufzuschlagen), he answered that he would take their petition into consideration (er wolle den Gegenstand ihrer Bitte untersuchen). As they took leave (weggehen*), they contrived to slip (ließen sie unbemerkt) a purse containing (mit) two hundred Louis d'ors (der Louis d'or) on the table.—When they returned, in the full conviction (nicht zweifeln) that the purse had been a powerful advocate in their favour (wirksam für eine Sache sprechen*), the provost said to them: "Gentlemen, I have weighed (abwägen) your reasons (der Grund) in the scale of justice (die Waagschale der Gerechtigkeit), and I have found them wanting (nicht vollständig). I have not thought it expedient (Ich hielt nicht dafür) by a fictitious raising of price (unter einer ungegründeten Theurung) to make the public (das Publikum) suffer: I have, however (übrigens), distributed (vertheilen) your money to (unter with accus.) the two hospitals of the town, for I concluded (ich glaubte) you could not intend it for any other purpose (der Gebrauch). Meanwhile (Ich habe eingesehen) as you are able to give such alms (solche Almosen zu geben), it is evident you are no losers (verlieren*) by your trade (das Gewerbe)."

246.

THE PHYSICIAN TAKEN IN (betrogen).

A physician of (in) Dublin, who was rather old (welcher schon ziemlich bejahrt war), but who was very rich and in extensive practice (in großem Rufe stehen*), went one day to receive a considerable (ziemlich groß) sum of money in bank notes and in gold. As he was returning home with (beladen mit) this sum, he was stopped (anhaltten*) by a man who appeared out of breath (außer Athem), owing to the speed with which he had run (weil er zu schnell gelaufen war). This man asked him (Und der ihn bat) to come to see his wife, whom a violent diarrhœa retained in bed dangerously ill (an einem heftigen Flusse gefährlich krank darnieder liegen*); he added that it was urgent she should have immediate advice (daß schleunige Hilfe sehr nothwendig wäre), and at the same time promised the physician his guinea fee (eine Guinee für einen Besuch).

The physician, who was very avaricious (geizig), was pleased at the prospect of gaining his guinea (eiste sie zu verdienen); he direc-

ted (sagen zu) the man to lead the way (Jemandem den Weg zeigen), and promised to follow. He was led to a house situated (stehen*) in a remote (entlegen) street, and made to ascend to the third story (in das dritte Stockwerk), where he was admitted into a room, the door of which was immediately (alsobald) locked (verschlößen*). The guide (Der Führer) then presenting (darreichen*) a pistol with one hand, and with the other an empty (leer) purse, which was open, spoke as follows (hierauf redete der Führer den erschrockenen Arzt folgendermaßen an, indem, &c.).

"Here is my wife: yesterday she was seized with a violent diarrhoea (an einem heftigen Bauchflusse leiden*), which has reduced her to the state (in den Zustand versetzen) in which you (now) see her; you are one of our most eminent (geschickt) physicians, and I know you are better able than any one to cure her. I am besides (überdies) aware that you possess the best remedy for her; haste then to employ (anwenden) it, unless you prefer swallowing (verschlucken) the two leaden pills (die Pille) contained in this instrument." The doctor made a horrible face (das abscheuliche Gesicht), but obeyed. He had several bank notes and a hundred and twenty-five guineas rolled up (in Rollen); he placed the latter (die letztern) into the purse, as he had been desired (gedulbig), hoping thus to save his bank notes.

But the thief (der Gauner) was up to this, and was perfectly aware of his having them in his pocket (wusste, daß er sie in der Tasche hatte). "Wait," said he, "it would not be fair (billig) that you should have performed (verrichten) so miraculous a cure (die Kur) without remuneration (vergeltens); I promised you a guinea for your visit, I am a man of honour (der Mann von Ehre), and here it is; but I know that you carry about your person (bei sich haben) several little recipes (das Rezept, plur. c) most efficacious (sehr wirksam) as preventives against the return (die Rückkehr) of the disorder (das Uebel) you have just removed (heilen); you must be so kind as to leave them with me." The bank-notes immediately took the same road as the guineas had done. The thief, then keeping his pistol concealed beneath his cloak (der Mantel), accompanied the doctor into the street (hierauf führte der Gauner, indem—wieder zurück) requesting him to make no noise. He stopped him (stehen lassen*) at the corner (an der Ecke) of a street, and forbidding (verbieten*) him to follow, suddenly (plötzlich) disappeared, to seek, in a distant part of the town (das entlegene Stadtviertel), another habitation (die Wohnung).

247. DIALOGUE (die Unterredung)

BETWEEN A FATHER AND MOTHER ON THE HAPPINESS (daß Wohl) OF THEIR CHILDREN.

Countess. Forgive me for having disturbed (wecken lassen*) you so early; but I wanted to speak to you on matters of importance.

Count. You alarm (beunruhigen) me I see that you have been crying; what has happened, my dear (theuer)?

Countess. I own I am a little agitated (unruhig); but I have nothing unpleasant (Unangenehmes) to communicate (mittheilen); on the contrary.

Count. From your emotion (die Bewegung), I should guess Emily to be the cause of it (daß von — die Rede ist).

Countess. It is true My sister came this morning with a proposal (eine Heirath vorschlagen*) for her.

Count. Well?

Countess. The gentleman who asks her (in marriage) is endowed with (besitzen*) all the advantages (der Vorzug) of birth (die Geburt) and fortune (daß Glück). His merit is acknowledged (anerkennen) by all. He is thirty; his person agreeable; he loves Emily, and even refuses the fortune (die Aussteuer) which we should give her, stating his affection to be secured by her only (verlangt nur sie).

Count. But how comes it that you are not overjoyed at this (außer sich vor Freude sein*)? I am very anxious (vor Begierde brennen) to learn his name.

Countess. You know him; he often comes here, and you like him exceedingly (sehr).

Count. Pray gratify (befriedigen) my curiosity.

Countess. It is the Count of Moncalde

Count. The Count of Moncalde! a foreigner; but he probably (wahrscheinlich) intends to settle (sich niederlassen*) in France? . . .

Countess. Alas! he has declared that he can promise nothing (keine Verpflichtung eingehen*) on that score (die Hinsicht); this is informing us (erklären) clearly (deutlich) enough, that he intends to return to his own country.

Count. And you would nevertheless accept him for your daughter?

Countess. I have known him (Umgang mit Jemandem haben*) for four years. I am thoroughly acquainted with his disposition (der Character). There cannot be a more virtuous (tugendhaft) or estimable (schätzenswerth) man. He is very clever and agreeable (voll Geist und Annehmlichkeit sein*), has much good feeling (gefühlvoll), is well informed (unterrichtet), and perfectly devoid of affectation (unaffectirt). He is a passionate admirer of talent (einen leidenschaftlichen Geschmack für Talente haben*); in short (mit einem Worte) he possesses every quality (die Eigenschaft) that can answer my daughter's happiness (glücklich machen). How can I reject him (sie ihm verfa-

gen)? Surely, my love (mein Freund), you do not think me so selfish (eines solchen Egoismus fähig halten*).

Count (taking her hand) (sie bei der Hand fassend). But can I consent to a sacrifice (das Opfer) that would make you for ever (auf immer) unhappy? Besides (Ueherdieß) I never could bring myself to part from Emily.—She is my daughter; more than that even, her amiable disposition is your work. In Emily I find your sense (der Geist) and your virtues. No, I cannot part (sich trennen) from her. I am looking forward with so much delight (sich eine so süße Vorstellung von dem Vergnügen machen) to her entrance into the world (sie in die Welt eingeführt zu sehen)! I am in much hopes of her shining in it (ihres guten Erfolgs darin zu genießen).—How gratifying (wie theuer) to me will be the praise (das Lob) bestowed (ertheilen) on her!—for I am convinced (da ich das Bewußtsein habe), that to your care of her (die Sorgfalt) alone, my love, she will be indebted for whatever success she may obtain. After having devoted (widmen) the best years of your life to her education, can you now give her up, and see her torn from (entreißen* with dative) your arms and her country; can you consent thus to lose in one moment the fruit of (von) fifteen years of anxiety (Mühe und Arbeit)?

Countess. I have laboured for her happiness, and (have) not (sought) to educate (bringen*) a victim to my own vanity. I beseech you, consider (bedenken*) also the great and unhoped for advantages of the match (die Verbindung) now in agitation (welche man uns anbietet). Think of the smallness (die Mittelmäßigkeit) of her fortune. Consider the excellence and amiable disposition, the high birth and immense (unermesslich) fortune of her future husband!—It is true, I shall be separated from Emily, but she will never forget me . . . this thought will be my consolation, and without fear for her future life (über das Schicksal Emilien beruhigt), I shall be able to bear any other trial (alles ertragen).

Count. But will Emily herself be able to bring herself to leave you?

Countess. She has always been accustomed to obey the dictates of reason (die Vernunft vermag alles über sie). I am willing to believe this will cost her some effort (die Anstrengung wird ihr schwer fallen); but if she does not dislike (Jemandem mißfallen*) the temper and person of Mr. de Moncalde, I can answer (auf sich nehmen*) for her compliance (sie zu bewegen), however painful (schwierig) the sacrifice (zu diesem Opfer). In short I entreat (beschwöre) you to entrust entirely to (sich ganz verlassen* auf) me the care (wegen der Sorge) of her happiness.

Count. Well (Wohlan), since you wish it, I will give my consent. You have indeed, my dear, earned (erwerben*) for yourself a right (daß Recht) to dispose of your daughter (über ihr Schicksal zu entscheiden), which I will not dispute (streitig machen). I know you will sacrifice (aufopfern) yourself for the sake of one so dear to you (für diesen so theuern Gegenstand). — I foresee (voraussehen*) that I shall not have your fortitude (der Muth), but I admire, and can no longer withstand (widerstehen*) (your argument). — Still (Jedoch) think, what sorrow (wieviel Kummer) you are preparing for yourself (sich bereiten); how shall I myself support your grief and my own, your tears and those of Emily?

Countess. Do not fear (befürchten) that I should cloud (beunruhigen) your life by useless (überflüssig) repinings (die Klage). How could I give myself up to sorrow when my greatest consolation will be the hope of alleviating (mildern) your grief?

Count. Ah, you alone are every thing to me! You know it well . . . friendship, admiration, and gratitude are the ties (die Bande, plur.) that bind (fesseln) me to you. The influence (Die Herrschaft) you have acquired (erlangen) over my mind (über mich) is so thoroughly justified (rechtfertigen) by your virtues, that far from denying (verläugnen), I glory in it (seinen Ruhm darin setzen, sie anzuerkennen). — It is to you I owe every thing: my reason, my sentiments (daß Gefühl), my principles (der Grundsatz) and my happiness. In you I find the most amiable as well as the most indulgent (nachsichtig) of friends, the wisest (weise) and most useful adviser (die nützlichste Rathgeberin). Be then the arbiter of my children's destiny (die Schiedsrichterin über das Schicksal) as you are that of my own. But at any rate (wenigstens) let us attempt (alles versuchen) to persuade the Count of Moncalde to settle (sich niederlassen) in France. . . . He seemed so struck (gerührt) by your affection (die Zärtlichkeit) for Emily, and to feel for you such sincere attachment (Anhänglichkeit) that I cannot yet believe his intention (die Absicht) to be to separate you from your child. I cannot think his decision (der Entschluß) unalterable (unveränderlich).

Countess. No, do not let us flatter ourselves. He is a firm and decided character (sein — ist fest und entschlossen). He has positively (bestimmt) told my sister that it would be vain to attempt to exact from him a promise (ihm die Bezeugung versprechen) of residing in France. His resolution is irrevocably (unwiderruflich) taken to return to Portugal.

Count. You grieve (betrüben) me But I repeat to

you, the fate of Emily is in your hands. Whatever it may cost me, you shall be absolute mistress (die unumschränkte Gebieterin) of it. I shall consent to whatever you decide on (beschließen*). Do you intend speaking to-day (noch heute) (on the subject) to Emily?

Countess. After dinner But it is late; it is time to dress I have not yet seen my sons to-day; let us go and see them.

Count. I wanted to consult (um Rath fragen) you on (wegen) something connected with (angehen*) them. I am dissatisfied with their tutor (der Hofmeister). Another has been proposed (vorschlagen*) me, I should wish you to speak to him; I am told he speaks English perfectly; I cannot judge myself of the latter.

Countess. I will tell you if he really understands it well . .

Count. How? . . . But you have never learnt English . .

Countess. I beg your pardon. I have been studying it for the last year, to be able to teach Henrietta, who had asked me to give her (Jemanden um etwas ersuchen) an English master. In general (Im Durchschnitt) masters teach so carelessly (mit so vieler Nachlässigkeit) that, however excellent they may be, two years of their lessons (der Unterricht) are not worth three months (das Vierteljahr) of those (von dem) given by a mother.

Count. What a (wonderful) woman you are! Thus till your children's education is completed, you will spend part of your life with masters. Half of it (Die eine Hälfte) you devote (anwenden) to study (sich zu unterrichten), and the other half in teaching what you have learnt Yet in spite of such numerous occupations, whilst you thus multiply (vervielfältigen) your duties, you spare time to devote (widmen) to your friends and to the world (die Gesellschaft). How do you manage (es anfangen)?

Countess. It is always possible to find time for the fulfilment of duties that are pleasing to us (die uns theuer sind).

Count. You always surprise me (beständig in Erstaunen setzen), I own Ah! if your children do not make you happy, what mother could ever expect from hers a reward of her affection! And our dear Emily may be for ever lost to you! . . . I cannot bear (ertragen*) the thought of it! — Shall you see your sister again to-day? Shall you give her your answer for the Count of Moncalde?

Countess. He requested a prompt decision (eine schnelle und bestimmte) I shall accordingly give (ertheilen) him the answer, since you allow it, as soon as I have questioned Emily on the subject (Emiliens Gefinnungen prüfen).

Count. I am certain, Emily will refuse (ausschlagen*) him.

Countess. I think as you do, but it is not enough (hinreichend sein*) that she has no aversion (abgeneigt sein*) to the Count of Moncalde, and that she feels (hegen) for him the esteem he so justly deserves. . . .

Count. Well, I see, we must submit (sich entschließen*) to this sacrifice (die Aufopferung) Speak to your daughter Speak to her alone, I should never have courage to support (aushalten*) such an interview (die Unterredung) . . . I feel I should only spoil all your work.

248. DIALOGUE.

EMILY. AGATHA.

Agatha. I was looking for you But, dear Emily, what is the matter?

Emily. Have you seen mamma (die Mutter)?

Agatha. No, she is gone out; she is gone to my aunt's.

Emily. And my father?

Agatha. He has shut himself up (sich einschließen*) in his study (das Rabinett) But surely, Emily, they are thinking of your marriage (die Verheirathung); I guess (errathen*) as much (es) from your agitation (an Deiner Verwirrung).

Emily. Ah; dearest sister, you little dream (nie wirst Du den Namen desjenigen errathen) who is my intended (dem man mich bestimmt)! Agatha, dearest Agatha, how much I pity you, if you love me as well as I love you!

Agatha. Good heavens (Gerechter Himmel)! Explain (Erklären) yourself more clearly (deutlich).

Emily. I am desired (Man befiehlt mir) to marry the Count of Moncalde, and he is to take (mit sich führen) me to Portugal.

Agatha. And you intend to obey? Could you leave us? Is it possible my mother even should consent?

Emily. Alas! (Leider) dear Agatha, it is but too true.

Agatha. No, I never can believe it it is impossible you ever can (Du darfst nicht) obey.

Emily. What are you saying? Do you think I should oppose my mother's wishes (kann ich meiner Mutter widerstehen)?

Agatha. But do you think she herself will ever consent to such a separation?

Emily. She only considers (in Betrachtung ziehen*) what

she calls my interest (der Vortheil); she entirely forgets herself. Alas! she also forgets that I could enjoy (genießen*) no happiness she did not witness (dessen sie nicht Zeuge wäre)!

Agatha. Dear sister, refuse your consent (nicht einwilligen)!

Emily. I have given my word.

Agatha. Retract (zurücknehmen*) it . . . out of affection to my mother herself; your unfortunate obedience (der Gehorsam) would be (vorbereiten) a constant source of regret (die ewige Reue) to us all.

Emily. Agatha, you do not know my mother's fortitude. Her sensibility (Ihr gefühlvolles Herz), though mastered (geleitet) by her superior mind (die überlegene Vernunft), can, it is true, sometimes make her suffer, but will never be strong enough to betray her even into showing a momentary weakness (nie wird es einen Augenblick Schwäche in ihr hervorbringen) She is incapable (unfähig) of ever regretting (bereuen) she has fulfilled a duty.

Agatha. Emily! dearest sister, if you go, I shall not survive (etwas überleben) such a misfortune!

Emily. Ah, if you love me, conceal (from) me the excess (das Uebermaß) of your grief. It can only unfit me for the task I have to perform (welcher nur zu sehr dazu geeignet ist, mich noch schwächer zu machen).—Do not further rend (nicht vollends zerreißen*) a heart already torn by the conflict of (das schon so getheilt ist zwischen) duty, affection and reason.

Agatha. Do not expect me to confirm (Dich zu befestigen in) this cruel resolution. I can only weep and lament my own hard fate.

Emily. I hear some one Dear Agatha, let us dry our eyes.

249.

ON THE LIABILITY TO ERROR (Wie sehr man sich irren kann) OF OUR JUDGMENTS (in seinem Urtheile), OR THE INJURY (der Schaden) REPAID (ersetzen).

An English stage-coach (die Landkutsche), full of travellers (der Reisende), was proceeding (fahren*) to York. Conversation fell on (Man sprach viel von) the highwaymen and robbers that infested (die man öfters auf—antrefte) those parts (der Weg), and on the way of concealing one's money. Each person had his secret, but no one thought (Keinem fiel es ein) of telling it (offenbaren). One young lady (das Mädchen) only of eighteen, was less prudent than the rest (nicht so klug sein*).

Imagining, no doubt, (Ohne Zweifel in der Meinung) that she was thereby giving a proof (der Beweis) of her cleverness (der Verstand), she said with great self-satisfaction (ganz offenerherzig) that she had a draft (der Wechselbrief) for two hundred pounds, which was (bestehen*) her whole fortune, but that the thieves would be very clever (listig) if they thought of seeking for (wenn sie—suchen sollten) this booty (der Raub) in her shoe, or rather (ja sogar) under the sole of her foot; to find it they would be obliged to (es müßte ihnen nur einfallen) rob her of stockings.

The coach was soon after (bald darauf) stopped (anhalten*) by a gang of thieves (die Räuberbande), who called upon (auf=fordern) the affrighted and trembling travellers to deliver up (hergeben*) their money. They accordingly all pulled out (herausziehen*) their purses, fully aware (sich vorstellen) that resistance (der Widerstand) would be perfectly useless, and might prove dangerous (oder gar gefährlich). The sum (thus produced) appearing too small to these gentlemen (of the road) they threatened (drohen) to search (durchsuchen) all the luggage (die Effecten), if a hundred pounds were not immediately given them.

“You will easily (leicht) find double that sum (das Doppelte),” said an old gentleman from the corner of the coach (rief ihnen — hinten aus dem Wagen zu), “if you examine (durch=suchen) the shoes and stockings of that lady.” The advice was very well taken (aufnehmen*), and the shoes and stockings being pulled off, the promised treasure (der verkündigte Schatz) was discovered (zeigt sich). The robbers humbly (höflich) thanked the lady, paid (machen) sundry compliments on the beauty of her foot, and without waiting for an answer, they made off with their prize, leaving the coach to proceed on its journey (weiter fahren*). Hardly were the robbers gone, when the consternation (die Bestürzung) of the travellers was changed (sich verwandeln) into indignation (die Wuth). Words could not express (sich nicht mit Worten ausdrücken lassen*) the sorrow of the poor woman, nor the resentment (der Zorn) expressed by (empören) the whole party against the betrayer (der Verräther).

The strongest, and even the most insulting epithets of disgust (Die unglimpflichsten und beschimpfendsten Beinamen) were lavished on him by all (sich aus aller Munde hören lassen*), and many went even so far as to call him a rascal (der Bösewicht) and the accomplice of the thieves (der Räubergenoss). To these marks (die Aeußerung) of the general indignation (des allgemeinen Unwillens) (his conduct had excited) was added (ver=

binden*) the threat (die Drohung) of giving the informer (der Angeber) a sound beating, and of throwing him out of the window (zum Wagen hinaus), and of instituting legal proceedings against him (Jemanden gerichtlich belangen). In short (Kurz), all seemed to concur (sich erschöpfen) in forming schemes (der Entwurf) for taking exemplary vengeance on the offender (an dem Strafbaren eine auffallende Rache). The latter remained perfectly unmoved (sich ganz still verhalten*), and only remarked once in extenuation (sich mit der Aeußerung entschuldigen), that a man could have nothing dearer to him than himself (Jeder sei sich selbst der Liebste); and when the coach reached the end of its journey (als man am Ziele der Reise war), he suddenly (unversehens) disappeared (verschwinden*), before his fellow-travellers could accomplish (ins Werk setzen) any one (eine einzige) of their intended measures (die beabsichtigten Maßregeln) against him.

As to the unfortunate young lady, it is easy to imagine (sich vorstellen) that she passed a sad and sleepless night (die Nacht höchst traurig und schlaflos zubringen*). To her joy and astonishment (daß Erstaunen), she received the next day the following letter :

“Madam,—You must yesterday have hated (verabscheuen) as an informer the man who now sends you, besides the sum you then advanced him (vorschießen*), an equal (gleich) sum, as interest thereof (als Zinsen darauf), and a trinket (das Juwel) of at least the same value (der Werth) for your hair (zu Ihrem Haarschmucke). I hope this will be sufficient (hinreichen) to silence (mildern) your grief, and I will now explain (sagen) in a few words what must appear mysterious in my conduct (den geheimen Grund meines Betragens). After having spent (sich aufhalten*) ten years in India (Indien), where I amassed (zusammenbringen*) a hundred thousand pounds, I was on my way home with letters on my bankers (der Wechselbrief) to that amount (für die ganze Summe), when we were attacked (angefallen werden*) yesterday by the highwaymen. All my savings (die reichlichen Ersparnisse) must have inevitably been sacrificed (es war geschehen um), had the shabbiness (die Kargheit) of our fellow-travellers (der Reisegefährten) exposed us to a search from (von Seiten) these unprincipled spoilers (der Angreifer). Judge (Urtheilen) for yourself, if the idea of returning to India thoroughly empty handed (mit völlig leeren Händen), could be supportable (erträglich) to me. Forgive me, if this consideration (die Betrachtung) led (vermögen*) me to betray your confidence (daß Zutrauen verrathen*) and to sacrifice (opfern) a small

(mäßig) sum, though not my own, to save my whole fortune. I am under the greatest obligation to you. I shall be happy to testify (Beweise geben von) my gratitude in any way in my power, and I request you to consider (rechnen) these trifles (für nichts) as only the expressions (die geringen Zeichen) of my readiness (durch welche ich mich beeifere) to serve you."

A

SYSTEMATIC OUTLINE

OF THE

DIFFERENT PARTS OF SPEECH,

THEIR INFLECTION AND USE.

A
SYSTEMATIC OUTLINE
OF THE
DIFFERENT PARTS OF SPEECH,
THEIR INFLECTION AND USE.

PARTS OF SPEECH.

§ 1. The German language has ten parts of speech :—The *Article, Substantive or Noun, Adjective, Numeral, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.*

Of these six are *declinable* ; namely, the Article, the Noun, the Adjective, the Numeral, the Pronoun, and the Verb.

The remaining parts of speech are *indeclinable* and are called **PARTICLES**.

The declinable parts of speech have two numbers, the *Singular* and the *Plural*.

To substantives, and to all the other declinable parts of speech, except the verb, belong three genders, *Masculine, Feminine, and Neuter*.

§ 2. They have also four cases :—*Nominative, Genitive, Dative, and Accusative*, which in general correspond to those of the same name in the Classical Languages.

1st, The nominative is employed as the *subject* of a proposition, in answer to the question “*who?*” or “*what?*” e. g. Wer kommt? der Vater, die Mutter und das Kind kommen; who comes? the father, the mother and the child are coming.

2d, The genitive denotes the relation of *origin, possession, mutual connection*, and many others, which in English are expressed by the possessive case, or by the preposition *of*. It answers to the question “*whose?*” e. g. Wessen Haus ist das? Es ist des Königs; des Kaufmanns; whose house is this? It is the king’s; the merchant’s.

3d, The dative is the case of the *remote object*, from which any thing is taken, *to* or *for* which any thing is done. It answers to the question "*to whom?*" "*for what?*" e. g. Wem bringst Du das Buch? Dem Lehrer; dem Knaben; for whom do you bring that book? For the teacher; the boy.

4th, The accusative indicates the *immediate object* of an active transitive verb, in answer to the question "*whom?*" or "*what?*" e. g. Was hast Du? Eine Feder; ein Messer; what hast thou? A pen; a knife.

ARTICLES.

§ 3. An article is a word which serves to restrict or individualize the meaning of substantives.

There are in German as in English two articles; the *definite* der, die, das, the; and the *indefinite* ein, eine, ein, an or a.

In German both articles are declined, i. e. they indicate by a change of termination the gender, the number, and the case of the substantive to which they belong.

DECLENSION OF THE DEFINITE ARTICLE.

	SINGULAR.			PLURAL.	
	Masc.	Fem.	Neut.	For all genders.	
NOM.	der,	die,	das,	the.	die, the.
GEN.	des,	der,	des,	of the.	der, of the.
DAT.	dem,	der,	dem,	to the.	den, to the.
ACC.	den,	die,	das,	the.	die, the.

DECLENSION OF THE INDEFINITE ARTICLE.

	Masc.	Fem.	Neut.	
NOM.	ein,	eine,	ein,	a, an.
GEN.	eines,	einer,	eines,	of a, an.
DAT.	einem,	einer,	einem,	to a, an.
ACC.	einen,	eine,	ein,	a, an.

OBSERVATIONS.

§ 4. *Obs. 1.* The meaning of substantives without the article is expressed in the most general manner. The office of the article is to point out either definitely or indefinitely an *individual* of the genus or species denoted by the substantive; e. g. der Mann, the man; eine Blume, a flower.

Obs. 2. Hence *common nouns* only, which under one term comprehend many individuals, can, strictly speaking, assume the article. The remaining classes of nouns must from the nature of their signification commonly reject it; viz: 1st, *proper names*, which already contain the notion of individuality; as, Goethe, Walter Scott, &c.; 2d, *abstract substantives* and *names of materials*, the meaning of which is so general, that no individual is distinguished; as, *virtue, water, gold*.

Obs. 3. The article, however, is employed in various relations before all classes of substantives, even more frequently in German than in English.

ARTICLE BEFORE PROPER NAMES.

§ 5. The article is used before proper names in the following instances:—

1st, When the name of a person assumes the signification of a common noun. This is the case, when the same name is common to several individuals; as, *die Stuart's, die Catone, the Stuarts, the Catos*, or when it is employed to express some quality or characteristic; as, *er ist ein zweiter Plato*, he is a second Plato; *der Cäsar unserer Zeit*, the Cæsar of our age.

2d, If the name of a person is preceded by an adjective; as, *der heilige Petrus, der große Friedrich, St. Peter, Frederick the Great*.

3d, When the name of an author is put instead of his works; as, *ich lese den Schaffpeare*, I am reading Shakspeare; *haben Sie den Lessing noch nicht?* have you not yet purchased Lessing's works?

4th, To denote familiarity or inferiority; as, *ich mag's und will's nicht glauben, daß mich der Max verlassen hat* (Schiller), I cannot possibly believe that (friend) Max has deserted me; *der Friß soll geschwind kommen*, let Frederick (servant) make haste to come. In this connection the article may often be rendered into English by a possessive pronoun; e. g. *wo ist der Vater?* where is *your* father? *die Mutter ist ausgegangen*, *my* (our) mother has gone out.

5th, To distinguish the gender of names of countries and places, such as are not of the neuter gender; as, *die Schweiz, der Breisgau* &c.

6th, The article serves often simply to point out the *case* of the name; as, *der Feldzug des Cyrus*, the expedition of Cyrus; *der Tod des Socrates*, the death of Socrates.

ARTICLE BEFORE ABSTRACT SUBSTANTIVES AND NAMES OF MATERIALS.

§ 6. Before abstract substantives and names of materials the article is employed,

1st, To express the distinction of case, when the noun is of the feminine gender and therefore indeclinable in the singular (§ 30); e. g. *der Tag der Rache ist gekommen*, the day of vengeance is come; in *der Freiheit heiligem Schuß*, under the sacred protection of liberty; *der Hülfe bedürfen*, to stand in need of help.

2d, When their meaning is restricted to some particular instance; as, *das Wasser der Elbe*, the waters of the Elbe; *der Fleiß des Schülers*, the diligence of the scholar.

ARTICLE BEFORE COMMON NOUNS.

§ 7. Common nouns are usually connected either with the definite or indefinite article. Its omission, however, becomes necessary in the following cases:—

1st, When the common noun expresses some *quality* or *condition*; as, *er ist Kaufmann, König, Soldat geworden*, he has become a merchant, king, a soldier.

2d, In titles, superscriptions, &c., as in English; e. g. *Dokter Luther; Herr, Frau Dietrich, Mr., Mrs. Dietrich; deutsch = englisches Wörterbuch*, German-English Dictionary.

3d, When the common noun, in connection with a preposition, constitutes an *adverbial* expression, or when several common nouns are united by a copulative conjunction and form one complex notion; e. g. *zu Fuß, über Land, zu Schiffe reisen*, to travel on foot, by land, by sea; *Reß und Reiter schnoben, und Kies und Funken stoben (Bürger)*, both horse and horseman were panting, and pebbles and sparks were flying; *mit Gut und Blut*, with property and life.

4th, Common nouns in the plural, denoting several individuals in an indeterminate manner, and corresponding to the singular with the indefinite article *ein, eine, ein*, do not admit of the article; as, *ich habe einen Brief erhalten*, I have received a letter; plur. *ich habe Briefe erhalten*, I have received letters. *Pferde sind nützliche Thiere*, horses are useful animals.

5th, The omission of the article often gives a *partitive* signification to the substantive, especially, if it be the name of a material substance. In this case we supply the English *some* (the French *du*); e. g. *gib ihm Brod, Milch, Wein*, give him *some* bread, milk, wine, &c.

IDIOMATIC USE OF THE ARTICLE.

§ 8. In a manner peculiar to the German, the definite article is often put before a common noun, to indicate that the entire species is meant; e. g. *der Mensch ist sterblich*, *man* (all men, every man) is mortal. So also before abstract substantives and names of materials, when their meaning is to be taken to its full extent; e. g. *und die Tugend*, *sie ist kein leerer*

Schall, and virtue, it is no empty sound ; daß Eisen ist ein Metall, iron (*all iron*) is a metal.

The Germans employ the definite article also before the names of seasons, months, days, and in many other cases, where the English idiom does not admit of it ; e. g. der Lenz, der Sommer, der Abend, spring, summer, evening ; das Christenthum, christianity, die Ehe, matrimony, &c.

THE ARTICLE IN SENTENCES.

§ 9. When in the same proposition several substantives of the same gender and number follow each other, the article is expressed with the first only ; but if they differ in gender or in number, or are otherwise opposed to each other, it must be expressed with each ; e. g. die Verwandten und Freunde dieses Mannes sind alle todt, the relations and friends of this man are all dead ; der Vater, die Mutter und die Kinder sind zu Hause, the father, the mother and the children are at home.

When a substantive in the genitive case limits the meaning of another, the article is always omitted before the limited substantive, if the genitive precedes it ; e. g. meines Bruders Buch—das Buch meines Bruders, my brother's book ; auf seines Lebens erstem Gange, on *the* first journey of his life.

§ 10. If the definite article is preceded by one of the prepositions an, auf, bei, durch, für, in, von, vor, über, zu, both are frequently contracted into one word.

The following is a list of the principal contractions thus formed :—

An,	instead of an dem,	e. g. am Fenster, at the window ;
anß,	“ an das,	“ anß Ufer, to the shore ;
aufß,	“ auf das,	“ aufß Feld, into the field ;
beim,	“ bei dem,	“ beim Lichte, near the light ;
durchß,	“ durch das,	“ durchß Feuer, through the fire ;
fürß,	“ für das,	“ fürß Vaterland, for one's country ;
im,	“ in dem,	“ im Hause, in the house ;
inß,	“ in das,	“ inß Wasser, into the water ;
vom,	“ von dem,	“ vom Himmel, from (the) heaven ;
vers,	“ vor das,	“ vers Angesicht, before the face ;
überm,	“ über dem,	“ überm Erdenleben, above this earthly life ;
überß,	“ über das,	“ überß Meer, over the sea ;
unterm,	“ unter dem,	“ unterm Baume, under the tree ,
zum,	“ zu dem,	“ zum Glück, fortunately ;
zur,	“ zu der,	“ zur Freude, to the joy.

SUBSTANTIVES OR NOUNS.

§ 11. A substantive or noun is the name of any person or thing.

Substantives are divided into three principal classes: *Proper*, *Common*, and *Abstract*.

A proper noun is the name of an *individual* person or object; as, *Heinrich*, *Deutschland*, *Henry*, *Germany*.

A common noun is a general term comprehending a *plurality* of individuals or parts, and applicable to each of them; e. g. *Mensch*, *Baum*, *Pferd*, man, tree, horse, &c.

Among common nouns may also be included *names of materials*; as, *Eisen*, iron; *Milch*, milk, and *collective nouns*, which are singular in form, but plural in signification; as, *Volk*, people; *Gebirge*, range of mountains.

An abstract noun is one which serves to denote either a *quality*, an *activity*, or *mode of being*, to which the mind attributes an independent existence; e. g. *Freiheit*, liberty; *Lauf*, course; *Gedächtniß*, memory, &c.

In German the initial of substantives and words used substantively is always a capital letter.

We shall consider the substantive in a fourfold point of view; namely, as to its *Gender*, its *Number*, its *Inflection*, and lastly its *Government*.

I. GENDER.

§ 12. The grammatical gender of names of persons and animals generally corresponds to their natural sex, i. e. the names of all male beings, including that of the Divinity and other superior beings regarded as males, are masculine; those of all females are feminine; e. g. *der Mann*, the man; *der Gott*, God; *der Geist*, the spirit; *die Göttin*, the goddess; *die Mutter*, the mother.

Exceptions. Diminutives in *chen* and *lein*; as, *das Mädchen*, the maid; *das Männlein*, the mannikin; also, *das Weib*, the woman, and certain compounds; as, *die Mannsperson*, the male; *das Weibsbild*, *Frauenzimmer*, the female, woman.

Appellations, comprehending an entire species of living beings without reference to any distinction of sex, are sometimes masculine, sometimes feminine, and sometimes neuter, e. g. der Mensch, man (homo); die Wachtel, the quail; das Pferd, the horse.

§ 13. With respect to substantives in general, their gender, as far as it is reducible to rules, may be determined either by their *signification*, or by their *termination*.

GENDER OF SUBSTANTIVES DISTINGUISHED BY THEIR SIGNIFICATION.

I. *Masculines*. The name of winds, seasons, months, and days are masculine; also the points of compass, as, der Nord, Süd, Ost, West, the north, south, east, west.

II. *Feminines*. Most names of rivers are feminine, e. g. die Themse, Donau, Weser, the Thames, Danube, Weser. Except der Rhein, Main, Rhone, Nil &c.

§ 14. III. *Neuters*. To the neuter gender belong :

1st, The names of letters, das A, B, C &c.

2d, All infinitives and other words, which properly are no substantives, but are used as such; e. g. das Sehen, Hören, the seeing, hearing; das Gute, Schöne, the good, beautiful; das Wenn, das Aber, the *if*, the *but*.

3d, Names of countries and places; as, Deutschland, Frankreich, Leipzig, Freiburg, Germany, France, Leipzig, Freiburg.

Except the following: die Krimm, Crimea; die Lausitz, Lusitania; die Mark, Mark; die Pfalz, Palatinate; die Schweiz, Switzerland; all those ending in ei; as, die Türkei, Walachei &c., Turkey, Walachia; and all those compounded with a u or ga u; e. g. der Breisgau, die Wetterau &c.

4th, Most collective nouns and names of materials; as, das Volk, the people; Vieh, cattle; Fleisch, flesh; Haar, the hair.

5th, Names of metals; as, das Eisen, Gold, Silber, Zinn, the iron, gold, silver, tin.

Except: der Kobalt, cobalt; die Platina, platina; der Stahl, steel; der Tombac, tombac; der Zink, zink.

GENDER OF SUBSTANTIVES DISTINGUISHED BY THEIR TERMINATION.

§ 15. I. *MASCULINES*. To the masculine gender belong :

1st, Primary derivatives* of one syllable; as, der Flug, Schlag, Spruch, Lauf, Fluß, the flight, beat, sentence, course, river.

2d, Most derivatives, both primary and secondary, terminating in *el*, *er*, *en*, *ing*, *ling*; e. g. der Gipfel, top; Schnabel, beak; Kummer, sorrow; Hunger, hunger; Garten, garden; Wagen, waggon; Häring, herring; Höfling, courtier; Günstling, favourite.

To these there are many exceptions:—

Exc. 1. Substantives, the gender of which is otherwise determined by their *signification*, e. g. die Mutter, mother; Tochter, daughter; die Wesel, Oder (rivers); das Silber, silver; Messing, brass.

Exc. 2. Most names of animals in *el*, and many names of things are *feminine*, e. g. die Amsel, blackbird; Drossel, thrush; Hummel, bumble-bee; Wachtel, quail; Achsel, shoulder; Budel, boss; Eichel, acorn; Gabel, fork; Nadel, needle; Schachtel, box; Schindel, shingle; Tafel, table; Trommel, drum; Wurzel, root, &c.

§ 16. *Exc. 3.* Words in *el*, of Latin origin, which formerly ended in *la* are *feminine*; as, die Formel, formula; Insel (insula), island, &c.; but those which originally ended in *lum* are *neuter*, e. g. das Exempel (exemplum), the example; Capitel, chapter; Orakel (oraculum), oracle. So also, das Bündel, bundle; Mittel, means; Siegel, seal, and others.

Exc. 4. The following in *er* are *feminine*:—

Ader, vein.	Kiefer, pine.
Auster, oyster.	Klammer, cramp.
Blatter, blister.	Klapper, clapper.
Butter, butter.	Leber, liver.
Eister, magpie.	Leiter, ladder.
Faser, fibre.	Maser, speck.
Feder, pen.	Matter, adder.
Flitter, tinsel.	Otter, viper.
Fester, torture.	Rüster, elm.
Halfter, halter.	Schleuder, sling.
Kammer, chamber.	Schulter, shoulder.
Kelter, wine-press.	Wimper, eye-lash.

Exc. 5. The following in *er* are *neuter*:—

Alter, age.	Guter, udder.
Eiter, pus.	Fuder, load.

* Substantives formed from primitive verbs by a simple change of the radical vowel, are called *primary derivatives*; as, Bruch, breach, from brechen, to break; Zug, march, from ziehen, to march. Commonly they add no other termination to the root of the verb. But sometimes they assume *er*, *el*, *en*, and also *b*, *e*, *t*, *st*. *Secondary derivatives* are formed either from verbs, from adjectives, or from other nouns, by means of certain *affixes*, such as *ei*, *er*, *heit*, *keit*, *ung*, *schaft* &c.

Futter, fodder.	Messer, knife.
Gatter, } grate.	Nieder, bodice.
Gitter, }	Muster, pattern.
Klafter, fathom.	Polster, cushion.
Lager, couch.	Ruder, oar.
Raster, vice.	Ufer, bank.
Leder, leather.	Wetter, weather.
Luder, carrion.	Wunder, wonder.
Malter, a measure of corn.	Zimmer, room.

Exc. 6. Of those terminating in *en*, the following are neuter:—*das Becken*, basin; *Kissen*, cushion; *Laken*, sheet; *Wappen*, escutcheon; *Zeichen*, sign.

§ 17. II. FEMININES. *To the feminine gender belong :*

1st, All substantives having the termination *in n* (also written *in*), which affix is joined to masculine names of persons and animals, to form corresponding terms for females; e. g. *Gott*, *Göttin*; *Löwe*, *Löwin*, lion, lioness; *Held*, *Heldin*, hero, heroine, &c.

2d, Primary derivatives in *de*, *e*, *t*, *st*; e. g. *die Schlange*, snake; *Runde*, knowledge; *Vernunft*, reason; *Kunst*, art.

Exc. 1. The following are masculine:—

Bast, bast.	Mond, moon.
Bedacht, reflection.	Monat, month.
Betracht, consideration.	Must, must.
Dacht, wick.	Rost, rust.
Dienst, service.	Schacht, shaft (in mines).
Draht, wire.	Schaft, shaft.
Dunst, vapour.	Schust, rascal.
Durst, thirst.	Sold, pay.
Ernst, earnestness.	Stift, tag.
Forst, forest.	Trost, comfort.
Frost, frost.	Verdacht, suspicion.
Gist, yeast.	Verlust, loss.
Gewinnst, gain.	Wanst, paunch.
Geht, pike.	Wicht, wight.
Herbst, autumn.	Wust, filth.
Mist, dung.	Zwist, dispute.

Exc. 2. The following are neuter:—*das Gespenst*, spectre; *Gesicht*, face; *Haupt*, head; *Kind*, child; *Kleinod*, jewel; *Licht*, light; *Stift*, (ecclesiastical) foundation.

§ 18. 3d, Secondary derivatives, formed by the affixes *ei*, *e*, *heit*, *feit*, *ung*, *schaft*, *ath*, *uth*; as, *die Heuchelei*, hypocrisy; *Stärke*, strength; *Kühnheit*, boldness; *Eitelkeit*, vanity; *Festung*, fortress; *Landschaft*, landscape; *Heimath*, home; *Armuth*, poverty.

Exceptions. Many of those in *e* are masculine; as, *der Hase*, the hare; *Kabe*, crow; *Käse*, cheese, &c., and some are neuter; as, *das Auge*, the eye; *Erbe*, inheritance; *Ende*, end, &c.—*Zierath*, ornament, is masculine, and *Wetschaft*, seal, is neuter.

§ 19. III. NEUTERS. *To the neuter gender belong:—*

1st, All diminutives ending in *chen* and *lein*; as, *das Blümchen*, the floweret; *Söhnchen*, little son; *Büchlein*, little book; *Fräulein*, young lady, miss.

2d, Collective and frequentative substantives formed by the prefix *ge*; as, *das Gefinde*, domestics; *Getöse*, noise; *Gestirn*, constellation;—*das Gerede*, talk; *Geläufe*, frequent walking, &c.

3d, Most secondary derivatives formed by the affixes *sal*, *thum*, *niss*; as, *das Ueberbleibsel*, remainder; *Räthsel*, riddle; *Drangsal*, distress; *Schicksal*, fate; *Christenthum*, christianity; *Herzogthum*, dukedom; *Bündniss*, alliance; *Verhältniss*, relation.

Exc. 1. Of those in *thum*, three are masculine:—*der Irrthum*, error; *Reichthum*, riches; *Wachsthum*, growth. Of those in *sal*, *Trübsal*, affliction, is feminine; *Stöpsel*, stopper, is neuter.

Exc. 2. The following in *niss* are feminine:—

<i>Bedrängniss</i> , grievance.	<i>Erlaubniss</i> , permission.
<i>Betrübniß</i> , affliction.	<i>Fäulniss</i> , putrefaction.
<i>Bekümmerniss</i> , sorrow.	<i>Finsterniss</i> , darkness.
<i>Beforgniss</i> , apprehension.	<i>Kenntniss</i> , knowledge.
<i>Bewandniss</i> , condition.	<i>Verdammniss</i> , damnation.
<i>Empfängniss</i> , conception.	<i>Wildniss</i> , wilderness.
<i>Ersparniss</i> , savings.	

GENDER OF COMPOUND SUBSTANTIVES.

§ 20. Compound substantives generally adopt the gender of the second component, which contains the emphatic idea; as, *der Kirchhof*, the church-yard; *das Rathhaus*, the town-hall; *die Windmühle*, the windmill.

Exc. 1. Names of places are always neuter, though their principal component may be masculine or feminine; e. g. (*das*) *Freiburg* (*die* *Burg*), *Hamburg*, *Wittenberg* (*der* *Berg*), &c.

Exc. 2. A number of substantives compounded with *der Muth* are feminine:—

<i>Anmuth</i> , grace.	<i>Ganstmuth</i> , meekness.
<i>Demuth</i> , humility.	<i>Schwerdmuth</i> , melancholy.
<i>Großmuth</i> , generosity.	<i>Wehmuth</i> , sadness.
<i>Langmuth</i> , forbearance.	

Exc. 3. The following likewise deviate from the general rule: *der Abscheu* (*die Schœu*), abhorrence; *die Neunauge*, lamprey; the following compounds of *Theil*, part:—*das Gegentheil*, the reverse; *Hintertheil*, hind part; *Vordertheil*, fore part; also, *der Mittwoch*, Wednesday, which, however, sometimes is *die Mittwoch*.

GENDER OF FOREIGN SUBSTANTIVES.

§ 21. Those foreign substantives which have preserved their original form, retain also the gender which they have in the language from which they are adopted; e. g. *der Doctor*, *Syndicus*; *die Syntaxis*, *das Concilium*.

But those, whose form has become assimilated to German words, frequently assume another gender; e. g. *der Altar* (*altare*), the altar; *der Körper* (*corpus*), the body; *der Ruin* (*ruina*), the ruin; *das Consulat* (*consulatus*), the consulship, &c.

Some substantives have two genders, and are generally also employed in different significations. The following list exhibits the most important of them:—

<i>Der Band</i> , the volume;	<i>das Band</i> , the ribbon.
<i>Der Bauer</i> , the peasant;	<i>das Bauer</i> , the cage.
<i>Der Bund</i> , the alliance;	<i>das Bund</i> , the bundle.
<i>Der Cher</i> , the choir;	<i>das Cher</i> , the chorus.
<i>Die Erkenntniß</i> , knowledge;	<i>das Erkenntniß</i> , decision (judicial).
<i>Der Erbe</i> , the heir;	<i>das Erbe</i> , the inheritance.
<i>Der Gehalt</i> , the contents;	<i>das Gehalt</i> , the salary.
<i>Der Geißel</i> , the hostage;	<i>die Geißel</i> , the whip.
<i>Der Heide</i> , the pagan;	<i>die Heide</i> , the heath.
<i>Der Kunde</i> , the customer;	<i>die Kunde</i> , knowledge.
<i>Der Mensch</i> , man;	<i>das Mensch</i> , the wench.
<i>Der Reis</i> , rice;	<i>das Reis</i> , the twig.
<i>Der Schild</i> , the shield;	<i>das Schild</i> , sign (of a house).
<i>Der See</i> , the lake;	<i>die See</i> , the sea.
<i>Der Stift</i> , the peg;	<i>das Stift</i> , charitable foundation.
<i>Der Theil</i> , the part;	<i>das Theil</i> , the share.
<i>Der Thier</i> , the fool;	<i>das Thier</i> , the door.
<i>Der Verdienst</i> , earnings;	<i>das Verdienst</i> , the merit.

II. NUMBER.

§ 22 In German, as in English, substantives have two numbers, the *Singular* and the *Plural*.

With respect to the termination of the singular no definite rules can be given.

The nominative plural is formed from the nominative singular according to one of the following *Rules*:—

Rule I. The nominative plural frequently does not differ from the nominative singular by any additional letter or syllable, especially in masculine and neuter substantives ending *e*, *er*, *e* *n*, and diminutives in *chen* and *lein*.

It is then either the same as the singular, or is distinguished from it by the modification of its radical vowel ;* e. g. *der Engel*, the angel, pl. *die Engel* ; *der Kaiser*, emperor, pl. *die Kaiser* ; *das Fenster*, window, pl. *die Fenster* ;—*der Vater*, father, pl. *die Väter* ; *der Ofen*, stove, pl. *die Ofen* ; *der Bruder*, brother, pl. *die Brüder*.

There are only two feminine substantives belonging to this class : *Mutter*, mother ; *Tochter*, daughter, pl. *Mütter*, *Töchter*. The change of the radical vowel is restricted to *masculine nouns* ; of neuters, only *Kloster*, monastery, has *Klöster* in the plural ;—but, *das Wasser*, water, pl. *die Wasser* ; *das Ruder*, oar, pl. *die Ruder*.

§ 23. **Rule II.** In all other cases the nominative plural is formed from the nominative singular by annexing one of the terminations *e*, *er*, *e* *n* (*n*) ; e. g. *der Freund*, the friend, pl. *die Freunde* ; *der Knabe*, the boy, pl. *die Knaben* ; *das Buch*, the book, pl. *die Bücher*.

Obs. 1. The termination *e* belongs chiefly to masculine substantives. It is, however, also added to feminines and neuters ; e. g. *der Tag*, the day, pl. *die Tage* ; *der Kopf*, the head, pl. *die Köpfe* ; *die Kunst*, art, pl. *die Künste* ; *das Wort*, the word, pl. *die Worte*.

Obs. 2. The termination *er* properly belongs to nouns of the neuter gender only. Masculines assume it only by way of exception ; e. g. *das Bild*, the picture, pl. *die Bilder* ; *das Kind*, the child, pl. *die Kinder* ; *der Geist*, the spirit, pl. *die Geister*.

Obs. 3. The termination *e* *n* (*n*) is assumed principally by feminines, also by masculines, and a few neuters ; e. g. *die Schule*, the school, pl. *die Schulen* ; *die Nadel*, the needle, pl. *die Nadeln* ; *der Hase*, the hare, pl. *die Hasen* ; *das Ohr*, the ear, pl. *die Ohren*.

§ 24. **Obs. 4.** Substantives which form their plural in *e* *r*

* That part of the substantive which is never affected by the changes of inflection is called its *root*. When it contains one of the vowels *a*, *o*, *u*, or the diphthong *au*, they are frequently changed into *ä*, *ö*, *ü*, *äu* in the plural and are then said to be *modified*.

always modify the vowels of the root (a, o, u, au); and those, which form their plural in *e n*, *never* modify it. With respect to plurals in *e*, the modification always takes place when the substantive is feminine, and usually too when it is masculine, but rarely when it is neuter.

Rule III. Masculine and neuter nouns adopted from modern languages frequently form their plural in *s*; as, *Genie's*, *Lord's*, *Solo's*; so also German words, the termination of which is not susceptible of inflection; as, *die U's*, *die L's*, *die P a p a ' s*.

Rule IV. Nouns compounded with *Mann* usually take *Leute* instead of *Männer* (the regular pl. of *Mann*) in the plural; e. g. *der Kaufmann*, the merchant, pl. *Kaufleute*; *der Hofmann*, the courtier, pl. *die Hofleute*.

§ 25. Common nouns alone are by their signification entitled to a plural number.

The following classes of substantives want the plural:—

1st, Proper names, except when they assume the signification of common nouns (§ 45); as, *Karl*, *Friedrich*, *Rom*.

2d, Names of materials, except when different species of the same genus are to be denoted; as, *das Eisen*, *Silber*, *Gold*, iron, silver, gold;—but *die Erden*, the earths (different kinds); *die Mineralwasser*, mineral waters.

3d, Many collectives; as, *das Gefinde*, the domestics; *das Vieh*, cattle, &c.

4th, All infinitives and neuter adjectives used substantively; as, *das Weiß*, white (the colour); *das Häßliche*, the ugly; *das Einkommen*, the income; *das Wissen*, knowledge.

5th, Most abstract substantives, especially such as denote qualities, powers or affections of the mind, &c.; as, *der Fleiß*, diligence; *die Jugend*, youth; *die Vernunft*, reason; *die Furcht*, fear. Sometimes, however, they become concrete, expressing *different kinds* of the same quality, &c., and then they are employed in the plural; as, *Tugenden*, virtues; *Schönheiten*, beauties.

§ 26. 6th, Substantives denoting *number*, *measure*, *weight*, when preceded by a numeral, are put in the singular, even though in other connections they may form a plural; as, *zwei Fuß breit*, two feet wide; *sechs Pfund Butter*, six pounds of butter; *ein Regiment von tausend Mann* (not *Männer*, pl.), a regiment of thousand men.

Exceptions. Feminine substantives in *e*, and such as express a measure of *time*; as, zwei Ellen (die Elle) Tuch, two ells of cloth; fünf Jahre lang, for five years; moreover, all names of *coins*; as, zwei Groschen, zwölf Kreuzer, two groshes, twelve kreuzers,—are put in the plural as in English.

§ 27. Some substantives are employed in the plural number only:—

Äbnen, ancestors.	Masern, } measles.
Ältern, parents.	Rötheln, }
Alpen, alps.	Molken, whey.
Beinkleider, } trousers.	Ostern, Easter.
Hosen, }	Pfingsten, Whitsuntide.
Briefschaften, papers.	Ränke, tricks.
Einkünfte, revenue.	Sporteln, fees.
Fasten, Lent.	Träber, husks.
Ferien, vacation.	Trümmer, ruins.
Gefälle, rents.	Truppen, troops.
Gliedmaßen, limbs.	Weihnachten, Christmas.
Kosten, expenses.	Zeitläufte, junctures.
Leute, people.	Zinsen, interest of money.

§ 28. There are a number of substantives which have two forms for the plural, partly as a simple dialectic variety, but most commonly with different significations:—

SINGULAR.	PLURAL.
Der Band, the volume;	die Bände.
Das Band, the ribbon;	die Bänder.
Das Band, the bond;	die Bande.
Die Bank, the bench;	die Bänke.
Die Bank, the bank;	die Banken.
Der Bauer, the peasant;	die Bauern.
Das Bauer, the cage;	die Bauer.
Der Dorn, the thorn;	{ Dornen.
	{ Dörner.
Das Ding, the thing;	die Dinge.
Das Ding, little creature;	die Dinger.
Das Gesicht, the face;	die Gesichter.
Das Gesicht, the vision;	die Gesichte.
Das Horn, the horn;	die Hörner; but Horne, different sorts of horn.

Der Laden, the shutter ;	die Laden.
Der Laden, the shop ;	die Läden.
Der Ort, the place ;	{ Orte. Dörter.
Der Schild, the shield ;	
Daß Schild, the sign ;	die Schilde.
Daß Stück, the piece ;	die Schilder.
Daß Stück, the fragment ;	die Stücke.
Der Thor, the fool ;	die Stücken.
Daß Thor, the door ;	die Thoren.
Daß Wort, the word ;	die Thore.
	die Wörter ; but Worte, words, in connected discourse.

III. INFLECTION.

§ 29. For the purposes of declension we divide German substantives into two classes, which differ essentially in their mode of inflection ; viz : 1st, *Common and Abstract Nouns* ; 2d, *Proper Names*.

DECLENSION OF COMMON AND ABSTRACT NOUNS.

§ 30. Common and abstract nouns have two principal forms of inflection, denominated the *earlier* and the *later declensions*. The characteristic distinction of each is the termination of its genitive singular, which in the earlier declension is *ſ* or *e ſ*, and in the later *n* or *e n*.

All feminine substantives are invariable in the singular ; hence their mode of declension is determined by the nominative plural.

The nominative, genitive and accusative plural are always alike, and their difference is pointed out by the article only.

The dative plural always assumes *n*, unless its nominative already ends in that letter.

EARLIER DECLENSION.

§ 31. The earlier declension comprises nouns of all genders, and may be distinguished by the termination

of its genitive singular, which (feminine nouns excepted) is always *s* or *es*.

The nominative plural is either the same as the nominative singular, or it assumes one of the terminations *e*, *er*, *en* or *n*.

In the plural the radical vowels *a*, *o*, *u*, and the diphthong *au*, are generally modified into *ä*, *ö*, *ü*, *äu*.

Hence to inflect a word of this declension, not only the genitive singular, but also its nominative plural must be given; e. g. *der Bruder*, the brother, gen. *des Bruders*, nom. pl. *die Brüder*; *die Frucht*, fruit, nom. pl. *die Früchte*; *das Kleid*, the garment, gen. *des Kleides*, nom. pl. *die Kleider*.

TABULAR VIEW OF THE TERMINATIONS OF THE EARLIER
DECLENSION.

SINGULAR.		PLURAL.			
		I.	II.	III.	IV.
NOM.	given.	like the sing.	e.	er.	en, n.
GEN.	<i>es</i> , <i>s</i> (<i>ens</i> , <i>ns</i>).	"	e.	er.	en, n.
DAT.	<i>e</i> , or like the nom.	— n.	en.	ern.	en, n.
ACC.	like the nom.	like the nom.	e.	er.	en, n.

§ 32. PARADIGMS.

I. a. Der Vater, the father.

SINGULAR.		PLURAL.	
NOM.	<i>der Vater</i> , the father;	<i>die Väter</i> , the fathers.	
GEN.	<i>des Vaters</i> , of the father;	<i>der Väter</i> , of the fathers.	
DAT.	<i>dem Vater</i> , to the father;	<i>den Vätern</i> , to the fathers.	
ACC.	<i>den Vater</i> , the father;	<i>die Väter</i> , the fathers.	

I. b. Die Mutter, the mother.

SINGULAR.		PLURAL.	
NOM.	<i>die Mutter</i> , the mother;	<i>die Mütter</i> , the mothers.	
GEN.	<i>der Mutter</i> , of the mother;	<i>der Mütter</i> , of the mothers.	
DAT.	<i>der Mutter</i> , to the mother;	<i>den Müttern</i> , to the mothers.	
ACC.	<i>die Mutter</i> , the mother;	<i>die Mütter</i> , the mothers.	

II. a. Der Baum, the tree.

SINGULAR.

PLURAL.

NOM. der Baum,	the tree ; die Bäume,	the trees.
GEN. des Baumes,	of the tree ; der Bäume,	of the trees.
DAT. dem Baume,	to the tree ; den Bäumen,	to the trees.
ACC. den Baum,	the tree ; die Bäume,	the trees.

II. b. Die Hand, the hand.

SINGULAR.

PLURAL.

NOM. die Hand,	the hand ; die Hände,	the hands.
GEN. der Hand,	of the hand ; der Hände,	of the hands.
DAT. der Hand,	to the hand ; den Händen,	to the hands.
ACC. die Hand,	the hand ; die Hände,	the hands.

III. a. Das Lied, the song.

SINGULAR.

PLURAL.

NOM. das Lied,	the song ; die Lieder,	the songs.
GEN. des Liedes,	of the song ; der Lieder,	of the songs.
DAT. dem Liede,	to the song ; den Liedern,	to the songs.
ACC. das Lied,	the song ; die Lieder,	the songs.

III. b. Der Geist, the spirit.

SINGULAR.

PLURAL.

NOM. der Geist,	the spirit ; die Geister,	the spirits.
GEN. des Geistes,	of the spirit ; der Geister,	of the spirits.
DAT. dem Geiste,	to the spirit ; den Geistern,	to the spirits.
ACC. den Geist,	the spirit ; die Geister,	the spirits.

IV. a. Der Strahl, the ray.

SINGULAR.

PLURAL.

NOM. der Strahl,	the ray ; die Strahlen,	the rays.
GEN. des Strahles,	of the ray ; der Strahlen,	of the rays.
DAT. dem Strahle,	to the ray ; den Strahlen,	to the rays.
ACC. den Strahl,	the ray ; die Strahlen,	the rays.

IV. b. Das Auge, the eye.

SINGULAR.

PLURAL.

NOM. das Auge,	the eye ; die Augen,	the eyes.
GEN. des Auges,	of the eye ; der Augen,	of the eyes.
DAT. dem Auge,	to the eye ; den Augen,	to the eyes.
ACC. das Auge,	the eye ; die Augen,	the eyes.

V. Der Name, the name.

SINGULAR.

PLURAL.

NOM. der Name,	the name ;	die Namen,	the names.
GEN. des Namens,	of the name ;	der Namen,	of the names.
DAT. dem Namen,	to the name ;	den Namen,	to the names.
ACC. den Namen,	the name ;	die Namen,	the names.

OBSERVATIONS.

The laws of euphony alone can decide, whether the termination of the genitive singular is to be *s* or *es*, and whether the dative is to be like the nominative or to have *e*. Generally, however, nouns ending in *b, d, t, st, ch, g, f, s, sch, p, z* form their genitive in *es*, and their dative in *e*; those ending in *a, n, d, at, end, icht, ig, ing, ling, rich, sal, thum* have *s* in the genitive, and the dative like the nominative.

§ 33. Like *Water* (I. a.) are inflected all masculine and neuter substantives terminating in *el, er* or *en*; diminutives in *chen* and *lein*; and neuters in *e*, which have the prefix *ge*; as, *Gerede, Getöse*, talk, noise, &c. Examples:—

Der Apfel, apple ;	das Fenster, window ;
der Enkel, grandchild ;	das Gewitter, thunderstorm ;
der Vogel, bird ;	der Degen, sword ;
das Siegel, seal ;	der Garten, garden ;
der Adler, eagle ;	der Wagen, waggon ;
der Bruder, brother ;	das Becken, basin ;
der Meister, master ;	das Zeichen, signal.
Mädchen, girl, maiden ;	Büchlein, little book ;
Weilchen, violet ;	Blümlein, floweret.

Mutter and *Tochter*, daughter, are the only feminine substantives which retain in the plural the termination of the nominative singular.

§ 34. Like *der Baum* (II. a.) are inflected the following:—

1st, Masculines and neuters terminating in the prefixes *and, at, icht, ig, ing, ling, rich*; e. g. *Heiland*, saviour; *Monat*, month; *Käfig*, cage; *Hauptling*, chieftain, &c.

2d, Many foreign substantives, such as, *der Abt, Pfarrer, Bischof, Cardinal, Palast*; the abbot, alter, bishop, cardinal, palace, &c.

3d, All substantives ending in the affixes *niß* and *sal*; as, *die Finsterniß*, darkness; *Kenntniß*, knowledge; *das Schicksal*, fate; *Drangsal*, calamity, &c.

Like *die Hand* (II. b.) are declined the following feminines:—

Angst, anguish.	Luft, air.
Ausflucht, evasion.	Luft, delight.
Art, axe.	Macht, power.
Bank, bench.	Magd, maid-servant.
Brant, bride.	Maus, mouse.
Brust, breast.	Nacht, night.
Faust, fist.	Naht, seam.
Frucht, fruit.	Noth, distress.
Gans, goose.	Ruß, rut.
Geschwulst, swelling.	Sau, sow.
Grust, tomb.	Schnur, string.
Haut, skin.	Stadt, city.
Kluft, gulf.	Wand, wall.
Kraft, force.	Wulst, tumour.
Kuh, cow.	Wurst, sausage.
Kunst, art.	Zunft, guild.
Laus, louse.	

To these are to be added the compounds of the words *Kunst* and *Laust*, which are never employed separately; as, *die Zusammenkunft*, the meeting; *Einkünfte*, pl., revenues; *Zeitkäufe*, pl., junctures (§ 27).

Remark. Masculines of this form generally modify the radical vowel in the plural; feminines always; of neuters only the following three:—*das Chor*, the chorus; *das Floß*, the raft; *das Rohr*, the reed; pl. *Chöre*, *Flöße*, *Röhre*.

§ 35. Substantives declined like *das Lieb* (III.) are generally of the neuter gender, and masculine only by way of exception. They always modify the vowel of the root. Examples:—

Amt, office.	Lamm, lamb.
Buch, book.	Nest, nest.
Dorf, village.	Rad, wheel.
Geld, money.	Schloß, castle.
Grab, grave.	Volk, nation.
Kraut, herb.	Weib, woman.

So also all nouns ending in *thum*; as, *Reichthum*, riches; *Herzogthum*, dukedom, and a few foreign words; as, *Parlament*, *Regiment*, *Spital*.

The masculines declined like *Leib* are as follows:—*Bösewicht*, villain; *Dorn*, thorn; *Geist*, spirit (III. b.); *Gott*, God; *Leib*, body; *Mann*, man (*vir*); *Ort*, place; *Rand*, border; *Vormund*, guardian; *Wald*, wood; *Wurm*, worm.

§ 36. Substantives inflected like *der Strahl* (IV.) are of the masculine and neuter genders. They are but few in number and never modify the radical vowel in the plural. They are:—

1st, Names of persons terminating in *or*; as, *Dector*, *Professor*, *Pastor*, &c. *Except*: *Castor*, *Electrophor*, *Matador*, and also *Meteor*, which have their plural in *e*.

2d, Foreign words which still have, or once had the Latin termination *i u m*, as, *Stud i u m*, pl. *Stud i e n*, studies; *Collegium*, pl. *Collegien*, lectures; *Adverb*, pl. *Adverbien*, adverbs; also those ending in *ti v*, as, *Creditiv*, *Substantiv*, &c.; those terminating in *al* or *il* have *i e n* in the plural, as, *Regal*, pl. *Regalien*; *Fossil*, pl. *Fossilien*.

3d, The following *masculine* substantives:—

<i>Dorn</i> , thorn.	<i>Sporn</i> , spur.
<i>Ferst</i> , forest.	<i>Stachel</i> , sting.
<i>Gevatter</i> , god-father.	<i>Stiefel</i> , boot.
<i>Lorbeer</i> , laurel.	<i>Strauß</i> , ostrich.
<i>Mast</i> , mast.	<i>Vetter</i> , cousin.
<i>Nachbar</i> , neighbour.	<i>Untertban</i> , subject.
<i>Pfau</i> , peacock.	<i>Sicrath</i> , finery.
<i>See</i> , sea.	

4th, To these may be added the following *foreign masculines*:—

<i>Consul</i> , consul.	<i>Präfect</i> , prefect.
<i>Dämon</i> , demon.	<i>Psalm</i> , psalm.
<i>Diamant</i> , diamond.	<i>Rubin</i> , ruby.
<i>Fasan</i> , pheasant.	<i>Staat</i> , state.
<i>Impest</i> , import.	<i>Thron</i> , throne.
<i>Muskel</i> , muscle.	<i>Tractat</i> , treaty.
<i>Pantoffel</i> , slipper.	

5th, The following *neuter* words:—

<i>Auge</i> , eye.	<i>Insect</i> , insect.
<i>Bett</i> , bed.	<i>Pronem</i> , pronoun.
<i>Ende</i> , end.	<i>Statut</i> , statute.
<i>hemd</i> , shirt.	<i>Verb</i> , verb.

§ 37. Like *Rame* (V.) are inflected the following

masculines :— *der Buchstabe*, letter ; *Fels*, rock ; *Friede*, peace ; *Funke*, spark ; *Gedanke*, thought ; *Glaube*, faith ; *Haufe*, heap ; *Same*, seed ; *Schade*, detriment ; *Wille*, will. These substantives, however, frequently assume an *n* in the nominative ; e. g. *der Funken*, *Gedanken*, and then they follow the inflection of the first form (*Vater*).

Remark. The word *Herz*, heart, has *ens* in the genitive, and retains the *en* in the dative singular and in all the cases of the plural, thus :—

SINGULAR.	PLURAL.
NOM. das Herz,	die Herzen,
GEN. des Herzens,	der Herzen,
DAT. dem Herzen,	den Herzen,
ACC. das Herz ;	die Herzen.

The word *Schmerz*, pain, has either *ens* or *es* in the genitive, and in the dative *en* or *e*. Nom. *der Schmerz*, Gen. *des Schmerzens* or *Schmerzes*, Dat. *dem Schmerzen* or *Schmerze* ; Nom. pl. *die Schmerzen*. The word *Schreck*, terror, is also irregular : Nom. *der Schreck* or *Schreden*, Gen. *des Schreckens* or *Schredes*, Dat. *dem Schreck* or *Schreden*, Acc. *den Schreck* or *Schreden* ; Nom. pl. *die Schreden*.

LATER DECLENSION.

§ 38. Substantives of this declension are either masculine or feminine.

Masculines form their genitive in *n* or *en*, and retain that termination in all the remaining cases singular and plural.

Feminines being indeclinable in the singular, assume the *n* or *en* in the plural only.

No nouns of this declension ever modify the radical vowels *a*, *o*, *u*, or the diphthong *au* in the plural (§ 24).

TABULAR VIEW OF THE TERMINATIONS OF THE LATER DECLENSION.

	SINGULAR.	PLURAL.
	Masculine.	Masc. and Fem.
NOM.	given,	en, n,
GEN.	en, n,	en, n,
DAT.	en, n,	en, n,
ACC.	en, n.	en, n.

§ 39. PARADIGMS.

I. Der Graf, the count.

SINGULAR.

PLURAL.

NOM. der Graf,	the count ;	die Grafen,	the counts ;
GEN. des Grafen,	of the count ;	der Grafen,	of the counts ;
DAT. dem Grafen,	to the count ;	den Grafen,	to the counts ;
ACC. den Grafen,	the count ;	die Grafen,	the counts.

II. Der Erbe, the heir.

SINGULAR.

PLURAL.

NOM. der Erbe,	the heir ;	die Erben,	the heirs ;
GEN. des Erben,	of the heir ;	der Erben,	of the heirs ;
DAT. dem Erben,	to the heir ;	den Erben,	to the heirs ;
ACC. den Erben,	the heir ;	die Erben,	the heirs.

III. Die Frau, the woman.

SINGULAR.

PLURAL.

NOM. die Frau,	the woman ;	die Frauen,	the women ;
GEN. der Frau,	of the woman ;	der Frauen,	of the women ;
DAT. der Frau,	to the woman ;	den Frauen,	to the women ;
ACC. die Frau,	the woman ;	die Frauen,	the women.

IV. Die Feder, the pen.

SINGULAR.

PLURAL.

NOM. die Feder,	the pen ;	die Federn,	the pens ;
GEN. der Feder,	of the pen ;	der Federn,	of the pens ;
DAT. der Feder,	to the pen ;	den Federn,	to the pens ;
ACC. die Feder,	the pen ;	die Federn,	the pens.

OBSERVATIONS.

Obs. 1. When the nominative singular ends in *e*, or in one of the unaccented affixes *el*, *er*, *ar*, the genitive and remaining cases assume *n* only ; as, *der Löwe*, the lion, gen. *des Löwen* ; *die Kanzel*, the pulpit, pl. *die Kanzeln* ; *der Bauer*, the farmer, gen. *des Bauern* ; otherwise *en* becomes necessary ; e. g. *der Held*, the hero, gen. *des Helden* ; *der Gefell*, the companion, gen. *des Gefellen* ; *der Poet*, the poet, gen. *des Poeten* ; *die Frau*, plur. *die Frauen*.

Obs. 2. Feminine substantives were formerly declined in the singular number also ; this practice, however, has been

retained only in certain adverbial expressions, in which the substantive is connected with a preposition; e. g. *auf Erden*, on earth; *mit Freuden*, with joy, joyfully; *von Seiten des Königs*, from the part of the king; in *Gnaden*, graciously; *mit Ehren sterben*, to die an honourable death; *zu Schanden werden*, to be put to shame, &c.; sometimes *en* seems to be annexed simply for the sake of euphony; as, *seiner Frauen Vater*, his wife's father.

§ 40. To this declension belong the following classes of nouns:—

1st, Masculines of one syllable; as, *Bär*, bear; *Fleck*, spot; *Fürst*, prince; *Graf*, count; *Held*, hero; *Herr* (has *Herrn* in the gen. and dat. sing., but *Herren* in the plur.), master; *Mensch*, man; *Narr*, fool; *Pfau*, peacock; *Prinz*, prince; *Thor*, simpleton.

2d, Masculines terminating in *e* unaccented; e. g.

<i>Affe</i> , the ape.	<i>Knappe</i> , squire.
<i>Barde</i> , bard.	<i>Nachkomme</i> , descendant.
<i>Bürge</i> , surety.	<i>Nesse</i> , nephew.
<i>Drache</i> , dragon.	<i>Pathe</i> , sponsor.
<i>Falke</i> , hawk.	<i>Riese</i> , giant.
<i>Schülfe</i> , assistant.	<i>Slave</i> , slave.
<i>Götze</i> , idol.	<i>Zeuge</i> , witness.
<i>Shepherd</i> , shepherd.	

3d, Names of nations, such as are not derived from the name of the country. They generally end also in *e*; e. g.

<i>der Baier</i> , the Bavarian.	<i>der Maure</i> , the Moor.
<i>der Böhme</i> , the Bohemian.	<i>der Pole</i> , the Pole.
<i>der Britte</i> , the Britain.	<i>der Preuße</i> , the Prussian.
<i>der Bulgar</i> , the Bulgarian.	<i>der Russe</i> , the Russian.
<i>der Däne</i> , the Dane.	<i>der Sachse</i> , the Saxon.
<i>der Deutsche</i> , the German.	<i>der Schwabe</i> , the Swabian.
<i>der Franzose</i> , the Frenchman.	<i>der Schwede</i> , the Swede.
<i>der Grieche</i> , the Greek.	<i>der Tartar</i> , the Tartar.
<i>der Hesse</i> , the Hessian.	<i>der Türke</i> , the Turk.
<i>der Jude</i> , the Jew.	<i>der Ungar</i> , the Hungarian.

§ 41. 4th, Masculine substantives of foreign origin, terminating in *ant*, *arch*, *at*, *ent*, *if*, *ist*, *et*, *it*, *ot*, *og*, *oph*, *om* &c.; e. g. *der Protestant*, *Monarch*, *Candidat*, *Prälat*, *Student*, *Präsident*, *Katholik*, *Methodist*, *Christ*, *Poet*, *Romet*, *Eremit*, *Jesuit*, *Idiot*, *Theolog*, *Philolog*, *Philosoph*, *Astronom* &c.

5th, All the feminine nouns in the language, except

those mentioned above (§ 33 and § 34). They are either monosyllables, as *Bahn*, path; *Pflicht*, duty, or polysyllables, chiefly ending in *e*, *el*, *er*, *ath*, *ei*, *end*, *heit*, *inn*, *schaft*, *ung*. The following may serve as examples :—

MONOSYLLABLES.

<i>Art</i> , kind.	<i>Saat</i> , seed.
<i>Burg</i> , citadel.	<i>Schlacht</i> , battle.
<i>Flur</i> , plain.	<i>Spur</i> , trace.
<i>Jagd</i> , chase.	<i>That</i> , deed.
<i>Last</i> , burden.	<i>Zahl</i> , number.
<i>Dual</i> , torment.	

POLYSYLLABLES.

<i>Arbeit</i> , labour.	<i>Natur</i> , nature.
<i>Ente</i> , duck.	<i>Ohnmacht</i> , impotence.
<i>Formel</i> , formula.	<i>Poesie</i> , poetry.
<i>Gegend</i> , region.	<i>Religion</i> , religion.
<i>Handlung</i> , action.	<i>Schüssel</i> , plate.
<i>Jungfer</i> , maiden.	<i>Taube</i> , dove.
<i>Königin</i> , queen.	<i>Universität</i> , university.
<i>Leidenschaft</i> , passion.	<i>Wahrheit</i> , truth.
<i>Nachricht</i> , news.	<i>Zunge</i> , tongue.

FOREIGN SUBSTANTIVES.

§ 42. 1st, With respect to substantives of foreign origin, we have already under each declension, noticed such as have accommodated their termination to the analogy of German words. There are some, however, which still appear in their original form unaltered; as, *der Medicus*, the physician; *der Casus*, the case; *das Factum*, the fact; *das Thema*, the theme, &c. These are either indeclinable in the singular; as, *der Clerus*, the clergy, gen. *des Clerus*, dat. *dem Clerus*, &c., or they assume *s* in the genitive; as, *das Factum*, *Individuum*, the fact, individual, gen. *des Factums*, *Individuum's*.

2d, In the plural, foreign nouns either assume *en* (§ 36); as, *Verbum*, verb, pl. *Verben*; *Studium*, study, pl. *Studien*; or they retain in all cases the original termination of the nominative plural; as, *Medici*, *Musici*, *Casus*, *Facta*, *Themata*.

3d, Masculine and neuter substantives, adopted from the French or English, generally take *s* in the genitive singular, and retain it in all the cases of the plural; *der Lord*, gen. *des Lord's*, pl. *die Lord's*; *der Chef*, the chieftain, gen. *des Chef's*, pl. *die Chef's*; *das Genie*, the genius, gen. *des Genie's*, pl. *die Genie's*, &c. (§ 24. Rule III.)

DECLENSION OF PROPER NOUNS.

§ 43. Proper nouns are either names of PERSONS, or names of COUNTRIES and PLACES.

Names of persons are declined either *with* or *without* the article.

I. When preceded by either of the articles (*ein* or *der*), names of persons are not varied in the singular, the different cases being sufficiently indicated by the inflection of the article; as, *der Schiller*, gen. *des Schiller*, dat. *dem Schiller*, acc. *den Schiller*; *ein Luther*, gen. *eines Luther*, dat. *einem Luther*, acc. *einen Luther*.

Exception. If the genitive of the name of a male limiting the meaning of another word is connected with an adjective, and placed before the governing word, it assumes the termination *s*; as, *des großen Kant's Werke*, the works of the great Kant; *des berühmten Dürer's Gemälde*, the paintings of the celebrated Dürer.

§ 44. II. When not connected with the article, masculine names ending in *s*, *ß*, *sch*, *r*, *z*, and feminines ending in *e*, form their genitive in *en s*; all other names, both masculine and feminine, including also diminutives in *chen*, form their genitive in *'s* simply; e. g. *Mar*, gen. *Mar en s*; *Boß*, gen. *Boß en s*; *Louise*, gen. *Louise n s*; but *Hermann*, gen. *Hermann's*; *Carl*, gen. *Carl's*; *Hänschen* (Jonny), gen. *Hänschen s*; *Abelheid*, gen. *Abelheid' s*.

Remark 1. In the dative and accusative singular it has been customary to annex the termination *en*. It is better, however, to leave those cases like the nominative, and to prefix the article, when ambiguity would otherwise arise; e. g. noun. *Leßing*, gen. *Leßing's*, dat. (dem) *Leßing* (better than *Leßing en*), acc. (den) *Leßing*.

Rem. 2. Names of Latin or Greek origin were formerly inflected after the manner of Latin nouns; e. g. nom. *Paulus*, gen. *Pauli*, dat. *Paulo*, acc. *Paulum*; *Platon's Gespräche*, Plato's dialogues; *Cicero's Reden*, Cicero's orations, &c. Now, however, they follow the analogy of German nouns, and the ancient mode of inflection is only retained in a few expressions, as, *Christi Geburt*, &c.; e. g. *Plato's Gespräche*; *Cicero's Reden*; *Phædrus' Fabeln* or *die Fabeln des Phædrus*, the fables of Phædrus; *der Reichthum des Croßus*, the wealth of Croesus.

PLURAL OF PROPER NAMES.

§ 45. The plural of proper names is only employed when the same name is common to several individuals; as, *die Schlegel*, *die Hermanne*, persons of the name of *Schlegel*, *Herrmann*; or when they are converted into common nouns (§ 5.); as, *die Reutone unserer Zeit*, the *Newtons* of our age, &c.

Rules. The inflection of proper names in the plural number is not influenced by the article, and the radical vowels (*a, o, u, au*) are never modified.

When the names are masculine, terminating in *a, e, i, al, el, il, er, en* or *chen*, the plural remains unaltered.

All other masculine names of German origin, and foreign names ending in *a m, o n*, form their plural by adding *e* to the nom. sing.; but those ending in *o*, add *ne*. Examples:—

<i>Sing.</i>		<i>Plur.</i>	<i>Sing.</i>		<i>Plur.</i>
<i>Cetta</i> ,	(<i>die</i>)	<i>Cetta</i> .	<i>Adelph</i> ,	(<i>die</i>)	<i>Adelphe</i> .
<i>Campe</i> ,	"	<i>Campe</i> .	<i>Sagedorn</i> ,	"	<i>Sagedorne</i> .
<i>Hannibal</i> ,	"	<i>Hannibal</i> .	<i>Dvid</i> ,	"	<i>Dvide</i> .
<i>Meier</i> ,	"	<i>Meier</i> .	<i>Melanchthen</i> ,	"	<i>Melanchthone</i> .
<i>Röschen</i> ,	"	<i>Röschen</i> .	<i>Cato</i> ,	"	<i>Catone</i> .

The dative plural always assumes the termination *n*, unless the nominative already ends in that letter; as, *den Luther n*, *Melanchthone n*, &c., to the *Luthers*, *Melanchthons*, &c.

Names of females invariably add *en* or *n* in every case of the plural; as, *Flora*, pl. *Flora'n*, *Luiſe*, *Luiſen*, *Hedwig*, pl. *Hedwigen*.

§ 46. PARADIGMS.

MASCULINES.

SINGULAR.	PLURAL.
NOM. <i>Luther</i> ,	NOM. (<i>die</i>) <i>Luther</i> ,
GEN. <i>Luther's</i> ,	GEN. <i>der*</i> <i>Luther</i> ,
DAT. (<i>dem</i>) <i>Luther</i> ,	DAT. (<i>den</i>) <i>Luthern</i> ,
ACC. (<i>den</i>) <i>Luther</i> ;	ACC. (<i>die</i>) <i>Luther</i> .

* In the genitive plural the article is necessary to point out the case (§ 5. 6th.).

SINGULAR.

NOM. Leibniß,
 GEN. Leibnißens,
 DAT. (dem) Leibniß,
 ACC. (den) Leibniß;

PLURAL.

NOM. (die) Leibniße,
 GEN. der Leibniße,
 DAT. (den) Leibnißen,
 ACC. (die) Leibniße.

SINGULAR.

NOM. Hermann,
 GEN. Hermann's,
 DAT. (dem) Hermann,
 ACC. (den) Hermann;

PLURAL.

NOM. (die) Hermanne,
 GEN. der Hermanne,
 DAT. (den) Hermannen,
 ACC. (die) Hermanne.

SINGULAR.

NOM. Göthe,
 GEN. Göthe's,
 DAT. (dem) Göthe,
 ACC. (den) Göthe;

PLURAL.

NOM. (die) Göthe,
 GEN. der Göthe,
 DAT. (den) Göthen,
 ACC. (die) Göthe.

FEMININES.

SINGULAR.

NOM. Bertha,
 GEN. Bertha's,
 DAT. (der) Bertha,
 ACC. (die) Bertha;

PLURAL.

NOM. (die) Bertha'n,
 GEN. der Bertha'n,
 DAT. (den) Bertha'n,
 ACC. (die) Bertha'n.

SINGULAR.

NOM. Gertraud,
 GEN. Gertraud's,
 DAT. (der) Gertraud,
 ACC. (die) Gertraud;

PLURAL.

NOM. (die) Gertrauden,
 GEN. der Gertrauden,
 DAT. (den) Gertrauden,
 ACC. (die) Gertrauden.

SINGULAR.

NOM. Luise,
 GEN. Luise's,
 DAT. (der) Luise,
 ACC. (die) Luise;

PLURAL.

NOM. (die) Luisen,
 GEN. der Luisen,
 DAT. (den) Luisen,
 ACC. (die) Luisen.

SINGULAR.

NOM. Julie,
 GEN. Juliens,
 DAT. (der) Julie,
 ACC. (die) Julie;

PLURAL.

NOM. (die) Julien,
 GEN. der Julien,
 DAT. (den) Julien,
 ACC. (die) Julien.

OBSERVATIONS.

Obs. 1. The termination *ens* of the genitive singular belongs particularly to feminine names in *c*. With respect to masculines in *s*, *ß*, *sch*, *r*, *l*, the practice of substituting *'s*, or a simple apostrophe, instead of *ens*, is becoming more frequent; e. g. *König's Philosophie*, the philosophy of Leibnitz; *Mert's Reich's Kenntnisse zu Schiller's Lied von der Glocke*, Retzsch's Illustrations to Schiller's Song of the Bell.

§ 47. *Obs. 2.* When a family name is preceded by one or more christian names, or common nouns *without an article*, the family name *alone* is inflected; e. g. *Johann Heinrich Vossens* (or simply *Voss's*) *Uebersetzungen*, John Henry Voss's translations; *König Friedrich's Leben*, the life of King Frederick.

Obs. 3d. But if the article precedes, in connection with the word *Herr*, or a common noun designating some *title or office*, the proper name is *not* inflected; as, *das Haus des Herrn Müllers*, the house of Mr. Müller; *die Thaten des Kaisers Carl des Fünften*, the exploits of the Emperor Charles V.; *das Standbild des großen Dichters Goethe*, the statue of the great poet Goethe.

NAMES OF COUNTRIES AND PLACES.

§ 48. 1. Names of countries, places, rivers, mountains, &c. which are of the *masculine* or *feminine* gender, are generally accompanied by the article (§ 5), and declined like common nouns; as, *die Schweiz*, gen. *der Schweiz*, dat. *der Schweiz*, acc. *die Schweiz*; *der Breisgau*, gen. *des Breisgau's*, &c.; *der Rhein*, gen. *des Rheins*, &c.; *die Themse*, gen. *der Themse*, &c.

2. *Neuter* names of countries and places, not terminating in *s*, *ß* or *r*, have the sign *s* in the genitive and remain unaltered in all the other cases; e. g. *die Universitäten Deutschlands*, the Universities of Germany; *Rußlands Adel*, the nobility of Russia; *er kommt von Berlin* (dat.), he comes from Berlin, *nach Leipzig* (acc.), to Leipzig, &c.

3. Since names of places which end in *s*, *ß*, *r* do not admit of an additional *s* in the genitive, for the sake of euphony, it is customary to put them in apposition with the genitive of some word like *Stadt*, *Dorf*, *Festung* (town, village, fort), or to prefix the preposition *von*; e. g. *die Einwohner der Stadt Paris* (or *von Paris*) the inhabitants of the city of Paris; *die Lage von Mainz*, the situation of Mentz.

IV. GOVERNMENT.

§ 49. 1st, When a substantive is the subject of a proposition, it is always in the nominative case, and *governs* the verb in number and person. *Ber reist?* Der Vater, der Freund und die Söhne reisen. Who travel? The father, the friend, and the sons are travelling.

2d, In the *oblique* cases, i. e. in the genitive, dative, and accusative, nouns *are governed* either by other nouns, or by adjectives, verbs, prepositions, &c.; e. g. *die Mutter des Hauses*, the mother of the house; *der Strafe würdig*, worthy of punishment; *einen Brief schreiben*, to write a letter; *auf dem Lande*, in the country. We shall here only consider the relation which one substantive may sustain to another.

§ 50. Substantives which stand in the relation of *equality* to each other, are put in the same case. They may be thus related:—

1st, When one is added to another, for the sake of explanation, or is put in *apposition* with it; e. g. *Wilhelm der Eroberer*, William, the Conqueror; *Ihr kennet ihn, den Schöpfer kühner Heere*, ye know him, the creator of bold armies; *ihm, meinem Wohlthäter*, to him, my benefactor.

2d, When one constitutes the *predicate* to the other; as, *sein Vater ist König geworden*, his father has become king; *er ist mein Freund*, he is my friend.

3d, When one is *compared* with another; as, *der Thurm ist höher als der Baum*, the tower is higher than the tree.

4th, When several substantives constitute a compound subject to one verb; e. g. *Schönheit und Jugend treten in ihre volle Rechte wieder ein*, Beauty and Youth are fully reinstated to their former rights.

§ 51. 1st, A substantive which stands in the relation of *cause, origin, possession, mutual connection*, &c., to another, is put in the genitive; e. g. *der Gesang der Vögel*, the singing of birds; *der Schöpfer der Welt*, the creator of the world; *das Haus des Kaufmanns*, the house of the merchant; *die Schwester des Vaters*, the sister of the father.

2d, The genitive is often employed adverbially to express the relation of *time, locality or manner*; *des Morgens*, *des Mittags*, *des Abends*, in the morning, at noon, in the evening; *hiesigen Ortes*, of this place; *gutes Muthes sein*, to be of good cheer; *unverrichteter Sache*, without accomplishing one's purpose.

3d, A substantive which has a *partitive* signification is followed by a genitive of the *whole*; e. g. die Bäume eines Gartens, the trees of a garden; das Dach des Hauses, the roof of the house.

4th, If, however, the partitive substantive points out a *number*, *measure* or *weight*, the name of the material numbered, measured, &c., is more frequently put in apposition with it than in the genitive; as, eine Menge Kinder, a number of children; mit fünf Duzend Eiern, with five dozen of eggs; ein Paar Stiefel, a pair of boots. But when the thing measured has an adjective or other declinable word connected with it, the genitive is required; as, zwei Flaschen köstlichen Weines, two bottles of superior wine; ein Pfund frischer Butter, a pound of fresh butter.

ADJECTIVES.

§ 52. An adjective is a word which limits the meaning of substantives.

Every adjective may generally be employed in two different relations, viz:

1st, The quality expressed by it may be conceived as independent of the subject, and be asserted of it by a formal act of judgment; as, das Haus ist groß, the house is large; die Rose ist roth, the rose is red. The adjective thus used is called *predicative*, and is never inflected in German.

2d, The quality expressed by it may be so intimately connected with the substantive as to form one complex idea with it, and then the adjective is termed *attributive*; as, das große Haus, the large house; die rothe Rose, the red rose.

Remark. The predicative adjective stands usually after the verbs *sein*, to be; *werden*, to become, and *bleiben*, to remain; sometimes also after certain transitive verbs; e. g. der Himmel war blau, the sky was blue; die Nacht wird dunkel, the night becomes dark; das Kleid bleibt sauber, the dress remains clean; flug machen, to make wise; grün färben, to die green, &c.

§ 53. Some adjectives can only be employed in the predicative sense, as:—

athet, disaffected;
angst, distressed, afraid;
bereit, ready;

brach, fallow;
eingedenk, remembering;
feind, hostile;

gar, done ;	neth, needful ;
gáng und gebe, current ;	nuß, useful ;
gehaß, hating ;	quer, diagonal, cross ;
getroßt, of good cheer ;	quitt, free from ;
gram, bearing a grudge ;	theilhaft, partaking of ;
irre, stray ;	unpaß, indisposed, ill ;
kund, known ;	verlußtig, losing.
leid, sorry ;	

§ 54. Others again can only be used as attributives :—

1st, Those terminating in *ern*, *en*, and indicating the material of which anything is made ; e. g. *der lederne Handschuh*, the leather glove ; *das seidene Halstuch*, the silk cravat ;—but, *der Handschuh ist von Leder*, *der Ring ist von Gold*, the glove is (made) of leather, the ring is (made) of gold.

2d, All superlatives, ordinal numerals, and certain adjectives formed from adverbs of time and locality ; e. g. *der größte*, *der zweite*, *der dritte* &c., the tallest, the second, the third, &c. ; — *derartig*, *heutig*, *hierig*, *gestrig*, *morgend*, from *der*, there ; *heute*, to-day ; *hier*, in this place ; *gestern*, yesterday ; *morgen*, to-morrow.

3d, Many derivatives ending in *isch* and *lich*, including also adjective names of nations ; as, *diebisch*, thievish ; *nordisch*, northern ; *wörtlich*, literal ; *anfänglich*, original ; *deutsch*, German ; *französisch*, French ; *englisch*, English, &c.

We are to consider, 1st, *the inflection*, 2d, *the comparison*, and 3d, *the use and government* of adjectives.

I. INFLECTION.

§ 55. When an adjective is used in the attributive relation, certain terminations are added to it, indicative of *the gender*, *the number*, and *the case* of the substantive to which it is united ; e. g. *guter Wein*, good wine ; *einer schönen Blume*, of a fair flower ; *das kleine Buch*, the small book.

All attributive adjectives of every degree of comparison are susceptible of *three different modes of inflection*, denominated *the first*, *second*, and *third declensions*.

THE FOLLOWING TABLE EXHIBITS THE TERMINATIONS OF THE
THREE DECLENSIONS.

SINGULAR.									
	First Declension.			Second Declension.			Third Declension.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
NOM.	er	e	es	e	e	e	er	e	es
GEN.	es, en	er	es, en	en	en	en	en	en	en
DAT.	em	er	em	en	en	en	en	en	en
ACC.	en	e	es	en	e	e	en	e	es

PLURAL.

For all genders.			
	1st	2d	3d
	Decl.	Decl.	Decl.
NOM.	e	en	en
GEN.	er	en	en
DAT.	en	en	en
ACC.	e	en	en

Remark. The first declension of adjectives corresponds to the earlier declension of substantives, and presents the greatest variety of terminations; so also the second possesses the characteristics of the later declension of substantives (the *en* in the genitive and remaining cases). The third declension is composite, partaking of the character of both.

FIRST DECLENSION.

§ 56. When an adjective is preceded by *no other limiting word, or by one which is indeclinable*, it assumes the terminations of the definite article* in all its cases singular and plural, and is said to be inflected according to the first declension, thus:—

* With this difference, that in the nom. and acc. neuter singular the adjective has *es* instead of *a*.

SINGULAR.				PLURAL.	
	Masc.	Fem.	Neut.	For all genders.	
NOM.	guter,	gute,	gutes,	NOM.	gute, good,
GEN.	{ gutes,	{ guter,	{ gutes,	GEN.	guter, of good,
	{ guten,	{	{ guten,		
DAT.	gutem,	guter,	gutem,	DAT.	guten, to good,
ACC.	guten,	gute,	gutes;	ACC.	gute, good.

PARADIGMS.

I. MASCULINE.

SINGULAR.			PLURAL.
NOM.	rother Wein,	red wine,	rothe Weine,
GEN.	{ rothes } rothen }	Weines, of red wine,	rother Weine,
DAT.	rothem	Weine, to red wine,	rothen Weinen,
ACC.	rothen	Wein, red wine;	rothe Weine.

II. FEMININE.

SINGULAR.			PLURAL.
NOM.	süße Frucht,	sweet fruit,	süße Früchte,
GEN.	süßer Frucht,	of sweet fruit,	süßer Früchte,
DAT.	süßer Frucht,	to sweet fruit,	süßen Früchten,
ACC.	süße Frucht,	sweet fruit;	süße Früchte.

III. NEUTER.

SINGULAR.			PLURAL.
NOM.	gutes Geld,	good money,	gute Gelder,
GEN.	{ gutes } guten }	Geldes, of good money,	guter Gelder,
DAT.	gutem	Gelde, to good money,	guten Geldern,
ACC.	gutes	Geld, good money;	gute Gelder.

Obs. 1st. The following are some of the indeclinable words which may precede the adjective without affecting its termination: *et was*, some; *genug*, enough; *allerlei*, of various sorts; *mehr*, more; *viel*, much; *wenig*, little; in the plural the numerals *wei*, *drei*, &c. e. g. *genug rother Wein*, enough red wine; *allerlei süße Frucht*, a variety of sweet fruit; *wenig gutes Brod*, little good bread.

Obs. 2d. We are to regard *es* as the regular termination of the genitive singular masculine and neuter, though *en* most always takes its place for the sake of euphony, when the noun itself has *es* in the genitive; e. g. *gut en Weines*, *kalte n Wassers*, of cold water; *baar en Geldes*, of ready money.

SECOND DECLENSION.

§ 57. An adjective belongs to the second declension, when it is preceded either by *the definite article der, die, das, by a demonstrative or relative pronoun, or an indefinite numeral*. It then assumes the termination *e* in the nominative singular for all genders, and in the accusative singular feminine and neuter, and the termination *en* in all the remaining cases singular and plural.

The pronouns and indefinite numerals are :—

dieser, diese, dieses, this ;
 jener, jene, jenes, that, yonder ;
 derselbe, dieselbe, dasselbe, the same ;
 derjenige, diejenige, dasjenige, that ;
 welcher, welche, welches, who, which ;
 welcher, welche, welches, such ;
 jeder, jede, jedes, }
 jeglicher, jegliche, jegliches, } each.
 aller, alle, alles, all ;
 einiger, einige, einiges, }
 etlicher, etliche, etliches, } some, several ;
 mancher, manche, manches, many a, &c.

§ 58. PARADIGMS.

SINGULAR.			PLURAL.
Masc.	Fem.	Neut.	For all genders.
N. der gute,	die gute,	das gute,	die guten, the good,
G. des guten,	der guten,	des guten,	der guten, of the good,
D. dem guten,	der guten,	dem guten,	den guten, to the good,
A. den guten,	die gute,	das gute ;	die guten, the good.

I. Dieser weise Mann, this wise man.

SINGULAR.		PLURAL.
NOM. dieser weise Mann,		diese weisen Männer,
GEN. dieses weisen Mannes,		dieser weisen Männer,
DAT. diesem weisen Manne,		diesen weisen Männern,
ACC. diesen weisen Mann ;		diese weisen Männer.

II. Jede schöne Blume, each fair flower.

SINGULAR.		PLURAL.
NOM. jede schöne Blume,		welche schönen Blumen ?
GEN. jeder schönen Blume,		welcher schönen Blumen ?
DAT. jeder schönen Blume,		welchen schönen Blumen ?
ACC. jede schöne Blume ;		welche schönen Blumen ?

III. Jenes grüne Feld, yonder green field.

SINGULAR.

PLURAL.

NOM.	jenes grüne Feld,	jene grünen Felder,
GEN.	jenes grünen Feldes,	jener grünen Felder,
DAT.	jenem grünen Felde,	jenen grünen Feldern,
ACC.	jenes grüne Feld;	jene grünen Felder.

So decline: derselbe rothe Wein, the same red wine; die bessere Frucht (pl. Früchte), the better fruit; welches neueste Kleid (pl. Kleider)? which newest garment?

OBSERVATIONS.

1st, According to the usage of many writers the adjective rejects the *n* in the nom. and acc. plural, when it is preceded by one of the words *einige*, some; *etliche*, *mehre* or *mehrere*, several; *manche*, *viele*, many; *alle*, all; as, *alle fleißige Schüler*, all diligent scholars; *viele edle Menschen*, many noble men, &c. It is not necessary, however, to make this exception to the general rule.

2d, When the definite article, being preceded by a preposition, coalesces with it into one word (§ 10), the inflection of the adjective is not thereby altered; e. g. *durch s grüne Feld*, through the green field; *im großen Hause*, in the great house.

THIRD DECLENSION.

§ 59. An adjective is inflected according to the third declension, when it is preceded either by the *indefinite article*, by a *personal* or *possessive pronoun*; or by the *singular of the indefinite numeral* *kein*, no, none. It assumes the terminations of the first declension in the nominative singular of all genders (*er*, *e*, *eß*), and in the accusative singular feminine and neuter (*e*, *eß*), and the terminations of the second declension in all the remaining cases.

The pronouns are: *personal*, *ich*, *du*, *er*, *sie*, *eß*, *wir*, *ihr*, *sie*, I, thou, he, she, it, we, you, they; *possessive*, *mein*, *dein*, *sein*, *unser*, *euer*, *ihr*, *my*, *thy*, *his*, *our*, *your*, *her* (their).

PARADIGMS.

SINGULAR.

PLURAL.

	Masc.	Fem.	Neut.	For all genders.
NOM.	ein guter,	eine gute,	ein gutes,	seine guten,
GEN.	eines guten,	einer guten,	eines guten,	seiner guten,
DAT.	einem guten,	einer guten,	einem guten,	seinen guten,
ACC.	einen guten,	eine gute,	ein gutes;	seine guten.

I. Mein guter Bruder, my good brother.

SINGULAR.

PLURAL.

NOM. mein guter Bruder,	meine guten Brüder,
GEN. meines guten Bruders,	meiner guten Brüder,
DAT. meinem guten Bruder,	meinen guten Brüdern,
ACC. meinen guten Bruder ;	meine guten Brüder.

II. Ihre jüngste Schwester, her youngest sister.

SINGULAR.

PLURAL.

NOM. ihre jüngste Schwester,	ihre jüngsten Schwestern,
GEN. ihrer jüngsten Schwester,	ihrer jüngsten Schwestern,
DAT. ihrer jüngsten Schwester,	ihren jüngsten Schwestern,
ACC. ihre jüngste Schwester ;	ihre jüngsten Schwestern.

III. Unser großes Haus, our large house.

SINGULAR.

PLURAL.

NOM. unser großes Haus,	unsre großen Häuser,
GEN. unfres großen Hauses,	unserer großen Häuser,
DAT. unfrem großen Hause,	unsern großen Häusern,
ACC. unser großes Haus ;	unsre großen Häuser.

So decline : fein schönerer Tag (gen. Tages), no finer day ; seine angenehme Reise (pl. Reisen), his pleasant journey ; dein gutes Kind (gen. Kindes, pl. Kinder), thy good child.

Remark. The adjective is declined in the same manner when it follows one of the personal pronouns ich, I ; du, thou ; wir, we ; ihr (Sie), you ; except in the genitive case, where the definite article must be supplied ; e. g. ich armer Mann, I poor man ; gen. meiner, des armen Mannes, of me, the poor man ; dat. mir armen Manne, to me poor man ; acc. mich armen Mann, me poor man. So also, du gute Mutter, thou good mother ; gen. deiner, der guten Mutter, &c. ; ihr guten Leute, you good people ; dat. euch guten Leuten ; acc. euch guten Leute, &c.

OBSERVATIONS ON THE THREE DECLENSIONS.

§ 60. *Obs.* 1st. When adjectives, terminating in el, er, en, are inflected, they frequently drop the e of those terminations for the sake of euphony ; as, ein edler (instead of edeler) Sohn, a magnanimous son ; der ebne (for eben e) Weg, the smooth road ; die bitter e (instead of bitter e) Frucht, the bitter fruit. Sometimes this e is retained, and that of the syllable of inflection is rejected in its stead, especially in the dative case ; as, ein heitrrer Himmel, clear sky, gen. eines heitren Himmels, dat. einem heitern (not heiteren or heitren)

himmel, &c.; den edeln, heitern Herzen, to the generous, cheerful hearts.

Obs. 2d. The attributive adjective is frequently left uninflected like the predicative. This is the case:—

1st, When it is placed after its substantive, as the predicate of an abridged proposition; as, die Klippe, scharf und steil, the cliff, rough and steep; die Blicke, frei und fessellos ergöhen sich in ungemessenen Räumen (Schiller), the eyes, free and unshackled, roam through the measureless abyss of space.

2d, In poetry and conversational German, the *es* is often dropped in the acc. neut. sing. of the first and third declensions; as, gut (for gutes) Brod, good bread; alt Eisen, old iron; ein uraltes Wort, an ancient saying, &c.

3d, When the adjective is used *adverbially*, to limit the meaning of another adjective; as, ein ganz neues Haus, a house entirely new; die unerwartet freche Nachricht, intelligence cheering beyond expectation; ein neu gebundenes Buch, a newly bound book.

If in these cases the adjective is inflected, the sense is entirely altered:—ein ganzes, neues Haus, an entire, new house; die unerwartete, freche Nachricht, the unexpected, cheering intelligence; ein neues, eingebundenes Buch, a new book, bound.

§ 61. **Obs. 3d.** If a substantive in the genitive limits the meaning of another substantive, and is placed before it, so that the latter loses its article (§ 9), the adjective connected with the latter substantive must be inflected according to the first declension; e. g. seines Vaters jüngster Sohn, instead of: der jüngste Sohn seines Vaters, his father's youngest son; unsres Hauses größte Säule, instead of: der größten Säule unsres Hauses, to the greatest pillar of our house.

Obs. 4th. When two or more adjectives are connected with the same substantive, they all follow the same rules of inflection:—

I. Guter, rether, lauter Wein, good, red, pure wine.

NOM.	guter, rether, lauter Wein,
GEN.	{ gutes, rethes, lautres } Weines,
	{ guten, rethen, lautren }
DAT.	gutem, rethem, lautern Weine,
ACC.	guten, rethen, lautern Wein.

II. Die reife, schöne, gute Frucht, the ripe, fair, good fruit.

NOM.	die reife, schöne, gute Frucht,
GEN.	der reifen, schönen, guten Frucht, &c.

III. Unser schönes, grünes Gras, our fine, green grass.

NOM. unser schönes, grünes Gras,

GEN. unfres schönen, grünen Grases, &c.

With respect to case 1, however, usage is not decidedly established, as the last adjective frequently follows the inflection of the 1st declension in the nom. sing. and plur. only, and that of the 2d declension in all the remaining cases: warme, frische Milch, warm, fresh milk, gen. and dat. warmer, frischen Milch; gutes, weißes Brod, good white bread, gen. gutes, weißen Brodes, dat. gutem, weißem Brode, pl. gute, weiße Brode, gen. guter weißen Brode, &c.

II. COMPARISON.

§ 62. In German, as in English, there are two modes of comparing adjectives, called the *terminational* and the *compound* comparisons.

The former makes the comparative and superlative by adding certain terminations to the simple form of the positive; the latter by prefixing to it the adverbs of comparison: mehr, more; am meisten or höchst, most.

Rule I. The terminational comparative is formed by adding er, and the terminational superlative by adding st or est to the root of the positive; e. g. froh, comp. froher, superl. frohest, glad, gladder, gladest; reich, reich er, reich st, rich, richer, richest; schön, schön er, schön st, beautiful, more beautiful, most beautiful.

Rule II. Adjectives, containing the vowels a, o, u, generally modify them in the comparative and superlative degrees; e. g. alt, älter, ältest, old, older, oldest; groß, größer, größt, great, greater, greatest.

§ 63. The vowels of the root, however, are *not* modified in the following instances:—

1st, In all participles which have become susceptible of comparison, by assuming the signification of adjectives; as, rasend, mad; schlagend, decisive; verschlagen, cunning; verworfen, abandoned, &c.; e. g. rasend, comp. rasend er, superl. rasend st.

2d, All adjectives containing the diphthong au; as, rauh, rough, comp. rauher, superl. rauhest; so: grau, grey; taub, deaf; laut, loud, &c.

3d, Derivative adjectives terminating in el, er, en, e, or in one

of the affixes *bar*, *sam*, *haft*, *ig*, *icht*, *lich* &c., e. g. *dunkel*, dark; *trocken*, dry; *hager*, slender; *furchtbar*, formidable; *rathsam*, advisable; *beschaft*, malicious; *waldig*, woody; *grasicht*, grass-like; *thunlich*, feasible, &c.

4th, In the following :

Bläß, pale;	klar, clear;	sanft, gentle;
bunt, variegated;	knapp, tight;	satt, satisfied;
fahl, fallow;	lahm, lame;	schlaff, slack;
falsch, false;	löß, loose;	schlanf, slender;
freh, joyful;	matt, wearied;	starr, numb;
gerade, straight;	merch, brittle;	stolz, proud;
gesund, healthy;	nackt, naked;	straff, stiff;
glatt, smooth;	platt, flat;	stumm, dumb;
hohl, hollow;	plump, clumsy;	toll, mad;
held, kind;	roh, raw;	voll, full;
kahl, bald;	rund, round;	zähm, tame.
karg, stingy;		

§ 64. When the adjective ends either in *d*, *t*, *st*, *ß*, *sch* or *z*, the *c* before the *st* of the superlatives becomes essential for the sake of euphony. In all other cases it is commonly rejected; e. g. *merch*, brittle, superl. *merchcst*; *stolz*, proud, superl. *stolzcst* &c.; but, *klar*, clear, superl. *klarst*; *tapfer*, valiant, superl. *tapferst*; *schuldig*, culpable, superl. *schuldigst* &c.

Polysyllables terminating in *el*, *er* or *en*, generally reject the *c* of this termination in the comparative, but resume it again in the superlative; e. g. *edel*, comp. *edeler* (instead of *edele*), superl. *edelcst*; *heiter*, cheerful, comp. *heiterer*, superl. *heitercst*; *ergeben*, devoted, comp. *ergebener*, superl. *ergebencst*.

§ 65. Comparatives and superlatives are inflected like positive adjectives; thus:—

1. Better wine, 2. fairer flower, 3. greener field.

N. besserer Wein, schönerer Blume, grüneres Feld,
G. besserer Weins, schönerer Blume, grüneres Feldes &c.

So: der beste Wein, the best wine, gen. des besten Weins &c., die schönste Blume, gen. der schönsten Blume &c.

IRREGULAR COMPARISON.

§ 66. The following adjectives are *irregular* in their comparison:—

POSIT.	COMP.	SUPERL.			
gut,	besser,	best,	good,	better,	best;
hoch,	höher,	höchst,	high,	higher,	highest;
nahe,	näher,	nächst,	near,	nearer,	nearest;
viel,	mehr,	{ meist, mehrst, }	much,	more,	most.

Also the adverbs :—

gern, lieber, am liebsten, gladly, more gladly, most gladly ;
(wenig), minder, am mindesten, little, less, least.

§ 67. There are a number of adjectives, derived from adverbs of place, which under a comparative form have a positive signification, and hence their comparative is wanting :—

	POSIT.	SUPERL.		
der, die, das	äußere,	äußerste,	outer,	extreme, uttermost ;
" "	hintere,	hinterste,	hind,	hindermost ;
" "	innere,	innerste,	inner,	innermost ;
" "	mittlere,	mitttelste,	middle,	middlemost ;
" "	niedere,	niederste,	lower,	lowermost ;
" "	obere,	oberste,	upper,	uppermost ;
" "	untere,	unterste,	under,	undermost ;
" "	vordere,	vorderste,	fore,	foremost.

COMPARISON OF ADVERBS.

§ 68. Adverbs of manner, the form of which is generally the same with that of adjectives, are likewise susceptible of comparison ; as, *geschwind*, *geschwinder*, *schön*, *schöner*, *swiftly*, *more swiftly*, *beautifully*, *more beautifully*. They express the superlative, however, by prefixing to it a *an* (a contraction for *an dem*, § 10) ; as, *am geschwindsten*, *am schönsten*, *most swiftly*, *most beautifully*.

But when no *comparison*, but simply *eminence* is to be denoted by the superlative, *auf s*, a contraction of the preposition *auf* with the accusative of the article (*das*), is prefixed, or *zum*, a contraction of the preposition *zu* with the dative of the article (*dem*) ; e. g. *auf s freundlichste*, *zum schönste*, *most kindly*, *most beautifully* ; *er empfing mich auf s höflichste*, *he received me most courteously*. The adverbial superlative of eminence, which is also called the *absolute* superlative, may likewise be expressed by the simple form of that degree, or by the termination *ens* ; as, *gütigst*, *most kindly* ; *inzigst*, *most cordially* ; *höchstens*, *at the most* ; *längstens*, *at the longest*.

OBSERVATIONS.

§ 69. *Obs. 1.* The plural of the comparative *mehr*, *more*, is *mehre* or *mehrere*, which is used as an indefinite numeral in the sense of the English *several*.

Obs. 2. The two numerals, *der erste*, the first, *der letzte*, the last, though superlatives in sense, give rise to new comparatives, *der erstere* and *der letztere*, which correspond to the English *the former*—*the latter*.

Obs. 3. The *compound* comparative becomes necessary when

two adjectives, denoting qualities of different degrees, are predicated of the same person or thing; e. g. er ist mehr kalt als warm, he is rather cold than warm; du bist mehr gelehrt als klug, thou art more learned than prudent.

Obs. 4. The compound superlative becomes necessary when the indefinite article precedes; e. g. ein höchst grausamer Mensch, a most cruel man; eine höchst gefährliche Reise, a most dangerous journey.

Obs. 5. There are a number of particles (adverbs) which are frequently placed before adjectives of every degree of comparison to render their meaning *intensive*. They are:—1st, With the *positive*, äußerst, extremely; höchst, highly; sehr, very, &c. 2d, With the *comparative*, viel, much; weit or bei weitem, by far; noch, yet, &c. 3d, With the *superlative*, bei weitem, by far; and the prefix *aller*; e. g. sehr schön, very pretty; weit größer, by far greater; aller schönst, most beautiful of all.

Obs. 6. In comparisons, als corresponds to the English *than*, and wie to the English *as*; e. g. Sie sind älter als ich, you are older than I; er ist so groß wie sein Vater, he is as tall as his father.

III. USE AND GOVERNMENT OF ADJECTIVES.

§ 70. 1. Adjectives of every degree of comparison may be employed substantively; but they even then retain the inflection of adjectives; e. g. der Weise, the wise (man), sage; ein Weiser, a sage; die Schöne, the fair woman; das Erhabene, the sublime.

2. With respect to adjectives which are used substantively in the *neuter* gender, it is necessary to distinguish:—

1st, Those which assume no termination, and which designate either some *abstract quality*, or some *material* named after that quality; e. g. das Recht, justice; er spricht ein reines Deutsch, he speaks pure German; das Bleiweiß, white lead; Berliner Blau, Prussian blue, &c. These are inflected like substantives of the earlier declension, and are used in the singular only; as, das Blau, des Blaus &c.

2d, Those which assume the terminations of the attributive adjective and are inflected like it; e. g. das Gute, the good (2d decl.); etwas Gutes, something good (1st decl.); das Grüne, the green; ein Ganzes, a whole.

§ 71. With respect to their *signification*, adjectives are divided into two classes, viz: 1st, such as make complete sense of themselves without the addition of any other word; as, gut, good; groß, great, &c. 2d, Those which of themselves cannot express an entire idea, but require the addition of some

complemental notion ; as, *bewußt*, conscious of ; *loß*, free from, &c. The former may be termed *absolute*, the latter *relative*.

The complement of a relative adjective may either be the *oblique case* (§ 49. 2d.) of a *substantive* (including all words used as such), or a *verb in the infinitive* with *zu*.

ADJECTIVES WITH THE INFINITIVE.

§ 72. Adjectives signifying *possibility, duty, necessity, easiness, difficulty*, and the like, are followed by an infinitive with *zu* ; as, *es ist mir nicht möglich zu gehen*, it is not possible for me to go ; *er ist genöthigt zu arbeiten*, he is obliged to work ; *bereit zu kämpfen*, ready to contend. In this connection the infinitive, though active in form, is often passive in signification ; *leicht zu machen*, easy to be done ; *schwer zu glauben*, hard to be believed, &c.

ADJECTIVES GOVERNING THE OBLIQUE CASES OF SUBSTANTIVES.

§ 73. When relative adjectives are followed by a substantive, it is put either in the *genitive*, the *dative*, or the *accusative*.

I. The adjectives governing the *genitive* are :—

bedürftig, in want of ;	fundig, acquainted with ;
besessen, diligent in ;	mächtig, master of ;
befugt, authorized ;	müde, tired of ;
benöthigt, in need of ;	schuldig, guilty of ;
bewußt, conscious of ;	theilhaft, partaker of ;
eingedenk, remembering ;	verdächtig, suspected of ;
fähig, capable of ;	verlustig, losing ;
freh, happy in ;	voll, full of ;
gewärtig, in expectation of ;	würdig, worthy of.
gewiß, certain of ;	

Examples. Einer Sprache mächtig sein, to be master of a language ; eines Verbrechens schuldig, guilty of a crime ; der Strafe würdig, worthy of punishment.

§ 74. II. The adjectives which govern the *dative* case are :—

1st, Such as are derived from verbs which govern the dative ; as, *gehorfam*, obedient to ; *dienstbar*, bound in service to ; *verbunden*, obliged to, &c.

2d. The following:—

ähnlich, resembling;	best, kind;
angemessen, suited to;	lästig, troublesome;
angenehm, agreeable;	lieb, dear, agreeable;
anständig, offensive;	nachtheilig, hurtful;
bekannt, known;	nahe, near;
bequem, convenient;	nützlich, useful;
bekannt, known;	schädlich, injurious;
dienlich, serviceable;	schuldig, indebted;
eigen, own;	treu, true, faithful;
fremd, strange;	überlegen, superior;
freundlich, friendly;	unvergessen, ever memorable to;
gegenwärtig, present to;	verdächtig, suspected by;
geübt, fluent;	verderblich, destructive to;
gemäß, suited to;	verhaßt, odious to;
geneigt, inclined;	verwandt, related;
gewogen, kind;	vertheilhaft, advantageous;
gleich, like;	widrig, loathsome;
gnädig, gracious;	willkommen, welcome;
heilfam, salutary;	zugethan, addicted to.

Examples: der Sohn ist seinem Vater ähnlich, the son resembles his father; er ist seinem Berufe nicht gewachsen, he is not equal to his calling; es ist ihm heilsam, it is salutary to him; wie viel bin ich Ihnen schuldig? how much do I owe you? er ist mir verhaßt, he is odious to me, &c.

III. Adjectives denoting the *measure, weight, or worth* of a thing; also *age or duration of time*, govern the *accusative*; as, zwölf Pfund schwer, twelve pounds in weight; einen Finger breit, of the breadth of a finger; einen Thaler werth, worth a crown; er ist zehn Jahr alt, he is ten years old; fünf Jahre lang, for five years, &c.

NUMERALS.

§ 75. Numerals are either *definite* or *indefinite*; as, vier, zehn, four, ten; viel, alle, many, all.

Definite numerals are divided into two classes:—*Cardinal* and *Ordinal*.

Cardinal numerals are such as express simply the number of persons or things in answer to the question "*how many?*" drei, three; vierzig, forty.

Ordinal numerals designate the *rank* of a person or thing in a series; as, der erste, the first; der zwölfte, the twelfth.

Ordinals are formed from cardinals by annexing the termination *ste*, when the cardinal ends in *g*, and the termination *te* in all other cases; as, *der zwanzigste*, *vierte*, the twentieth, fourth.

Exceptions. The ordinal of *ein*, one, is irregular: *der erste* (instead of *der zinte*), the first. Instead of *der zweite*, the second, it was formerly customary to say *der andere*.

§ 76. The following is a list of cardinal and ordinal numerals:—

CARDINAL.	ORDINAL.
1. <i>ein</i> , one;	<i>der, die, das erste</i> , the first.
2. <i>zwei</i> , two;	" " " <i>zweite</i> , " second.
3. <i>drei</i> , three;	" " " <i> dritte</i> , " third.
4. <i>vier</i> , four;	" " " <i>vierte</i> , " fourth.
5. <i>fünf</i> , five;	" " " <i>fünfte</i> , " fifth.
6. <i>sechs</i> , six;	" " " <i>sechste</i> , " sixth.
7. <i>sieben</i> , seven;	" " " <i>siebente</i> , " seventh.
8. <i>acht</i> , eight;	" " " <i>achte</i> , " eighth.
9. <i>neun</i> , nine;	" " " <i>neunte</i> , " ninth.
10. <i>zehn</i> , ten;	" " " <i>zehnte</i> , " tenth.
11. <i>elf</i> , eleven;	" " " <i>elfte</i> , " eleventh.
12. <i>zwölf</i> , twelve, &c.	" " " <i>zwölfte</i> , " twelfth, &c.
13. <i>dreizehn</i> ;	" " " <i>dreizehnte</i> .
14. <i>vierzehn</i> ;	" " " <i>vierzehnte</i> .
15. <i>fünfzehn</i> ;	" " " <i>fünfzehnte</i> .
16. <i>sechzehn</i> ;	" " " <i>sechzehnte</i> .
17. <i>siebenzehn</i> or <i>siebzehn</i> ;	" " " <i>siebenzehnte</i> or <i>siebzehnte</i> .
18. <i>achtzehn</i> ;	" " " <i>achtzehnte</i> .
19. <i>neunzehn</i> ;	" " " <i>neunzehnte</i> .
20. <i>zwanzig</i> ;	" " " <i>zwanzigste</i> .
21. <i>ein und zwanzig</i> ;	" " " <i>ein und zwanzigste</i> .
22. <i>zwei und zwanzig</i> , &c.	" " " <i>zwei und zwanzigste</i> , &c.
30. <i>dreißig</i> ;	" " " <i>dreißigste</i> .
31. <i>ein und dreißig</i> , &c.	" " " <i>ein und dreißigste</i> , &c.
40. <i>vierzig</i> ;	" " " <i>vierzigste</i> .
50. <i>fünfzig</i> ;	" " " <i>fünfzigste</i> .
60. <i>sechzig</i> ;	" " " <i>sechzigste</i> .
70. <i>siebenzig</i> or <i>siebzig</i> ;	" " " <i>siebenzigste</i> or <i>siebzigste</i> .
80. <i>achtzig</i> ;	" " " <i>achtzigste</i> .
90. <i>neunzig</i> ;	" " " <i>neunzigste</i> .
100. <i>hundert</i> ;	" " " <i>hundertste</i> .
101. <i>hundert und eins</i> ;	" " " <i>hundert und erste</i> .
102. <i>hundert und zwei</i> ;	" " " <i>hundert und zweite</i> .
103. <i>hundert und drei</i> , &c.	" " " <i>hundert und dritte</i> , &c.
200. <i>zweihundert</i> ;	" " " <i>zweihundertste</i> .
300. <i>dreihundert</i> ;	" " " <i>dreihundertste</i> .

CARDINAL.	ORDINAL.
400. vierhundert ;	der, die, das vierhundertste.
500. fünfhundert ;	" " " fünfhundertste.
600. sechshundert ;	" " " sechshundertste.
700. siebenhundert ;	" " " siebenhundertste.
800. achthundert ;	" " " achthundertste.
900. neunhundert ;	" " " neunhundertste.
1000. tausend ;	" " " tausendste.
2000. zweitausend.	
3000. dreitausend.	
100,000. hunderttausend.	
1,000,000. eine Million.	
2,000,000. zwei Millionen.	

OBSERVATIONS.

§ 77. *Obs. 1.* When *ein* stands in connection with other numerals, it is indeclinable ; as, *ein und vierzig*, forty one, *ein tausend achthundert fünf und vierzig*, 1845. In other cases it is always inflected. This may be done in *four* different ways :—

1st, If the numeral *ein*, either alone or with an adjective, limits the meaning of a substantive, and is *not preceded by any other declinable word*, it follows the inflection of the indefinite article *ein*, *eine*, *ein*, and differs from it only by a greater stress of accentuation ; e. g. *ein* (guter) Mann, one (good) man ; *eine* (gute) Frau, one (good) woman ; *ein* (gutes) Kind, one (good) child.

2d, When it stands *entirely alone*, either in an absolute sense or relating to some substantive understood, it is inflected like an adjective of the *first* declension—*einer*, *eine*, *eines*, &c. ; e. g. *auch nicht Einer* war da, not one even was there ; *Einen* von uns wird das Loos treffen, the lot will fall on one of us ; *eine* meiner Schwestern, one of my sisters, &c.

3d, But if it is *preceded either by the definite article der, die, das, or any other word having the characteristic terminations of the article* (§ 57), it is declined like an adjective of the *second* declension ; e. g. *der eine* Mann, *die eine* Frau, *das eine* Kind, the one man, one woman, one child, &c.

4th, The numeral *ein* follows, finally, the inflection of the *third* declension of adjectives, when it is *preceded by a possessive pronoun*, *mein*, *dein*, *sein*, &c. ; e. g. *mein einer* Bruder, my one brother ; *seine eine* Schwester, his one sister ; *Iuer eines* Pferd, your one horse, &c.

§ 78. *Obs. 2.* The numerals *zwei* and *drei* are inflected only when they are not preceded by the article or some other declinable word ; thus :—

NOM. zwei, drei;
 GEN. zweier, dreier;
 DAT. zweien, dreien;
 ACC. zwei, drei.

Examples: aus zweier oder dreier Zeugen Mund, from the mouth of two or three witnesses; sage es doch jenen drei (not dreien) Freunden, pray tell those three friends.

Obs. 3. The remaining cardinal numerals are *indeclinable*, except that they assume *en* in the dative case, when they are used *substantively*; e. g. mit Sechsen fahren, to ride in a coach with six (horses); auf allen Vieren kriechen, to crawl on hand and foot. But, mit sechs Mann, with six men; mit vier Söhnen, with four sons.

Obs. 4. Instead of *zwei, beide*, both, is frequently used, and is inflected like an adjective in the plural: nom. beide, gen. beider, &c.; die beiden, gen. der beiden, &c.; seine beiden, gen. seiner beiden, &c.; e. g. seine beiden Brüder sind krank, both his brothers are sick; die beiden Freunde waren da, both friends were there. The neuter singular, *beides*, refers to *two different things*, but is never applied to *persons*. It corresponds to the English: *both the one and the other*; as, haben Sie Brod oder Wein? Ich habe beides. Have you bread or wine? I have both the one and the other.

§ 79. *Obs. 5.* Most cardinal numerals are adjectives, which, however, like all other adjectives, may be used substantively. The words Hundert and Tausend are employed as collective nouns of the neuter gender, and are inflected as such: nom. das Hundert, gen. des Hunderts, pl. die Hunderte; e. g. zu Hunderten, by hundreds; zu Tausenden, by thousands. Eine Million is a noun of the feminine gender, and occurs only in connection with an article.

Obs. 6. When numerals serve simply to denote *cyphers*, or the *abstract notion of number*, they are substantives of the feminine gender, the word Zahl being understood; as, die (Zahl) Drei, the number three; die Vierzig, the number forty.

Obs. 7. By means of the affixes *er* and *ling*, masculine substantives of various significations are formed from cardinal numbers; e. g. ein Dreier, ein Sechser, coins of three and six kreuzers; ein Achtziger, a man of eighty; Zwei und zwanzigst, wine grown in 1822; Zwilling, twin; Drilling, triplet.

Obs. 8. *Ordinal numerals* are regularly declined after the

manner of adjectives. When used substantively, their initial letter must be a capital, if a person is referred to; as, *die Ersten werden die Letzten sein*, the first shall be last.

§ 80. To the preceding classes of numerals may be added the following *compounds*, formed partly from cardinals, partly from ordinals, and partly from indefinite numerals:—

I. COMPOUNDS FORMED FROM CARDINAL AND INDEFINITE NUMERALS.

1st, *Distributives*; formed by prefixing the adverb *je*; as, *je sieben*, by seven; *je zehn*, ten at a time, or as in English, *zwei und zwei*, two and two.

2d, *Iteratives*; formed by adding the substantive *Mal*, time, *einmal*, once; *fünfmal*, five times; *jedesmal*, each time; *vielmals*, many times, &c. Sometimes *Mal* is separated and declined like a substantive; as, *ein Mal*, once; *zu zehn Malen*, ten times. This is always the case when it is preceded by an ordinal: *das erste, zweite Mal*, the first, second time.

3d, *Multiplicatives*; formed by annexing the affix *fach*, or the obsolete *fältig*, fold; e. g. *einfach*, *zweifach*, *zehnfach*, simple, twofold, tenfold; *vielfach*, manyfold; *hundertfältig*, an hundredfold, &c.

4th, *Variatives*; which are indeclinable, and formed by adding the obsolete substantive *lei* (meaning *kind, manner*), and inserting *er* for the sake of euphony; as, *einerlei*, of one kind, all the same; *dreierlei*, of three kinds; *mancherlei*, *vielerlei*, of various, of many kinds, &c.

II. COMPOUND NUMERALS FORMED FROM ORDINALS.

§ 81. 1st, *Dimidiatives*; indeclinable adjectives formed by annexing *halb*, half, to the ordinal; as, *dritthalb*, two and a half (literally *third-half*, meaning *two whole and one half of a third*); *fünfthalb*, four and a half, &c. Instead of *zweithalb*, *anderthalb* is used, from the obsolete word *der andere*, the second (§ 75. *Exc.*).

2d, *Ordinal adverbs* in *en*; as, *ersten*, *zweiten*, *zehnten*, firstly, secondly, tenthly, &c.

3d, *Partitives*; masculine substantives formed by means of the affix *tel* (from *Theil*, part); e. g. *der Drittel*, *Viertel*, *Zehntel*, *Hundertstel*, the third, fourth, tenth, hundredth part.

INDEFINITE NUMERALS.

§ 82. The indefinite numerals are as follows :—

alle, all ;	nichts, nothing ;
gesammt, } complete,	einige, } some,
sämmtlich, } entire ;	etliche, } many ;
ganz, all, whole ;	manche, }
jeder, } each,	viel, much, many ;
jedweder, } every ;	mehr, more ;
jeglicher, }	genug, enough ;
kein, no, no one ;	etwas, some, a little.

OBSERVATIONS.

Obs. 1. The indefinite numerals serve either to express *number*, as, *einige, etliche, manche, jeder* or *jeglicher*; or *quantity*, as, *etwas, ganz*; or *both*, as, *alle, gesammt, einiges, einige, kein, viel, mehr, wenig, genug*.

Obs. 2. Those which may indicate quantity and number both, are generally inflected only when they imply *number*; e. g. *viele Menschen*, many men; *einige Federn*, several pens; but *viel Wein*, much wine; *mehr Brod*, more bread.

§ 83. INDEFINITE NUMERALS DENOTING NUMBER ONLY.

1st, *Jeder, jede, jedes* (of which *jeglicher* and *jedweder* are antiquated forms), is *disjunctive*, corresponding to the English *each, every*; e. g. *jeder Stand hat seine Beschwerden*, every condition has its troubles. It is inflected like adjectives, and is often preceded by the article *ein*; as, *ein jeder, eine jede, ein jedes*.

2d, *Einiger, einige, einiges*, *some, a few*, when applied to number, is used in the plural only, and is synonymous with *etliche*. In the singular, however, it has reference to *quantity*; as, *einiges Mehl*, some flour; *einige Zeit*, some time.

3d, *Mancher, manche, manches*, in the singular, answers to the English *many a*; as, *mancher alte Freund*, many an old friend; *manche köstliche Gabe*, many a precious gift. In the plural it is to be rendered by *many*.

§ 84. INDEFINITE NUMERALS IMPLYING QUANTITY ONLY.

1st, *Etwas, some*, is indeclinable, and usually connected with collective nouns or names of materials; e. g. *etwas Geld*, some money; *etwas frisches Wasser*, some fresh water. When, as a substantive, it corresponds to *something*, it is an indefinite pronoun (§ 92).

2d, *Ganz* indicates the *completeness* of an object and is opposed to *half, part, &c.*; *der, die, das Ganze*, the entire, whole; *ein ganzes Jahr*, a whole year. It is inflected like adjectives; but before neuter names of places and countries it is always indeclinable; as, *ganz Afrika, Indien, all America, London*.

§ 85. INDEFINITE NUMERALS IMPLYING NUMBER AND QUANTITY BOTH.

1st, *Alle*, *alle*, *alles*, *all*, in the plural implies *number*, and in the singular *quantity*; e. g. *aller Wein*, all the wine; *alle Milch*, all the milk; and often without any termination (§ 81, *Obs.* 2.); *all dieser Wein*, all this wine; *all das Brod*, all the bread; *alle die Wähler*, die sieben (*Schiller*), all the electors, seven in number. Its signification does not admit of its being preceded by the article, and hence its inflection is not affected when another word, declined like the article, precedes; e. g. *welches alles* (not *alle*, § 57), all which; *bei diesem allem*, in all this, &c.

The neuter singular sometimes designates number in the most indefinite manner; e. g. *alles rennet, rettet, flüchtet*, all are running, saving, rescuing. When the English *all* is equivalent to *the whole*, it is rendered by the German *ganz*; as, *all the hour*, *all the day*, *die ganze Stunde*, *den ganzen Tag*.

2d, *Kein*, *keine*, *kein*, *no*, *none*, is declined like the indefinite article *ein*, *eine*, *ein*, when it stands in connection with a substantive; and like an adjective of the first declension, *keiner*, *keine*, *keines*, when the substantive is not expressed; as, *kein Mensch*, no man; *hast Du ein Buch?* *Ich habe keines*; hast thou a book? I have none; *er hat keine Freunde*, he has no friends.

3d, *Sämmtlicher*, *sämmtliche*, *sämmtliches*, *der gesammte*, *die gesammte*, *das gesammte*, are nearly synonymous with *all*, *all*, *entire*, *the complete*. They are regularly declined like adjectives; as, *seine sämmtlichen Werke*, his complete works; *Seine sämmtlichen (gesammten) Freunde*, all thy friends.

4th, *Viel* and *wenig*, when they imply *quantity*, or number considered as a *mass*, are invariable (§ 82, *Obs.* 2). *Viel Brod*, *viel Geld*, much bread, much money; *viel Menschen*, a large mass of men. But if they refer to a *number* of individuals or things regarded as distinct, they follow the inflection of adjectives: *vieler*, *viele*, *vieles*, *weniger*, *wenige*, *weniges*, &c.; e. g. *es können sich nur Wenige regieren*, but few can govern themselves; *ich esse nicht viele Frucht*, I do not eat *many kinds* of fruit. When an article or pronoun precedes, *viel* and *wenig* must be inflected, even if they refer to *quantity*; e. g. *die vielen Worte*, the many words; *sein wenig Geld*, his little money, &c.

5th, The comparatives *mehr*, more, and *weniger*, less, are not generally inflected, except *mehrere*, the plural of *mehr*, when it assumes the signification of *several* (§ 69).

§ 86. OBSERVATIONS ON THE USE OF NUMERALS.

Obs. 1. If numerals stand in connection with substantives which express a definite *number, measure, or weight*, the German idiom requires the substantive to be put into the *singular* (§ 26); as, zwölf Pfund, twelve pounds; zwei Stück, two pieces.

Obs. 2. Numerals which denote a *part* of a greater number or multitude of objects, are followed by a genitive of the *whole*, or by the dative with the preposition *auss*, from among; *unter*, among; *von*, of; e. g. drei seiner Kinder, three of his children; der erste von meinen Freunden, the first of my friends; Viele unter ihnen, many among them.

Obs. 3. When the genitive of the whole is a personal pronoun, it always *precedes* the numeral; as, es sind unser zwanzig, there are twenty of us; es werden ihrer nicht viele sein, there will not be many of them.

Obs. 4. When a definite number is to be stated *approximately*, or with *uncertainty*, the adverbs and prepositions employed in German for that purpose are: *etwa*, something like; *ungefähr*, about; *beinahe*, fast, almost; *faum*, scarcely; *gegen*, *bei*, *an die*, nearly, about; e. g. das Pferd ist ungefähr hundert Thaler werth, the horse is worth about a hundred crowns; er ist beinahe or an die fünfzig Jahr alt, he is nearly fifty years of age.

Obs. 5. The word *bis* (till, to) is used when a number can be stated only as *fluctuating* between two given numbers; as, vier bis fünftausend Mann, from four to five thousand men; zwanzig bis dreißig Thaler, about twenty or thirty crowns.

Obs. 6. The English *upward* is rendered by *und etliche* or *und einige*; as, das Haus ist neunzig und etliche Fuß hoch, the house is upward of ninety feet high, or in conversational German often, *etliche neunzig*.

Obs. 7. The English *either* and *neither* have no corresponding words in German, and are rendered by *einer von beiden*, one of the two, and *keiner von beiden*, none of the two.

§ 87. *Obs. 8.* Numerals are sometimes employed *elliptically* without a substantive, when a point of time is expressed; e. g. ist es noch nicht zwölf? is it not twelve yet? Es hat eben drei geschlagen, it has just struck three. In these cases the word *Uhr* or *an der Uhr*, o'clock, is to be supplied. In the same manner ordinal numerals are used, when the day of the month is to be denoted; e. g. den wievielften haben

wir? what day of the month is it? Wir haben den zwanzigsten (Tag des Monats), it is the twentieth.

When in connection with a date the *name* of the month is given, the preposition *of* is never expressed in German; as, den fünften Mai, the fifth *of* May; am dritten August, on the third *of* August, &c.

PRONOUNS.

§ 88. Pronouns are words which serve as the substitutes of nouns.

Pronouns are divided into *Personal*, *Possessive*, *Demonstrative*, *Determinative*, *Relative*, and *Interrogative*.

I. PERSONAL PRONOUNS.

§ 89. A personal pronoun is one which simply indicates the relation of personality; i. e. whether the substantive represented be the *person speaking* (ich, wir, I, we), or *spoken to* (du, ihr, thou, ye), or *spoken of* (er, sie, es, he, she, it, they).

Personal pronouns are declined as follows:—

FIRST PERSON (FOR ALL GENDERS).

SINGULAR.		PLURAL.	
NOM. ich,	I,	NOM. wir,	we,
GEN. meiner (mein),	of me,	GEN. unser,	of us,
DAT. mir,	to me,	DAT. uns,	to us,
ACC. mich,	me;	ACC. uns,	us.

SECOND PERSON (FOR ALL GENDERS).

SINGULAR.		PLURAL.	
NOM. du,	thou,	NOM. ihr,	ye or you,
GEN. deiner (dein),	of thee,	GEN. euer,	of you,
DAT. dir,	to thee,	DAT. euch,	to you,
ACC. dich,	thee;	ACC. euch,	ye or you.

THIRD PERSON.

SINGULAR.

Masculine.		Feminine.		Neuter.	
NOM. er,	he,	sie,	she,	es,	it,
GEN. seiner (sein),	of him,	ihrer,	of her,	seiner (sein),	of it,
DAT. ihm } sich,	to him,	ihr } sich,	to her,	ihm } sich,	to it,
ACC. ihn }	him;	sie }	her;	es }	it.

PLURAL.

For all genders.

NOM.	sie,	they;
GEN.	ihrer,	of them;
DAT.	ihnen	} sich, to them;
ACC.	sie	
		them.

§ 90. OBSERVATIONS.

Obs. 1. The genitives *meiner, deiner, seiner*, now generally take the place of the earlier forms *mein, dein, sein*, which are found only in poetry, and in certain familiar expressions; as, *vergisß mein nicht*, forget me not; *gedenke mich*, remember me.

Obs. 2. When the prepositions *haben, wegen*, on account of, and *um—wissen*, for the sake of, are compounded with the genitives *mein, dein, sein, ihr*, the syllable *et* is inserted for the sake of euphony; e. g. *meinet=, deinet=, seinet=, ihret= haben (wegen)*, on my, thy, his, her account. The genitives *unser* and *euer* take *t* simply: *um unsernwillen*, for our sake; *euretwegen*, on your account.

Obs. 3. The word *sich* (*sibi, se*) is the reflexive pronoun for the gen. and dat. of the third person, both singular and plural. It is used in propositions, in which the action of the verb terminates in the subject itself, from whence it proceeded. The oblique cases of the first and second persons, as well as the gen. of the third (*seiner, ihrer*), do not possess a separate form of the reflexive, and hence they are themselves employed in a reflexive sense; e. g. *ich schäme mich*, I am ashamed (lit. I shame *myself*); *du lobst dich*, thou praisest *thyself*. In these instances, however, the indeclinable word *selbst* or *selber* is added, whenever emphasis or perspicuity require it; e. g. *seiner selbst nicht schenken*, not to spare one's self; *mir selber*, to myself; *dich selbst*, thyself. When joined to the nominative of the first, second or third persons, *selbst* or *selber* is *intensive*; as, *ich selber kann sie retten*, I *myself* can rescue her; *Du selbst mußt richten*, thou *thyself* must be the judge; *der König selbst erschien*, the king appeared in person.

Obs. 4. There is one *reciprocal* pronoun in German—*einander* (contracted for *einer den andern*), one another, each other. Instead of this, however, the *reflexive pronouns* are often employed in a reciprocal sense in the plural; as, *wir kennen uns* or *einander*, we know each other; *sie zanken sich* or *miteinander*, they are quarrelling with each other.

§ 91. *Obs. 5.* In poetry, and when addressing the Supreme Being, their intimate friends or families, the Germans employ the second person singular, *Du*. In polite conversation, however, they always address each other in the third person plural, *Sie*, gen. *Ihrer*, dat. *Ihnen*, acc. *Sie*; e. g. *ich danke Ihnen*, I thank you; *wo gehen Sie hin?* where are you going? It is also customary for superiors to address their dependants and others of inferior rank in the second person plural (*Ihr, Euch, you, to you*), or in

the third person singular (*Er, Sie, he, she*); e. g. was hat *Er* gebracht? what have you brought? In writing, both the personal and possessive pronouns relating to the person addressed, must always begin with a capital letter; e. g. ich bitte *Sie* (*Dich, Euch, Ihn*) um *Ihr* (*Dein, Euer*) Buch, I beg you to give me your book.

Obs. 6. The neuter pronoun *es* is never used in the genitive and dative cases (*sein er, ihm*), except when it relates to a person. When a thing is referred to, the expressions of *it, of them, to it, with it*, are either rendered by the demonstrative pronouns *dessen, deren*, or by an adverbial pronoun, *dazu, damit, daran* &c.; e. g. have you much of *it*? haben *Sie* *dessen* viel? what do you wish *with it*? was wollen *Sie* *damit* (see pages 29 and 142)?

Obs. 7. The pronoun *es* has often a very indefinite signification, sometimes corresponding to the English "*it*," sometimes to the unaccented "*there*," but frequently it is *expletive*, and cannot be rendered at all. It is employed:—

1st, As the subject of impersonal verbs, or such as appear to be used impersonally; as, *es* donnert, *es* blüht, it thunders, it lightens; *es* freut mich, I am glad; *es* gibt Leute, there are men.

2d, It simply stands as the representative of the subject of a proposition, when its order is inverted and the predicate comes first; as, *es* füllt sich der Speicher, *es* dehnt sich das Haus (*expletive*), the granary is replenished, the house expands; *es* sind nicht eben schlechte Männer, *they* are by no means worthless men.

The *e* of the *es* is often elided; as, bring's mir, bring it to me; er hat's gethan, he has done it.

INDEFINITE PRONOUNS.

§ 92. Among personal pronouns are properly included the following, which, however, represent the *third person only*, and in the most indefinite manner:—*Jemand, Einer*, some one, some body; *Jedermann*, every one, every body; *Niemand, Keiner*, no one, nobody; *man*, one, they, people (corresponding to the French *on*). To these may be added *etwas*, something, and *nichts*, nothing.

Man, etwas and *nichts* are indeclinable. *Jemand, Niemand* and *Jedermann* are declined as follows:—

NOM.	Jemand,	Niemand,	Jedermann,
GEN.	{ Jemand's,	{ Niemand's,	{ Jedermann's,
	{ Jemandes,	{ Niemandes,	
DAT.	{ Jemand,	{ Niemand,	{ Jedermann,
	{ Jemandem,	{ Niemandem,	
ACC.	{ Jemand,	{ Niemand,	{ Jedermann.
	{ Jemanden,	{ Niemanden,	

The declension of *Ein*er and *Kein*er has already been noticed among the indefinite numerals (§ 77 and § 85), between which and the indefinite pronouns it is difficult to fix the line of distinction. A few examples may illustrate their inflection and use:—*Hast Du eine Feder, ein Buch?* Hast thou a pen, a book? *Ich habe eine, eines*, I have one; *ich habe keine, keines*, I have none; *es ist Einer draußen*, some one is out of doors; *Keiner weiß alles*, no one knows every thing.

II. POSSESSIVE PRONOUNS.

§ 93. A possessive pronoun is one which represents the object to which it relates, as belonging either to the speaker (*mine*), the person spoken to (*thine*) or the person or thing spoken of (*his*).

Possessive pronouns are formed from the genitive of personal pronouns. They are:—

1ST PERSON.	2D PERSON.	3D PERSON.
<i>mein</i> , my, mine; <i>dein</i> , thy, thine; <i>sein</i> , his, its;		
<i>unser</i> , our, ours; <i>euer</i> , your, yours; <i>ihr</i> , her, hers, their.		

§ 94. When a possessive pronoun stands in connection with a noun, it is called *conjunctive*, and is declined like the indefinite article in the singular, and like the definite article in the plural. Thus:—

	SINGULAR.			PLURAL.	
	Masc.	Fem.	Neut.	For all genders.	
NOM.	<i>mein</i> ,	<i>meine</i> ,	<i>mein</i> ,	<i>my</i> ,	<i>meine</i> , <i>my</i> ,
GEN.	<i>meines</i> ,	<i>meiner</i> ,	<i>meines</i> ,	<i>of my</i> ,	<i>meiner</i> . <i>of my</i> ,
DAT.	<i>meinem</i> ,	<i>meiner</i> ,	<i>meinem</i> ,	<i>to my</i> ,	<i>meinen</i> , <i>to my</i> ,
ACC.	<i>meinen</i> ,	<i>meine</i> ,	<i>mein</i> ,	<i>my</i> ;	<i>meine</i> , <i>my</i> .

	SINGULAR.		
	Masc.	Fem.	Neut.
NOM.	<i>unser</i> ,	{ <i>unsere</i> , <i>unsre</i> ,	{ <i>unser</i> , <i>our</i> ,
GEN.	{ <i>unsereß</i> , <i>unsreß</i> ,	{ <i>unserer</i> , <i>unsrer</i> ,	{ <i>unsereß</i> , <i>unsreß</i> , <i>of our</i> ,
	<i>unsers</i> ,		
	<i>unsere</i> ,		
DAT.	{ <i>unsere</i> , <i>unsre</i> ,	{ <i>unserer</i> , <i>unsrer</i> ,	{ <i>unsere</i> , <i>unsre</i> , <i>to our</i> ,
	<i>unsere</i> ,		
	<i>unsere</i> ,		
ACC.	{ <i>unsere</i> , <i>unsre</i> ,	{ <i>unsere</i> , <i>unsre</i> ,	{ <i>unser</i> , <i>our</i> .
	<i>unsere</i> ,		
	<i>unsere</i> ,		

PLURAL.

For all genders.

NOM.	unsere,	unsre,	our,
GEN.	unserer,	unster,	of our,
DAT.	unsere(n),	unsren,	to our,
ACC.	unsere,	unsre,	our.

OBSERVATIONS.

Obs. 1. Of the remaining pronouns of this class, *eu er*, your, is declined like *un ser*, and the others like *me in*. It will be perceived that the remark made respecting euphonic changes in adjectives ending in *el*, *er*, *en*, unaccented (§ 60. *Obs. 1st.*), is also applicable in the case of *un ser*.

Obs. 2. The word *eigen*, *own*, is often joined to possessive pronouns to make the notion of possession more prominent; as, *mein eigner Rod*, my own coat; *unser eignes Kind*, our own child.

Obs. 3. It will be perceived, that for the third person singular there are two forms of the possessive, viz: *sein*, when the gender of the possessor is masculine or neuter, and *ihr*, when it is feminine. Each of these again indicates, by means of its terminations, the *gender of the object possessed*, with which possessive pronouns, like all other adjectives, must agree in gender, number and case; e. g. *sein* (*ihr*) *Vater*, *seine* (*ihre*) *Mutter*, *sein* (*ihr*) *Buch*, his (*her*) father, his (*her*) mother, his (*her*) book.

Obs. 4. When a possessive pronoun constitutes the *predicate* to a substantive, or to a pronoun denoting a *determinate object*, it remains like adjectives, uninflected; as, *das Buch ist sein*, the book is his; *wes ist der Ruhm?* Nur *Dein*, nur *Dein!* Whose is the glory? Thine, only thine! (§ 52, 1st.)

Obs. 5. In addressing persons of rank, it was formerly customary to use *Ihro* instead of the third person feminine *Ihre*, her, and also in place of *Euer*, your; e. g. *Ihro* (now *Ihre*) *Majestät die Königin*, her Majesty the queen; *Ihro* (*Eure*) *Majestät haben mir befohlen*, your Majesty has commanded me. In written communications the pronouns *Eure*, your, *Seine*, his, and *Seiner*, to his, are commonly contracted into *Em.*, *Ec.*, and *Er.*; e. g. *Em. Durchlaucht*, your Highness; *Er. Majestät*, to his Majesty.

§ 95. Possessive pronouns are called *absolute* when they are not immediately connected with a substantive, but related to one already mentioned or understood.

Absolute possessive pronouns *with* the article are inflected like adjectives of the second declension, and *without* it, like adjectives of the first.

When connected with the article, they frequently change the termination *e* into *ige*; as, *der meine*, *meinige*; *der seine*, *seinige*.

The following list exhibits the absolute possessive pronouns of both declensions in the nominative singular.

FIRST DECLENSION.

SECOND DECLENSION.

meiner,	meine,	meines,	der,	die,	daß	meine	or	meinige,	mine,
deiner,	deine,	deines,	"	"	"	deine	"	deinige,	thine,
seiner,	seine,	seines,	"	"	"	seine	"	seinige,	his,
ihrer,	ihre,	ihres,	"	"	"	ihre	"	ihrige,	hers,
unserer,	unsere,	unseres,	"	"	"	unsre	"	unsrige,	ours,
eurer,	eure,	eures,	"	"	"	eure	"	eurige,	yours,
ibrer,	ihre,	ihres,	"	"	"	ihre	"	ihrige,	theirs,
Ihrer,	Ihre,	Ihres,	(in polite conversation) Ihre or Ihrige,						
								ge,	yours.

§ 96. The inflection of possessive pronouns, both absolute and conjunctive, may be illustrated by the following examples:—

I. My brother and his.

SINGULAR.

NOM.	mein	Bruder	und	seiner,	der	seinige;
GEN.	meines	Bruders	und	seines,	des	seinigen;
DAT.	meinem	Bruder	und	seinem,	dem	seinigen;
ACC.	meinen	Bruder	und	seinen,	den	seinigen.

PLURAL.

NOM.	meine	Brüder	und	seine,	die	seinigen;
GEN.	meiner	Brüder	und	seiner,	der	seinigen;
DAT.	meinen	Brüdern	und	seinen,	den	seinigen;
ACC.	meine	Brüder	und	seine,	die	seinigen.

II. Her sister and mine.

NOM.	ihre	Schwester	und	meine,	die	meinige;
GEN.	ihrer	Schwester	und	meiner,	der	meinigen;
DAT.	ihrer	Schwester	und	meiner,	der	meinigen &c.

III. Our house and theirs.

NOM.	unser	Haus	und	ihres,	das	ihrige;
GEN.	unses	Hauses	und	ihres,	des	ihrigen;
DAT.	unserm	Hause	und	ihrem,	dem	ihrigen &c.

Examples. Ist das Ihr Regenschirm (masc.), Ihre Tinte (fem.), Ihr Kleid (neut.)? Ja, es ist meiner, der meine, der meinige—meine, die meine, die meinige—meines, daß meine, daß meinige; is this your umbrella, your ink, your garment? Yes, it is *mine* (i. e. *my* umbrella, *my* ink, *my* garment).

Remark. The absolute possessive pronouns are sometimes employed substantively, in which case their initial must always be a

capital letter (§ 11); as, *das Meinige, Deinige, Seinige*, my own (my property), thy own, his own; e. g. *Habe ich nicht Macht, zu thun, was ich will, mit dem Meinigen?* Is it not lawful for me to do what I will with mine own? So also in the plural, *die Meinigen, Deinenen, Seinenen, Ihrigen*, my, thy, his, their (your) friends, relatives, family.

III. DEMONSTRATIVE PRONOUNS.

§ 97. A demonstrative pronoun serves to point out the *locality* of the person or thing with which it is connected.

The German language has three demonstrative pronouns, viz: *dieser, diese, dieses*, this; *jener, jene, jenes*, that, and *der, die, das*, this, that.

Dieser and *jener* are declined like adjectives of the first declension, thus :—

SINGULAR.				PLURAL.	
	Masc.	Fem.	Neut.	For all genders.	
NOM.	<i>dieser</i>	<i>diese</i>	<i>dieses</i> (<i>dieß</i>),	this,	<i>diese</i> , these,
GEN.	<i>dieses</i>	<i>dieser</i>	<i>dieses</i> ,	of this,	<i>dieser</i> , of these,
DAT.	<i>diesem</i>	<i>dieser</i>	<i>diesem</i> ,	to this,	<i>diesen</i> , to these,
ACC.	<i>diesen</i>	<i>diese</i>	<i>dieses</i> (<i>dieß</i>),	this;	<i>diese</i> , these.

§ 98. The demonstrative pronoun *der, die, das* may supply the place of either *dieser* or *jener*. When it stands in connection with a substantive, or any word used as such, it is inflected like the definite article (§ 3), and differs from it only by a stronger accentuation. But when it is used absolutely, it deviates from the inflection of the article in the genitive singular, and in the genitive and dative plural, thus :—

SINGULAR.				
	Masc.	Fem.	Neut.	
NOM.	<i>der</i>	<i>die</i>	<i>das</i>	this, that;
GEN.	<i>dessen</i> ,	<i>deren</i> ,	<i>dessen</i> ,	of this, that;
DAT.	<i>dem</i> ,	<i>der</i> ,	<i>dem</i> ,	to this, that;
ACC.	<i>den</i> ,	<i>die</i> ,	<i>das</i> ,	this, that;

PLURAL.		
For all genders.		
NOM.	<i>die</i> ,	these, those;
GEN.	<i>deren</i> ,	of these, those;
DAT.	<i>denen</i> ,	to these, those;
ACC.	<i>die</i> ,	these, those.

§ 99. OBSERVATIONS.

Obs. 1. Dieser implies *proximity* either of space or time to the person speaking, and hence it is frequently equivalent to the English the *latter*. Jener, on the other hand, refers to something *well-known* (the Latin *ille*), *already mentioned*, or *remote*, and hence it is often rendered by the *former*.

Obs. 2. The neuter pronouns dies and das are, like the indefinite es (§ 91. *Obs. 7*), often employed to represent the subject of a proposition in the most general and indefinite manner, sometimes even without any distinction of gender or number; e. g. das ist ein Franzose, that is a Frenchman; dies sind meine Eltern, these are my parents; das sind Nissen, those are pinks.

Obs. 3. Des is the more ancient form of the genitive singular masculine and neuter, now only used in the more elevated style of poetry and in composition; as, deshalb, deswegen, on that account; des freue sich das Erdreich, let the earth rejoice in it.

IV. DETERMINATIVE PRONOUNS.

§ 100. Determinative pronouns serve to make prominent the person or object which is the antecedent of a subsequent relative clause.

They are:—der, die, das, that; derjenige, diejenige, dasjenige, he, she, it, that person (who); derselbe, dieselbe, dasselbe, the same; the obsolete selbiger, selbige, selbiges, the same; and solcher, solche, solches (*talis*), such.

Der, die, das, when standing with a substantive, is inflected like the article (§ 3), and when used absolutely, like the demonstrative pronoun der, die, das, except that in the genitive plural it has derer instead of deren; e. g. das Schicksal derer ist hart, die sich selbst zu ernähren nicht im Stande sind, the fate of those is hard, who are not able to support themselves.

§ 101. Solcher, when used without the article, follows the inflection of the first declension of adjectives, but when preceded by the indefinite article ein, eine, ein, it is inflected like an adjective of the third declension, thus:—

NOM.	solcher,	solche,	solches,
GEN.	{ solches,	{ solcher,	{ solches,
	{ solchen,	{ solchen,	{ solchen, &c.

NOM.	ein	solcher,	eine	solche,	ein	solches,
GEN.	eines	solchen,	einer	solchen,	eines	solchen, &c.

Derjenige and derselbe are compounds, of which

both components are declined; *der, die, daß* following the inflection of the definite article, and *jenige* and *selbe* that of the second declension of adjectives:—

SINGULAR.			PLURAL.
Masc.	Fem.	Neut.	For all genders.
NOM. <i>derjenige,</i>	<i>diejenige,</i>	<i>daßjenige,</i>	NOM. <i>diejenigen,</i>
GEN. <i>deßjenigen,</i>	<i>derjenigen,</i>	<i>deßjenigen,</i>	GEN. <i>derjenigen,</i>
DAT. <i>demjenigen,</i>	<i>derjenigen,</i>	<i>demjenigen,</i>	DAT. <i>denjenigen,</i>
ACC. <i>denjenigen,</i>	<i>diejenige,</i>	<i>daßjenige;</i>	ACC. <i>diejenigen.</i>

§ 102. OBSERVATIONS.

Obs. 1. Determinative pronouns can always be distinguished from demonstratives by the relative clause by which they are generally followed. Examples: *derjenige, welcher die Wissenschaften liebt, weiß seine Muße auf eine angenehme Art zu benutzen*, he who is fond of the sciences, is never at a loss how to improve his leisure hours pleasantly; *er hat denselben Fehler gemacht, welchen ich gemacht habe*, he has made the same mistake, which I have made; *traue denen nie, die Dir schmeicheln*, never put confidence in those, who flatter you.

Obs. 2. The determinative pronouns may be employed either adjectively or substantively. *Derjenige* serves simply to point out emphatically the antecedent without any other modification; *derselbe* adds to it the notion of *identity*, which is often made intensive by the particle *eben*; as, *eben derselbe*, the *very* same. *Selcher* implies a reference to the *kind* or *constitution* of persons or things; e. g. *solche Frucht*, such fruit; *ein solcher Vater*, such a father. When *selcher*, in conformity with the English idiom, is followed by the indefinite article, it is not inflected,—*solch ein Mann*, such a man; *selch einem Sohne*, to such a son. Sometimes the syllable of inflection is likewise dropped, when it is accompanied by an adjective; as, *selch große Bescheidenheit*, such great modesty.

Obs. 3. *Der* and *derselbe* often stand simply as the representatives of the personal pronouns *er, sie, es*, or of the possessives *sein, ihr, his, hers*, when two persons mentioned in the same or in a previous sentence are to be clearly distinguished from each other; e. g. *er fand den Vater und dessen Sohn zu Hause*, he found the father and *his* (i. e. the father's) son at home; *der Jüngling schrieb seinem Freunde über das bevorstehende Schicksal desselben*, the young man wrote to his friend concerning *his* (the friend's) future destiny; *dieser Mann thut alles für seinen Bruder, aber derselbe weiß ihm keinen Dank dafür*, this man does every thing for his brother, but he (the brother) is not grateful for it.

V. RELATIVE PRONOUNS.

§ 103. A relative pronoun is one which serves to connect a limiting or explanatory clause to a preceding

noun, to which it relates, and which is called its *antecedent*.

The German language has four relative pronouns, viz :—*der*, *die*, *daß*, and *welcher*, *welche*, *welches*, who, which ; *wer*, *was*, who, what, and the obsolete and indeclinable *o*.

§ 104. *Welcher* is the only pronoun of this class which may stand adjectively in connection with a substantive. It is declined like an adjective of the first declension, thus :—

SINGULAR.					
	Masc.	Fem.	Neut.		
NOM.	<i>welcher</i> ,	<i>welche</i> ,	<i>welches</i> ,	who,	which,
GEN.	<i>welches</i> ,	<i>welcher</i> ,	<i>welches</i> ,	whose,	of which,
DAT.	<i>welchem</i> ,	<i>welcher</i> ,	<i>welchem</i> ,	to whom,	to which,
ACC.	<i>welchen</i> ,	<i>welche</i> ,	<i>welches</i> ,	whom,	which.
PLURAL.					
	For all genders.				
NOM.	<i>welche</i> ,		who,		which,
GEN.	<i>welcher</i> ,		whose,		of which,
DAT.	<i>welchen</i> ,		to whom,		to which,
ACC.	<i>welche</i> ,		whom,		which.

The relative *der* is inflected like the demonstrative *der*, *die*, *daß* (§ 98).

The plural of *wer* and *was* is wanting ; in the singular they are thus declined :—

Masc. and Fem.		Neut.		
NOM.	<i>wer</i> , who, he who, she who,	<i>was</i> ,	which,	what,
GEN.	<i>wessen</i> , } whose, of whom,	<i>wes</i> ,	of which,	of what,
	<i>wes</i> ,			
DAT.	<i>wem</i> , to whom,	<i>wem</i> ,	to which,	to what,
ACC.	<i>wen</i> , whom ;	<i>was</i> ,	which,	what.

§ 105. OBSERVATIONS.

Obs. 1. The pronouns *wer* and *was* never relate to an individual or determinate object, but to such only as are of the most general and indefinite character. Hence they are commonly employed after the neuter demonstrative *daß*, or the indefinite numerals *alles*, all, *etwas*, something, *manches*, many a (thing), *viel*, much, *wenig*, little, *nichts*, nothing ; e. g. *daß*, *was* *ich* *habe*, *gebe* *ich* *Dir*, that which I have, I give thee ; *alles*, *was* *mir* *theuer* *ist*, all that is dear to me. But, *dieser* *Knabe* (definite), *welcher* *in* *die* *Schule* *geht*, this boy who goes to school ; *die* *Rose*, *welche* *blüht*, the rose which blossoms.

Obs. 2. The forms *wer*, *wessen*, *wem*, *wen* relate to persons only, of either sex ; *was* and the genitive *wes* only to things and

abstract terms. *Wesh* is also used in the compounds *weshwegen* and *weshalb*, wherefore, on which account.

Obs. 3. On account of this indefinite signification of *wet* and *was*, their antecedent is frequently omitted, and they become equivalent to *derjenige welcher*, *diejenige welche*, *dasjenige welches*, he who, she who, that which; e. g. *wet einsam sitzt in seiner Kammer und schwere, bittere Thränen weint* (Moralis), *he who sits in his lonely chamber, shedding the heavy, bitter tear*; *was sein muß, geschehe!* *That which must needs be, let it come to pass!* Sometimes, however, to give emphasis to the expression, the determinative *der*, *die*, *das* is added to the main proposition, which in this construction always follows the relative clause; e. g. *wet nicht arbeiten will, der soll auch nicht essen*, *he who is not willing to labour, neither shall he eat.*

Obs. 4. The compound relatives *whoever*, *whatever*, *whosoever*, &c., are rendered in German by annexing *auch* or *immer* to *wet* or *was*; e. g. *wet auch (immer)*, *was auch (immer)*, &c.

Obs. 5. After personal pronouns of the first and second persons, the relative *welcher* is never used, but always *der*; e. g. *ich, der (not welcher) ich vor Dir stehe*, I who am standing before thee; *Du, der Du mein eigener Bruder bist*, thou who art mine own brother.

It will be perceived from these examples, that in German the personal pronouns (*ich*, *du*) are repeated after the relative; whenever this is the case, the verb of the relative clause must agree in person with the *personal pronoun*; otherwise it is put in the third person, and agrees with the *relative*; e. g. *Unser Vater, der Du bist in dem Himmel*, our father who art in heaven; *Du, der so viel liest und so wenig denkst*, thou, who readest so much and thinkest so little.

Obs. 6. Instead of *welches*, *welcher*, pl. *welcher*, the genitives of the relative *welcher*, the Germans regularly substitute *dessen*, *deren*, pl. *deren*; the genitives of *welcher* being only used when the relative is employed adjectively (§ 104); e. g. *der Mann, dessen (not welches) Sohn ich kenne*, the man whose son I am acquainted with; *die Bäume, deren (not welcher) Blüthen abgefallen sind*, the trees, the blossoms of which have perished. But, *Newton, welches Philosophen Principia ich gelesen habe*, Newton, the Principia of which philosopher I have read.

Obs. 7. The use of the relative *so*, instead of *welcher* and *der*, is antiquated. It occurs only occasionally in poetry, as, *Röschen schlummert, so der Mutter Freude*, *so der Stolz des Dorfes war*, *Rosetta sleeps (in death), who once was the joy of her mother, the pride of the place.*

VI. INTERROGATIVE PRONOUNS.

§ 106. Interrogative pronouns are employed in asking questions.

They are:—1st, *wet*? *was*? who? what? which are al-

ways used substantively; 2d, *welcher, welche, welches?* which, what? used substantively and adjectively both; and 3d, *was für ein, eine, ein?* what sort of?

The plural of *wer, was* is wanting; the singular is declined thus:—

Masc. and Fem.		Neut.
NOM. <i>wer,</i>	who?	<i>was,</i> what?
GEN. <i>wessen or weß,</i>	whose?	(<i>weß</i>), of what?
DAT. <i>wem,</i>	to whom?	<i>wem,*</i> to what?
ACC. <i>wen,</i>	whom?	<i>was,</i> what?

The interrogative *welcher* is inflected precisely like the relative (§ 104).

§ 107. When *was für ein* stands in immediate connection with a substantive, the *ein*, which is the only declinable part, follows the inflection of the indefinite article in the singular number. In the plural the pronoun is simply *was für*.

What sort of a tree, a flower, a book?

SINGULAR.

	Masc.	Fem.	Neut.
NOM. <i>was für ein</i>	<i>Baum,</i>	<i>eine Blume,</i>	<i>ein Buch?</i>
GEN. <i>was für eines</i>	<i>Baumes,</i>	<i>einer Blume,</i>	<i>eines Buches?</i>
DAT. <i>was für einem</i>	<i>Baume,</i>	<i>einer Blume,</i>	<i>einem Buche?</i>
ACC. <i>was für einen</i>	<i>Baum,</i>	<i>eine Blume,</i>	<i>ein Buch?</i>

What sort of trees, flowers, books?

PLURAL.

NOM.	<i>was für Bäume,</i>	<i>Blumen,</i>	<i>Bücher?</i>
GEN. <i>von was für</i>	<i>Bäumen,</i>	<i>Blumen,</i>	<i>Büchern?</i>
DAT.	<i>was für Bäumen,</i>	<i>Blumen,</i>	<i>Büchern?</i>
ACC.	<i>was für Bäume,</i>	<i>Blumen,</i>	<i>Bücher?</i>

But if the substantive, to which *was für ein* relates, is not expressed, it is declined in the singular only, like an adjective of the first declension, thus:—

	Masc.	Fem.	Neut.
NOM. <i>was für einer,</i>	<i>eine,</i>	<i>eines,</i>	
GEN. <i>was für eines,</i>	<i>einer,</i>	<i>eines,</i>	
DAT. <i>was für einem,</i>	<i>einer,</i>	<i>einem,</i>	
ACC. <i>was für einen,</i>	<i>eine,</i>	<i>eines.</i>	

* With respect to the *pronominal adverbs*, which supply the place of the oblique cases of demonstrative, relative and interrogative pronouns, see the remarks on **ADVERBS**, below.

§ 108. OBSERVATIONS.

Obs. 1. The genitive *wessen*, and the dative *wem*, are generally applicable to persons only, and not to things, except the abbreviated form *weß* in composition; as, *weßhalb*, *weßwegen*, wherefore, on what account; e. g. *weßhalb bist Du gekommen?* wherefore hast thou come? *weßwegen weint sie?* why does she weep?

Obs. 2. The pronouns *was für ein* and *welch*, the uninflected form of *welcher*, are sometimes used in exclamations of surprise; e. g. *Was für ein Baum!* What a tree! *Seht, welch ein Mensch!* Lo, what a man! *Welch Glück des Himmels hab ich weggeschleudert!* What heaven-sent fortune I have cast away!

Obs. 3. *Wer* and *was* are employed when inquiry is made after a person or thing in the most general and indefinite manner. *Welcher* is more definite, including the notion of the *quality* or *condition* of the individual object inquired after. It is the correlative of *selcher* (§ 102. *Obs. 2*), and corresponds to the Latin *qualis*. *Was für ein* indicates the *species* or *kind*, to which the person or thing belongs; e. g. *Wer ist da?* Ein Mann. *Was für einer?* Ein Kaufmann aus Hamburg. *Welcher Kaufmann?* Herr N. Who is there? A man. What sort of one? A merchant of Hamburg. What merchant? Mr. N. *Was hast Du?* Eine Blume. *Was für eine Blume?* Eine Rose. *Welche?* Die rethe. What have you? A flower. What sort of a flower? A rose. Which rose? The red rose.

Obs. 4. The *ein*, of *was für ein*, is omitted before names of materials, or before substantives of the plural number. *Was für Wein?* What kind of wine? *Was für Leute?* What sort of people?

Obs. 5. The interrogative *was* is sometimes employed in the sense of *warum*; e. g. *Was betrübst Du Dich?* Why art thou cast down? *Was weinen Sie?* Why do you weep?

V E R B S.

§ 109. 1st, A verb is a word by which either an *activity*, a *passivity*, or a *simple mode of existence* is predicated of a person or thing called its subject; e. g. *ich schreibe*, I write; *Du wirst geschlagen*, thou art beaten; *die Rose blüht*, the rose blooms.

2d, Verbs are divided into two principal classes—*Transitive* and *Intransitive*.

3d, Transitive verbs are active verbs, the sense of which is not complete without the addition of an object in the *accusative case*; e. g. *ich schreibe einen Brief*, I am writing a letter.

§ 110. Intransitive verbs are of two kinds:—

1st, *Neuter verbs*, which denote either a quiescent state (simple mode of existence); as, *ich ruhe, sitze, schlafe*, I am resting, sitting, sleeping, or such an activity as does not terminate in any object; e. g. *ich laufe, kämpfe, gehe*, I am running, struggling, going.

2d, Those active verbs, the object of which is either in the *genitive* or *dative*; e. g. *ich schone, vergesse, erinnere mich seiner*, I spare, forget, remember him; *ich gehorche, traue, danke ihm*, I obey, trust, thank him.

§ 111. Transitive verbs have two forms, called the *active* and the *passive voices*.

If the subject is represented as the *agent acting upon another person or thing* (object in the accusative), the verb is said to be in the active voice; e. g. *ich rufe, liebe, nenne ihn*, I love, call, name him.

But if the subject of the verb is the *object* of the action expressed by it, the verb is said to be in the passive voice; e. g. *ich werde gerufen, geliebt, genannt*, I am called, loved, named.

§ 112. 1st, Intransitive verbs do, from the nature of their signification, not admit of a passive voice, but have the active form only; as, *ich reise, stehe*, I am travelling, standing.

2d, When, however, the active subject cannot be named, or is designedly left indeterminate, intransitive verbs may be used *impersonally* in the third person singular of the passive voice; e. g. *es wird getanzt, gespielt, getrunken*, there is dancing, playing, drinking going on.

§ 113. The class of intransitive verbs comprehends also *reflexive verbs*. Of these there are two kinds:—

1st, Such as are employed in the reflexive form only; as, *sich besinnen, sich sehnen, sich freuen*, to reflect, to long, to rejoice.

2d, Such as are formed from transitive verbs by the addition of the reflexive pronouns *mich, uns, dich, euch, sich* (§ 90. *Obs.* 3); e. g. *er ärgert sich*, he is vexed; *ich lege mich*, I lie down; *hüte Du Dich!* beware! from *ärgern, legen, hüten*, to vex, to lay down, to guard.

This form of verbs is of extensive use in German, and corresponds to the deponent verbs in Latin and to the middle voice in Greek.

§ 114. 1st, *Impersonal verbs* are employed in the third person singular only. Their subject is quite indeterminate, and

is always expressed by the indefinite pronoun *eß* (§ 90. *Obs.* 7); as, *eß regnet*, *eß donnert*, *eß blizt*, it rains, it thunders, it lightens; *eß heit*, it is said; *eß gibt Leute*, there are men.

2d, Many verbs have an impersonal form in German, which are not used as such in English; e. g. *eß hungert mich*, I am hungry; *eß drftet mich*, I am thirsty; *eß friert mich*, I am cold; *eß lt sich nicht gut singen*, it is not easy to sing, &c.

§ 115. Of *auxiliary verbs* there are two classes in German :—

1st, Auxiliary verbs of *tenses*, of which there are three: *haben*, to have; *sein*, to be; and *werden*, to become (shall, will).

2d, Auxiliary verbs of *mood*, not absolutely necessary to the conjugation of the verb. They are seven in number: *drffen*, to be permitted; *knnen*, to be able (can); *drfen*, to be allowed (may); *mssen*, to be obliged (must); *sollen*, to be under obligation (ought); *wollen*, to be willing (to intend); *lassen*, to let (permit).

§ 116. In the conjugation of the German verb, we distinguish, as in English, the relations of *Number*, *Person*, *Mood*, and *Tense*.

§ 117. Verbs have two numbers, *Singular* and *Plural*; and three persons, each of which may be distinguished by its characteristic termination.

The following scheme exhibits the terminations of verbs as assumed by the three persons, singular and plural :—

<i>Singular.</i>	<i>Plural.</i>
1st Person— <i>e</i> or given,	<i>e n</i> ,
2d Person— <i>st</i> , <i>ist</i> ,	<i>e t</i> , <i>t</i> ,
3d Person— <i>e t</i> , <i>t</i> , or like the first person ;	<i>e n</i> .

EXAMPLES :

<i>Singular.</i>	<i>Plural.</i>
<i>ich red e</i> , I speak,	<i>wir lese n</i> , we read,
<i>du lob est</i> , thou praisest,	<i>ihr seh e t</i> , ye see,
<i>er spiel t</i> , he plays ;	<i>sie such e n</i> , they seek.

§ 118. German verbs have *four* moods, viz :—the *Indicative*, *Subjunctive*, *Imperative*, and the *Infinitive*; the signification of which in general corresponds to that of moods of the

same name in English; e. g. *sie reden*, they speak (indic.); *ich hätte geredet*, I should have spoken (subj.); *rede Du!* speak thou (imper.)!

§ 119. They have, moreover, *six* tenses:—the *Present*, *Imperfect*, *Perfect*, *Pluperfect*, *Simple Future*, and *Future Perfect*. Of these the present and imperfect of the indicative and subjunctive active are *simple* tenses; the remaining tenses of the active voice, as well as all the tenses of the passive, are *periphrastic*, i. e. formed by means of the perfect participle or infinitive, and the auxiliary verbs of tenses (§ 115); e. g. *pres.* *ich höre*, I hear; *imperf.* *ich hörte*, I heard; *perf.* *ich habe gehört*, I have heard; *pres. passive*, *ich werde gehört*, I am heard, &c.

§ 120. There are four forms of the infinitive:—the present and perfect infinitives active; as, *loben*, to praise; *gelobt haben*, to have praised; and the present and perfect infinitives passive; e. g. *gelobt werden*, to be praised; *gelobt worden sein*, to have been praised. The present infinitive active always ends in *n* or *en*, and is often preceded by the preposition *zu*; as, *zu helfen*, to help; *zu tadeln*, to blame.

§ 121. The German verb has *three Participles*: the present, perfect, and future.

1st, The present participle is formed from the present infinitive, by adding *d* to it; as, *lobend*, *hörend*, praising, hearing. It is always *active* in its signification, and is less extensively employed than the English participle in *ing*.

2d, The perfect participle generally assumes the prefix *ge*, and ends either in *et* or *t* in regular verbs; as, *gelobet*, praised; *gelebt*, lived; or in *en* (*n*) in irregular verbs; as, *gesehen*, seen; *gegessen*, eaten. When belonging to transitive verbs, it has a passive signification (except in the compound tenses of the active voice), but when formed from intransitive verbs, it is active (§ 112), differing from the present participle only in the relation of time.

3d, The future participle is formed from the infinitive with *zu*, by annexing the letter *d*; as, *zu loben*, to praise; *zu lobend*, to be praised; *zu verehrend*, to be venerated, verable. Like the Latin participle in *dus* (*amandus*, *venerandus*), it always has a *passive* signification, involving at the same time the notion of *necessity*, *propriety*, or *possibility*. It is, however, employed only as an adjective in the *attributive rela-*

tion (§ 52); as, der zu lobende Schüler, the scholar who is to be (*ought, may, must be*) praised. But not: der Schüler ist zu lobend; in the latter case the infinitive with zu is used instead of the participle:—der Schüler ist zu loben, the scholar is to be praised, is worthy of praise.

§ 122. With respect to the perfect participle, it is to be remarked, that it does *not* assume the prefix ge in the following instances:—

1st, In the verb werden, when, as an *auxiliary*, it stands in connection with another verb; as, er ist gefragt worden (not geworden), he has been asked.

2d, In all German verbs compounded with the inseparable and unaccented prefixes be, beun, emp, ent, er, ge, ver, verab, verun and zer; as, belehrt, entfaltet, ertheilt, vergessen, zerrissen, instructed, unfolded, imparted, forgotten, torn; not gebelehrt, geentfaltet, &c.

4th, In all verbs derived from foreign languages, which have the accented termination iren or ieren; e. g. absolvirt, studirt, barbiert, from absolviren, to absolve; studiren, to study; barbieren, to shave.

5th, In verbs compounded with the particles durch, hinter, über, um, unter, voll and wieder, when they are inseparable, in which case the accent rests not on the particle, but on the verb; e. g. vollbracht, hintergangen, untergeschrieben, from vollbringen, to consummate, finish; hintergehen, to deceive, and unterschreiben, to sign.

AUXILIARY VERBS.

§ 123. To the full conjugation of German verbs, three auxiliaries are necessary, and only three, namely, the auxiliary verbs of tenses (§ 115): haben, to have; sein, to be, and werden, to become.

1st, Haben is used in forming the *perfect infinitive* (and tenses derived from it), the *perfect* and *pluperfect*, both indicative and subjunctive, of *all transitive* and of *many intransitive verbs*; as, geliebt haben, to have loved; *perf.* ich habe geliebt, I have loved; *pluperf.* ich hatte geliebt, I had loved; *future perf.* ich werde geliebt haben, I shall have loved, &c.

2d, Sein serves to form the same tenses of *all verbs in the passive voice* and of *many intransitive verbs in the active*; e. g. *perf.* ich bin geliebt worden, I have been loved; *future perf.* du wirst geliebt werden sein, thou shalt have been loved; ich bin gereist, I have travelled.

3d, *Werden* is used in the formation of the *future tenses*, when it corresponds to the English *shall* or *will*, and also in the formation of *all the tenses of the passive voice*, when it corresponds to the English verb *to be*; e. g. *ich werde lieben*, I shall love; *du wirst geliebt haben*, thou wilt have loved; *er wird geliebt*, he is loved, &c.

§ 124. The simple tenses of the auxiliary verbs are irregular as in English. The compound tenses are regularly formed, as in all other verbs, according to the following

RULES FOR THE FORMATION OF THE COMPOUND TENSES.

Rule I. The perfect tense of any verb is formed by annexing its perfect participle to the present indicative of either *haben* or *sein*; *ich habe gehabt, geliebt, gesungen*, I have had, loved, sung; *ich bin gewesen, gegangen, gereist*, I have been, gone, travelled.

Rule II. The pluperfect is made by joining the perfect participle of the verb to the *imperfect* tense of either *haben* or *sein*; as, *ich hatte gehabt, geliebt, gesungen*, I had had, loved, sung; *ich war gewesen, gegangen, gereist*, I had been, gone, travelled.

Rule III. The first or simple future is formed by annexing the *present infinitive* of the verb to the present indicative of the auxiliary *werden*; as, *ich werde haben, lieben, reisen, sein*, I shall have, love, travel, be.

Rule IV. The future perfect is made by joining the *perfect infinitive* of the verb to the present of the auxiliary *werden*; e. g. *ich werde gehabt haben, geliebt haben, gereist haben*, I shall have had, loved, travelled.

Remark. The corresponding tenses of the *subjunctive mood* are formed in a similar manner.

§ 125. From these rules it will be seen, that in order to form all the compound tenses of a verb, *three principal parts* must necessarily be given, viz: the *present infinitive*, the *perfect participle*, and the *perfect infinitive* (which also contains the auxiliary which the verb employs).

§ 126. Instead of the imperfect and pluperfect subjunctive (*ich hätte, ich hätte gehabt*, I might have, I might have had), when they are *conditional*, i. e. when they denote a *possibility not conceived as really existing*, the imperfect subjunctive of *werden* (*ich würde*), in connection with the present and per-

fect infinitive, is often used ; e. g. *ich würde haben, lieben*, I should have, love ; *ich würde gehabt, geliebt haben*, I should have had, have loved.

These compound forms of the verb have commonly had a place among the other tenses, under the name of *first* and *second conditionals*.

§ 127. PARADIGMS

TO THE CONJUGATION OF THE AUXILIARY VERBS.

I. Haben, to have.

Principal parts. { PRES. INFIN. *haben*, to have.
PERF. PART. *gehabt*, had.
PERF. INFIN. *gehabt haben*, to have had.

INDICATIVE.

SUBJUNCTIVE.

PRESENT.

Singular.

ich habe, I have, am having, do have,
du hast, thou hast, &c.
er (*sie*, *es*) hat, he (she, it) has, &c.

Plural.

wir haben, we have, &c.
ihr habet (*habt*), ye or you have, &c.
sie haben, they have, &c.

Singular.

ich habe, I may have, be having,
du habest, thou mayst have, &c.
er (*sie*, *es*) habe, he (she, it) may have, &c.

Plural.

wir haben, we may have, &c.
ihr habet, ye or you may have, &c.
sie haben, they may have, &c.

IMPERFECT.

Singular.

ich hatte, I had, was having, did have,
du hattest, thou hadst, &c.
er hatte, he had, &c.

Plural.

wir hatten, we had, &c.
ihr hättet, ye or you had, &c.
sie hatten, they had, &c.

Singular.

ich hätte, I might have, be having,
du hättest, thou mightst have, &c.
er hätte, he might have, &c.

Plural.

wir hätten, we might have, &c.
ihr hättet, ye or you might have, &c.
sie hätten, they might have, &c.

PERFECT.

Singular.

ich habe gehabt, I have had,
been having,
du hast gehabt, thou hast had,
&c.
er hat gehabt, he has had, &c.

Singular.

ich habe gehabt, I may have
had, been having,
du habest gehabt, thou mayst
have had, &c.
er habe gehabt, he may have
had, &c.

Plural.

wir haben gehabt, we have had,
&c.
ihr habet (habt) gehabt, you have
had, &c.
sie haben gehabt, they have had,
&c.

Plural.

wir haben gehabt, we may have
had, &c.
ihr habet gehabt, you may have
had, &c.
sie haben gehabt, they may have
had, &c.

PLUPERFECT.

Singular.

ich hatte gehabt, I had had, been
having,
du hättest gehabt, thou hadst
had, &c.
er hatte gehabt, he had had, &c.

Singular.

ich hätte gehabt, I might have
had, been having,
du hättest gehabt, thou mightst
have had, &c.
er hätte gehabt, he might have
had, &c.

Plural.

wir hätten gehabt, we had had,
&c.
ihr hättet gehabt, you had had,
&c.
sie hätten gehabt, they had had,
&c.

Plural.

wir hätten gehabt, we might
have had, &c.
ihr hättet gehabt, you might
have had, &c.
sie hätten gehabt, they might
have had, &c.

FIRST FUTURE.

Singular.

ich werde haben, I shall have,
be having,
du wirst haben, thou wilt have,
&c.
er wird haben, he will have,
&c.

Singular.

ich werde haben, I shall have,
be having,
du werdest haben, thou wilt
have, &c.
er werde haben, he will have,
&c.

Plural, Indicative and Subjunctive.

wir werden haben, we shall have, &c.
ihr werdet haben, you will have, &c.
sie werden haben, they will have, &c.

FUTURE PERFECT.

Singular.

ich werde gehabt haben, I shall
have had, been having,
du wirst gehabt haben, thou wilt
have had, &c.
er wird gehabt haben, he will
have had, &c.

Singular.

ich werde gehabt haben, I shall
have had, been having,
du werdest gehabt haben, thou
wilt have had, &c.
er werde gehabt haben, he will
have had, &c.

Plural, Indicative and Subjunctive.

wir werden gehabt haben, we shall have had, &c.
ihr werdet gehabt haben, you will have had, &c.
sie werden gehabt haben, they will have had, &c.

CONDITIONALS.

FIRST CONDITIONAL.

Singular.

ich würde haben, I should have,
du würdest haben, thou wouldst
have,
er würde haben, he would have ;

SECOND CONDITIONAL.

Singular.

ich würde gehabt haben, I should
have had,
du würdest gehabt haben, thou
wouldst have had,
er würde gehabt haben, he
would have had ;

Plural.

wir würden haben, we should
have,
ihr würdet haben, you would
have,
sie würden haben, they would
have.

Plural.

wir würden gehabt haben, we
should have had,
ihr würdet gehabt haben, you
would have had,
sie würden gehabt haben, they
would have had.

IMPERATIVE.

Singular.

habe (du), have (thou), do thou
have,
habe er (sie, es), let him (her,
it) have ;

Plural.

haben wir, let us have,
habet or habt (ihr), } have ye, do
haben Sie, } ye have,
haben sie, let them have.

INFINITIVES.

Pres. haben, to have,
Perf. gehabt haben, to have had.

PARTICIPLES.

Pres. habend, having,
Perf. gehabt, had.

§ 128. II. Sein, to be.

Principal parts. { PRES. INFIN. sein, to be.
 { PERF. PART. gewesen, been.
 { PERF. INFIN. gewesen sein, to have been.

INDICATIVE.

SUBJUNCTIVE.

PRESENT.

Singular.

ich bin, I am,
 du bist, thou art,
 er (sie, es) ist, he (she, it)
 is;

Singular.

ich sei, I may be,
 du seiest (seist), thou mayst be,
 er sei, he may be;

Plural.

wir sind, we are,
 ihr seid, you are,
 sie sind, they are.

Plural.

wir seien (sein), we may be,
 ihr seiet, you may be,
 sie seien (sein), they may be.

IMPERFECT.

Singular.

ich war, I was,
 du warst (warst), thou wast,
 er war, he was;

Singular.

ich wäre, I might be,
 du wärest (wärest), thou mightst
 be,
 er wäre, he might be;

Plural.

wir waren, we were,
 ihr wäret (wart), you were,
 sie waren, they were.

Plural.

wir wären, we might be,
 ihr wäret (wärt), you might be,
 sie wären, they might be.

PERFECT.

Singular.

ich bin gewesen, I have been,
 du bist gewesen, thou hast been,
 er ist gewesen, he has been;

Singular.

ich sei gewesen, I may have
 been,
 du seist gewesen, thou mayst
 have been,
 er sei gewesen, he may have
 been;

Plural.

wir sind gewesen, we have been,
 ihr seid gewesen, you have been,
 sie sind gewesen, they have been.

Plural.

wir seien gewesen, we may have
 been,
 ihr seiet gewesen, you may have
 been,
 sie seien gewesen, they may have
 been.

PLUPERFECT.

Singular.

ich war gewesen, I had been,
 du warst gewesen, thou hadst
 been,
 er war gewesen, he had been ;

Singular.

ich wäre gewesen, I might have
 been,
 du wärest gewesen, thou mightst
 have been,
 er wäre gewesen, he might
 have been ;

Plural.

wir waren gewesen, we had
 been,
 ihr wäret gewesen, you had
 been,
 sie waren gewesen, they had
 been.

Plural.

wir wären gewesen, we might
 have been,
 ihr wäret gewesen, you might
 have been,
 sie wären gewesen, they might
 have been.

FIRST FUTURE.

Singular.

ich werde sein, I shall be,
 du wirst sein, thou wilt be,
 er wird sein, he will be ;

Singular.

ich werde sein, I shall be,
 du werdest sein, thou wilt be,
 er werde sein, he will be ;

Plural, Indicative and Subjunctive.

wir werden sein, we shall be,
 ihr werdet sein, you will be,
 sie werden sein, they will be.

FUTURE PERFECT.

Singular.

ich werde gewesen sein, I shall
 have been,
 du wirst gewesen sein, thou wilt
 have been,
 er wird gewesen sein, he will
 have been ;

Singular.

ich werde gewesen sein, I shall
 have been,
 du werdest gewesen sein, thou
 wilt have been,
 er werde gewesen sein, he will
 have been ;

Plural, Indicative and Subjunctive.

wir werden gewesen sein, we shall have been,
 ihr werdet gewesen sein, you will have been,
 sie werden gewesen sein, they will have been.

CONDITIONALS.

FIRST CONDITIONAL.

Singular.

ich würde sein, I should be,
 du würdest sein, thou wouldst be,
 er würde sein, he would be ;

Plural.

wir würden sein, we should be,
 ihr würdet sein, you would be,
 sie würden sein, they would be.

SECOND CONDITIONAL.

Singular.

ich würde gewesen sein, I should have been,
 du würdest gewesen sein, thou wouldst have been,
 er würde gewesen sein, he would have been ;

Plural.

wir würden gewesen sein, we should have been,
 ihr würdet gewesen sein, you would have been,
 sie würden gewesen sein, they would have been.

IMPERATIVE.

Singular.

sei (du), be thou, do be,
 sei er (sie, es), let him (her, it) be ;

Plural.

seien wir, let us be,
 seid (ihr), } be ye,
 seien Sie, } do ye be,
 seien sie, let them be.

INFINITIVES.

Pres. sein, to be,
 Perf. gewesen sein, to have been.

PARTICIPLES.

Pres. seiend (wesend), being,
 Perf. gewesen, been.

§ 129. III. Werden, to become (shall, will).

Principal parts. { PRES. INFIN. werden, to become.
 PERF. PART. geworden, become.
 PERF. INFIN. geworden sein, to have become.

INDICATIVE.

PRESENT.

Singular.

ich werde, I become, am becoming, do become,
 du wirst, thou becomest, &c.
 er wird, he becomes, &c.

SUBJUNCTIVE.

Singular.

ich werde, I may become, be becoming,
 du werdest, thou mayst become, &c.
 er werde, he may become, &c.

Plural.

wir werden, we become, &c.

ihr werdet, you become, &c.

sie werden, they become, &c.

*Plural.*wir werden, we may become,
&c.ihr werdet, you may become,
&c.sie werden, they may become,
&c.

IMPERFECT.

*Singular.*ich wurde (ward), I became,
was becoming, did become,
du wurdest (wardst), thou be-
camest, &c.er wurde (ward), he became,
&c.*Singular.*ich würde, I might become, be
becoming,du würdest, thou mightst be-
come, &c.er würde, he might become,
&c.*Plural.*

wir wurden, we became, &c.

ihr wurdet, you became, &c.

sie wurden, they became, &c.

*Plural.*wir würden, we might be-
come, &c.ihr würdet, you might be-
come, &c.sie würden, they might be-
come, &c.

PERFECT.

*Singular.*ich bin geworden (worden), I
have become, been becom-
ing,du bist geworden (worden), thou
hast become, &c.er ist geworden (worden), he
has become, &c.*Singular.*ich sei geworden (worden), I
may have become, been be-
coming,du seist geworden (worden),
thou mayst have become,
&c.er sei geworden (worden), he
may have become, &c.*Plural.*wir sind geworden (worden),
we have become, &c.ihr seid geworden (worden),
you have become, &c.sie sind geworden (worden),
they have become, &c.*Plural.*wir seien geworden (worden),
we may have become, &c.ihr seiet geworden (worden),
you may have become, &c.sie seien geworden (worden),
they may have become, &c.

PLUPERFECT.

Singular.

ich war geworden (worden), I
had become, been becom-
ing,
du warst geworden (worden),
thou hadst become, &c.

er war geworden (worden), he
had become, &c.

Plural.

wir waren geworden (worden),
we had become, &c.
ihr waret geworden (worden),
you had become, &c.
sie waren geworden (worden),
they had become, &c.

Singular.

ich wäre geworden (worden), I
might have become, been
becoming,
du wärest geworden (worden),
thou mightst have become,
&c.

er wäre geworden (worden),
he might have become, &c.

Plural.

wir wären geworden (worden),
we might have become, &c.
ihr wäret geworden (worden),
you might have become, &c.
sie wären geworden (worden),
they might have become,
&c.

FIRST FUTURE.

Singular.

ich werde werden, I shall be-
come, be becoming,
du wirst werden, thou wilt be-
come, &c.
er wird werden, he will be-
come, &c.

Singular.

ich werde werden, I shall be-
come, be becoming,
du werdest werden, thou shalt
become, &c.
er werde werden, he shall be-
come, &c.

Plural, Indicative and Subjunctive.

wir werden werden, we shall become, &c.
ihr werdet werden, you will become, &c.
sie werden werden, they will become, &c.

FUTURE PERFECT.

Singular.

ich werde geworden (worden)
sein, I shall have become,
been becoming,
du wirst geworden (worden)
sein, thou wilt have become,
&c.
er wird geworden (worden) sein,
he will have become, &c.

Singular.

ich werde geworden (worden)
sein, I shall have become,
been becoming,
du werdest geworden (worden)
sein, thou wilt have become,
&c.
er werde geworden (worden)
sein, he will have become,
&c.

Plural, Indicative and Subjunctive.

wir werden geworden (worden) sein, we shall have become, &c.
ihr werdet geworden (worden) sein, you will have become, &c.
sie werden geworden (worden) sein, they will have become, &c.

CONDITIONAL.**FIRST CONDITIONAL.***Singular.*

ich würde werden, I should become, be becoming,

du würdest werden, thou wouldst become, &c.

er würde werden, he would become, &c.

Plural.

wir würden werden, we should become, &c.

ihr würdet werden, you would become, &c.

sie würden werden, they would become, &c.

SECOND CONDITIONAL.*Singular.*

ich würde geworden (worden) sein, I should have become, been becoming,

du würdest geworden (worden) sein, thou wouldst have become, &c.

er würde geworden (worden) sein, he would have become, &c.

Plural.

wir würden geworden (worden) sein, we should have become, &c.

ihr würdet geworden (worden) sein, you would have become, &c.

sie würden geworden (worden) sein, they would have become, &c.

IMPERATIVE.*Singular.*

werde (du), become thou, do become,

werde er (sie, es), let him (her, it) become ;

Plural.

werden wir, let us become,
werdet (ihr), } become ye,
werden Sie, } do become,
werden sie, let them become.

INFINITIVES.

Pres. werden, to become,
Perf. geworden sein, to have become.

PARTICIPLES.

Pres. werdend, becoming,
Perf. geworden, become.

§ 130. It has been remarked (§ 123) that the compound tenses of some intransitive verbs are made by means of the auxiliary *haben*, and of others by means of *sein*. The sig-

nification of the verb generally decides which auxiliary is to be employed.

§ 131. INTRANSITIVE VERBS WHICH ASSUME THE
AUXILIARY *haben*.

1st, Impersonal and reflexive verbs ; as, *es hat geregnet*, it has rained, thundered ; *ich habe mich gefreut*, I have rejoiced ; *er hat sich geärgert*, he has been vexed.

2d, All the auxiliary verbs of mood (§ 115) ; as, *ich habe gemußt*, I have been obliged ; *er hat nicht kommen können*, he has not been able to come.

3d, All intransitive verbs which are followed by an object in the *genitive* or *dative*, or by a preposition ; as, *er hat meiner gedacht*, he has remembered me ; *ich habe ihm gedient*, I have served him ; *er hat über Dich gespottet*, he has derided you.

Except : *begegnen*, to meet ; *folgen*, to follow, and *weichen*, to yield to, which govern the *dative*, and take *sein*.

4th, Verbs denoting a *permanent state* or such an activity, by means of which an *impression on the outward senses* is produced ; e. g. *ich habe gelegen, geschlafen, gestanden, gewohnt*, I have lain, slept, stood, lived ; *er hat gebräuset, gebrüllt, geduftet, gegläntzt, gerochen, geschienen, geweint*, he has bellowed, roared, exhaled fragrance, glittered, smelled, appeared, wept, &c.

§ 132. INTRANSITIVE VERBS WHICH ASSUME THE
AUXILIARY *sein*.

1st, The verb *sein* itself ; as, *ich bin gewesen*, I have been ; *ich war gewesen*, I had been.

2d, Verbs which imply *motion* either in general, or to *some definite place or object* ; moreover, such as denote a *transition from one state to another*, especially verbs compounded with the prefixes *er*, *ver*, *ent*, or with the particles *an*, *auf*, *aus*, *ein*, &c. The following list exhibits most of them :—

aufwachen, to awake ;
ausarten, to degenerate ;
begegnen, to meet ;
bersten, to burst ;
brechen, to break ;
dringen, to press ;
eilen, to hasten ;
ergrimmten, to grow angry ;

erstaunen, to be astonished, and
other compounds with *er* ;
fahren, to move ;
faulen, to become putrefied ;
fliegen, to fly ;
fließen, to flow ;
frieren, to freeze ;
gehen, to go ;

gelingen, to get, to arrive;	schmelzen, to melt;
genesen, to recover;	schreiten, to stride;
gerathen, to fall into;	schwellen, to swell;
gerinnen, to coagulate;	schwimmen, to swim;
geschehen, to come to pass;	schwinden, to vanish;
heilen, to heal;	segeln, to sail;
jagen, to run in haste;	sinken, to sink;
klettern, } to climb;	sprossen, to sprout;
klettern, }	springen, to leap;
kommen, to come;	steigen, to rise;
kriechen, to creep;	sterben, to die;
landen, to land;	stoßen, to push;
laufen, to run;	stranden, to strand;
quellen, to well forth;	straucheln, to trip;
reifen, to ripen;	streichen, to ramble;
reisen, to travel;	stürzen, to plunge;
reiten, to ride;	treten, to step;
rennen, to run;	traben, to trot;
rinnen, to flow;	verarmen, to grow poor;
rücken, to move;	verwesen, to decay, and many other
scheiden, to part;	verbs compounded with <i>ver</i> ;
schießen, to dart forth;	wandern, to wander;
schiffen, to sail;	waten, to wade;
schleichen, to sneak;	weichen, to yield;
schlüpfen, to slip;	ziehen, to pass.

§ 133. Some verbs employ *haben* in one signification, and *sein* in another. With *haben* they generally imply an *activity*, and with *sein* a *state or condition*:—

Er hat das Kamin ausgebrannt, he has burnt out the chimney; das Feuer ist ausgebrannt, the fire has done burning; ich habe fortgefahren zu lesen, I have continued to read; ich bin fortgefahren, I drove off; die Röhre hat geflossen, the pipe has leaked; das Wasser ist geflossen, the water has flowed; ich habe gefroren, I have been cold; die Milch ist gefroren, the milk is frozen; ich habe mich müde gegangen, I have become fatigued with walking; ich bin nach Hause gegangen, I have gone home; ich habe gejagt, I have hunted; ich bin gejagt, I have run in haste; ich habe ein Pferd geritten, I have ridden a horse; ich bin ausgeritten, I have taken a ride.

CONJUGATION OF VERBS.

§ 134. It has already been observed (§ 119) that only two tenses of the German verb are simple tenses, namely, the present and imperfect of the active voice. Besides these the present infinitive active (*haben, werden*), two participles (*pres.*

habend, perf. gehabt), and the imperative mood, are also simple forms of the verb. All other parts are *periphrastic* or *compound*, and formed by means of the infinitive or perfect participle, and one of the auxiliary verbs of tenses.

§ 135. In the compound tenses the *auxiliary alone is inflected*. Hence it follows, that when the inflection of the auxiliaries is known, and the principal parts of any verb are given, all the tenses of the same may be easily formed according to the rules given above (§ 124).

§ 136. The inflection of the compound tenses being uniform in all German verbs (with this variation only, that some take *haben* and others *sein* for their auxiliary), *all the differences and irregularities of conjugation must be sought for in the simple forms*.

§ 137. With respect to their simple forms, verbs follow two different modes of inflection:—

1st, Without changing the radical vowel, they form the imperfect simply by adding the termination *ete* or *et* to the root; and the perfect participle, by adding the termination *et* or *t*; e. g. pres. infin. loben, to praise, imperf. ich lobte, perf. part. gelobet (gelobt). Verbs thus conjugated are usually called *regular* verbs.

2d, The vowel of the root is changed in the imperfect tense and in the perfect participle, which latter then always ends in *en* or *n*, and the first and third persons of the imperfect indicative remain without any termination; e. g. pres. infin. befehlen, to command, imperf. ich, er befahl, I, he commanded, perf. part. befohlen; pres. infin. lesen, to read, imperf. ich las, perf. part. gelesen.

Verbs of this form of conjugation have heretofore passed under the name of *irregular verbs*. As, however, they are very numerous, comprehending nearly all the primitive verbs of the language, this name is now generally discarded, and various attempts have been made to reduce them to a number of *regular* conjugations.

Note. The classification of the irregular verbs (which name we retain for the sake of convenience), and an alphabetical list of them will be found below.

Sixteen verbs are partly regular and irregular, in the formation of their simple forms. They will be found in the table of irregular verbs below.

§ 138. The personal terminations of the simple tenses are essentially the same in both kinds of verbs, except in the first and third persons singular of the imperfect indicative, in which irregular verbs assume no termination. The first and third persons plural end always in *en*, and the second person plural in *et* throughout all the moods and tenses.

§ 139. When the root of an irregular verb contains one of the vowels *a*, *o* or *u*, it is generally modified into *â*, *ö*, *û* in the second and third persons of the present indicative, and also in the imperfect subjunctive; e. g. *ich halte*, *du hältst*, *er hält*, I hold, thou holdest, he holds; *ich fand*, subj. *ich fände*, I found, I might find. In like manner the radical *e* is changed into *i* or *ie* in the second and third persons of the present indicative, and in the singular of the imperative; e. g. *ich gebe*, *du gibst*, *er gibt*, *gib du*, I give, thou givest, he gives, give thou; *ich sehe*, *du siehst*, *er sieht*, *sieh du*, I see, thou seest, he sees, see thou.

§ 140. The following table presents a comparative view of the *terminations* of the simple forms of verbs, both regular and irregular.

PRESENT OF ALL VERBS.

	Indicat.	Subjunct.		Indicat.	Subjunct.
Sing.	1st Pers. <i>e</i> ,	<i>e</i> ,	Plural.	1st Pers. <i>en</i> , <i>n</i> ,	<i>en</i> ,
	2d Pers. <i>est</i> , <i>st</i> ,	<i>est</i> ,		2d Pers. <i>et</i> , <i>t</i> ,	<i>et</i> ,
	3d Pers. <i>et</i> , <i>t</i> .	<i>e</i> .		3d Pers. <i>en</i> , <i>n</i> .	<i>en</i> .

IMPERFECT OF REGULAR VERBS.

IMPERAT. OF REG. VERBS.

	Indicative.	Subjunctive.	
Sing.	1st Pers. <i>te</i> , <i>ete</i> ,	<i>ete</i> , <i>te</i> ,	2d Pers. sing. <i>e</i> ,
	2d Pers. <i>test</i> , <i>etest</i> ,	<i>etest</i> , <i>test</i> ,	1st Pers. pl. <i>en</i> ,
	3d Pers. <i>te</i> , <i>ete</i> ,	<i>ete</i> , <i>te</i> ,	2d Pers. pl. <i>et</i> , <i>t</i> .
Plural.	1st Pers. <i>ten</i> , <i>eten</i> ,	<i>eten</i> , <i>ten</i> ,	INFINITIVE.
	2d Pers. <i>tet</i> , <i>etet</i> ,	<i>etet</i> , <i>tet</i> ,	
	3d Pers. <i>ten</i> , <i>eten</i> .	<i>eten</i> , <i>ten</i> .	

PARTICIPLES. { *Pres.* *end*, *nd*.
 { *Perf.* *g* — *et*, *t*.

IMPERFECT OF IRREGULAR VERBS.

IMPERAT. OF IR. VERBS.

	Indicative.	Subjunctive.	
Sing.	1st Pers. —	<i>e</i> ,	2d Pers. sing. —, <i>e</i> ,
	2d Pers. <i>st</i> , <i>est</i> ,	<i>est</i> , <i>st</i> ,	1st Pers. pl. <i>en</i> ,
	3d Pers. —	<i>e</i> .	2d Pers. pl. <i>et</i> , <i>t</i> .

IMPERFECT OF IRREGULAR VERBS.

	Indicative.	Subjunctive.	INFINITIVE.
<i>Plural.</i> {	1st Pers. en,	en,	en.
	2d Pers. et, t,	et, t,	
	3d Pers. en.	en.	
PARTICIPLES. {			
Pres. end.			
Perf. ge — en.			

§ 141. REMARKS ON THE TABLE.

Remark 1. In the present tense, all German verbs are regularly formed by adding the above terminations to the root of the present infinitive.

Remark 2. In the imperfect of regular verbs, the *t* and the *et* indicate the *tense*, and the remaining part of the termination the different *persons*. The imperfect of irregular verbs, on the other hand, has terminations for the *person only*, the *tense* being sufficiently distinguished by the change of the radical vowel.

Remark 3. With respect to the *e* preceding the terminations *st*, *t*, &c., it is to be observed, that it is always retained in the subjunctive mood, but in the indicative it may either be retained or omitted, as euphony may require; e. g. subjunctive, *ich lobe*, I may praise, *du lobest*, thou mayst praise, *ich lobet*, I might praise; indicative, *du lobest* or *lobst*, thou praisest; *ich lobete* or *lobte*, I was praising.

Remark 4. Verbs ending *eln* or *ern*, reject the *e* of the termination of inflection throughout, before *st*, *t* or *n*. But in the first person of the present indicative, and in the imperative singular, the *e* of the original termination is rejected in its stead; e. g. *sammeln*, to collect; pres. indic. *ich sammle* (instead of *sammelen*), I collect, *du sammelst*, or *sammelst*, thou collectest, he collects, *sammle Du*, do thou collect; *es dauert*, it lasts, from *dauern*, &c. The subjunctive, however, either retains the *e* in both cases, or rejects the first only; e. g. *ich tadele* or *tadle*, I may blame, *sie tadelen* or *tadlen*, they may blame, &c.

§ 142. The tenses of the passive voice are all periphrastic, and are formed by combining the perfect participle of the verb with the different moods and tenses of the auxiliary *werden*; as, pres. indic. *ich werde geliebt*, I am loved; imperf. indic. *ich wurde geliebt*, I was loved; perf. indic. *ich bin geliebt worden*, I have been loved, &c. In this connection the perfect participle of *werden* always loses its prefix *g*. (§ 122. 1st.)

PARADIGMS

TO THE CONJUGATION OF GERMAN VERBS.

§ 143. I. TRANSITIVE VERBS.

L o b e n, to praise, *regular*.R u f e n, to call, *irregular*.

<i>Principal parts.</i>	{	PRES. INFIN. loben, rufen.
		IMPERF. INDIC. ich lobte, rief.
		PERF. PART. gelobt, gerufen.
		PERF. INFIN. gelobt, gerufen haben.

ACTIVE VOICE.

INDICATIVE MOOD.

SUBJUNCTIVE MOOD.

PRESENT.

*Singular.*I praise, call, am praising,
calling, do praise, call.ich lobe, rufe,
du lobest (lobst), rufest (rufst),
er lobet (lobt), rufet (ruft);*Plural.*wir loben, rufen,
ihr lobet (lobt), rufet (ruft),
sie loben, rufen.*Singular.*I may praise, call, be prais-
ing, calling.ich lobe, rufe,
du lobest, rufest,
er lobe, rufe;*Plural.*wir loben, rufen,
ihr lobet, rufet,
sie loben, rufen.

IMPERFECT.

*Singular.*I praised, called, was prais-
ing, calling, did praise, call.ich lobte, rief,
du lobtest, riefest (riefst),
er lobte, rief;*Plural.*wir lobten, riefen,
ihr lobtet, riefet (rieft),
sie lobten, riefen.*Singular.*I might praise, call, be prais-
ing, calling.ich lobete, riefe,
du lobetest, riefest,
er lobete, riefe;*Plural.*wir lobeten, riefen,
ihr lobetet, riefet,
sie lobeten, riefen.

PERFECT.

I have praised, called, been
praising, calling, &c.*Sing.* ich habe, du hast, er hat
gelobt, gerufen;I may have praised, called,
been praising, calling, &c.*Sing.* ich habe, du habest, er
habe gelobt, gerufen;

Plur. wir haben, ihr habt, sie haben gelobt, gerufen.

Plur. wir haben, ihr habet, sie haben gelobt, gerufen.

PLUPERFECT.

I had praised, called, been praising, calling, &c.

I might have praised, called, been praising, calling, &c.

Sing. ich hatte, du hattest, er hatte gelobt, gerufen;

Sing. ich hätte, du hättest, er hätte gelobt, gerufen;

Plur. wir hatten, ihr hättet, sie hatten gelobt, gerufen.

Plur. wir hätten, ihr hättet, sie hätten gelobt, gerufen.

FIRST FUTURE.

I shall praise, call, be praising, calling, &c.

I shall praise, call, be praising, calling, &c.

Sing. ich werde, du wirst, er wird loben, rufen;

Sing. ich werde, du werdest, er werde, loben, rufen;

Plur. wir werden, ihr werdet, sie werden loben, rufen.

Plur. wir werden, ihr werdet, sie werden loben, rufen.

FUTURE PERFECT.

I shall have praised, called, been praising, calling, &c.

I shall have praised, called, been praising, calling, &c.

Sing. ich werde, du wirst, er wird gelobt, gerufen haben;

Sing. ich werde, du werdest, er werde gelobt, gerufen haben;

Plur. wir werden, ihr werdet, sie werden gelobt, gerufen haben.

Plur. wir werden, ihr werdet, sie werden gelobt, gerufen haben.

CONDITIONALS.

FIRST CONDITIONAL.

SECOND CONDITIONAL.

I should praise, call, be praising, calling.

I should have praised, called, been praising, calling.

Sing. ich würde, du würdest, er würde loben, rufen;

Sing. ich würde, du würdest, er würde gelobt, gerufen haben;

Plur. wir würden, ihr würdet, sie würden loben, rufen.

Plur. wir würden, ihr würdet, sie würden gelobt, gerufen haben.

IMPERATIVE MOOD.

Singular.

lobe (du), praise thou, do
praise,
lobe er (sie, es), let him (her,
it) praise, be praising;

Singular.

rufe (du), call thou, do call,
rufe er (sie, es), let him (her,
it) call, be calling;

Plural.

loben wir, let us praise, be
praising,
lobet, lobt (ihr), } praise ye,
loben Sie, } do ye praise,
loben sie, let them praise.

Plural.

rufen wir, let us call, be call-
ing,
rufet, ruft (ihr), } call ye, do
rufen Sie, } ye call,
rufen sie, let them call, be
calling.

INFINITIVES.

Pres. loben, rufen, to praise,
to call.

Perf. gelobt, gerufen haben, to
have praised, called.

PARTICIPLES.

Pres. lobend, rufend, praising,
calling.

Perf. gelobt, gerufen, praised,
called.

PASSIVE VOICE.

INDICATIVE MOOD.

SUBJUNCTIVE MOOD.

PRESENT.

I am praised, called, &c.

Sing. ich werde, du wirst, er
wird gelobt, gerufen;

Plur. wir werden, ihr werdet,
sie werden gelobt, gerufen.

I may be praised, called, &c.

Sing. ich werde, du werdest, er
werde gelobt, gerufen;

Plur. wir werden, ihr werdet,
sie werden gelobt, gerufen.

IMPERFECT.

I was praised, called, &c.

Sing. ich wurde, du würdest,
er wurde gelobt, gerufen;

Plur. wir wurden, ihr würdet,
sie wurden gelobt, gerufen.

I might be praised, called, &c.

Sing. ich würde, du würdest, er
würde gelobt, gerufen;

Plur. wir würden, ihr würdet,
sie würden gelobt, gerufen.

PERFECT.

- I have been praised, called, &c.** **I may have been praised, called, &c.**
- Sing.* ich bin, du bist, er ist gelobt, gerufen worden; *Sing.* ich sei, du seiest, er sei gelobt, gerufen worden;
- Plur.* wir sind, ihr seid, sie sind gelobt, gerufen worden. *Plur.* wir seien, ihr seiet, sie seien gelobt, gerufen worden.

PLUPERFECT.

- I had been praised, called, &c.** **I might have been praised, called, &c.**
- Sing.* ich war, du warst, er war gelobt, gerufen worden; *Sing.* ich wäre, du wärest, er wäre gelobt, gerufen worden;
- Plur.* wir waren, ihr wäret, sie waren gelobt, gerufen worden. *Plur.* wir wären, ihr wäret, sie wären gelobt, gerufen worden.

FIRST FUTURE.

- I shall be praised, called, &c.** **I shall be praised, called, &c.**
- Sing.* ich werde, du wirst, er wird gelobt, gerufen werden; *Sing.* ich werde, du werdest, er werde gelobt, gerufen werden;
- Plur.* wir werden, ihr werdet, sie werden gelobt, gerufen werden. *Plur.* wir werden, ihr werdet, sie werden gelobt, gerufen werden.

FUTURE PERFECT.

- I shall have been praised, called, &c.** **I shall have been praised, called, &c.**
- Sing.* ich werde, du wirst, er wird gelobt, gerufen worden sein; *Sing.* ich werde, du werdest, er werde gelobt, gerufen worden sein;
- Plur.* wir werden, ihr werdet, sie werden gelobt, gerufen worden sein. *Plur.* wir werden, ihr werdet, sie werden gelobt, gerufen worden sein.

CONDITIONALS.

FIRST CONDITIONAL.

- I should be praised, called, &c.**
- Sing.* ich würde, du würdest, er würde gelobt, gerufen werden;

SECOND CONDITIONAL.

- I should have been praised, called, &c.**
- Sing.* ich würde, du würdest, er würde gelobt, gerufen worden sein;

Plur. wir würden, ihr würdet,
sie würden gelobt, gerufen
werden.

Plur. wir würden, ihr würdet,
sie würden gelobt, gerufen
worden sein.

IMPERATIVE MOOD.

Singular.

werde (du) gelobt, gerufen, be
(thou) praised, called,
werde er (sie, es) gelobt, geru-
fen, let him (her, it) be
praised, called ;

Plural.

werden wir gelobt, gerufen, let
us be praised, called,
werdet (ihr) gelobt, gerufen, }
werden Sie gelobt, gerufen, }
be ye (you) praised, called,
werden sie gelobt, gerufen, let
them be praised, called.

INFINITIVES.

Pres. gelobt, gerufen werden, to
be praised, called.
Perf. gelobt, gerufen worden
sein, to have been praised,
called.

PARTICIPLES.

Perf. gelobt, gerufen, praised,
called.
Fut. zu lobend, zu rufend, to be
praised, called.

§ 144. II. REFLEXIVE VERBS.

Sich freuen, to rejoice.

Principal parts. { *PRES. INFIN.* sich freuen.
 IMPERF. INDIC. ich freute mich.
 PERF. PART. sich gefreuet or gefreut.
 PERF. INFIN. sich gefreut haben.

INDICATIVE MOOD.

SUBJUNCTIVE MOOD.

PRESENT.

I rejoice, am rejoicing, do re-
joice, &c.

Sing. ich freue mich, du freuest
(freust) dich, er freuet (freut)
sich ;

Plur. wir freuen uns, ihr freu-
et (freut) euch, sie freuen sich.

I may rejoice, be rejoicing,
&c.

Sing. ich freue mich, du freuest
dich, er freue sich ;

Plur. wir freuen uns, ihr freu-
et euch, sie freuen sich.

IMPERFECT.

I rejoiced, &c.

Sing. ich freute mich, du freu-
test dich, &c.

I might rejoice, &c.

Sing. ich freuete mich, du freu-
etest dich, &c.

Plur. wir freuten uns, ihr *Plur.* wir freueten uns, &c.
freutet euch, &c.

PERFECT.

I have rejoiced, &c.

I may have rejoiced, &c.

Sing. ich habe mich gefreut, du
hast dich gefreut, &c.

Sing. ich habe mich gefreut, du
habe dich gefreut, &c.

Plur. wir haben uns gefreut,
&c.

Plur. wir haben uns gefreut,
&c.

PLUPERFECT.

I had rejoiced, &c.

I might have rejoiced, &c.

Sing. ich hätte mich gefreut,
&c.

Sing. ich hätte mich gefreut,
&c.

FIRST FUTURE.

I shall rejoice, &c.

I shall rejoice, &c.

Sing. ich werde mich freuen,
du wirst dich &c.

Sing. ich werde mich freuen,
du werdest dich &c.

FUTURE PERFECT.

I shall have rejoiced, &c.

I shall have rejoiced, &c.

Sing. ich werde mich gefreut
haben, du wirst dich &c.

Sing. ich werde mich gefreut
haben, du werdest &c.

CONDITIONALS.**FIRST CONDITIONAL.**

I should rejoice, &c.

Sing. ich würde mich freuen, du
würdest &c.

SECOND CONDITIONAL.

I should have rejoiced, &c.

Sing. ich würde mich gefreut
haben, du würdest &c.

IMPERATIVE MOOD.

rejoice thou, &c.

Sing. freue dich,
freue er (sie es) sich;

Plur. freuen wir uns,
freuet (ihr) euch,
freuen sie sich.

INFINITIVES.

Pres. sich freuen, to rejoice.

Perf. sich gefreut haben, to
have rejoiced.

PARTICIPLES.

sich freuend, rejoicing.

sich gefreut, rejoiced.

§ 145. III. INTRANSITIVE VERBS.

G e h e n, to go, takes *s e i n* for its auxiliary.

Principal parts. { *PRES. INFIN.* gehen, to go.
 IMPERF. INDIC. ich ging, I went.
 PERF. PART. gegangen, gone.
 PERF. INFIN. gegangen sein, to have gone.

INDICATIVE MOOD.

SUBJUNCTIVE MOOD.

PRESENT.

I go, am going, do go, &c.

I may go, be going, &c.

Sing. ich gehe, du gehest (gehst),
er geht;*Sing.* ich gehe, du gehest, er
gehet;*Plur.* wir gehen, ihr gehet
(geht), sie gehen (gehn).*Plur.* wir gehen, ihr gehet, sie
gehen.

IMPERFECT.

I went, was going, did go, &c.

I might go, be going, &c.

Sing. ich ging, du gingst, er
ging;*Sing.* ich ginge, du gingest, er
ginge;*Plur.* wir gingen, ihr ginget,
sie gingen.*Plur.* wir gingen, ihr ginget,
sie gingen.

PERFECT.

I have gone, been going, &c.

I may have gone, been going,
&c.*Sing.* ich bin, du bist, er ist ge-
gangen;*Sing.* ich sei, du seiest, er sei
gegangen;*Plur.* wir sind, ihr seid, sie sind
gegangen.*Plur.* wir seien, ihr seiet, sie
seien gegangen.

PLUPERFECT.

I had gone, been going, &c.

I might have gone, been going,
&c.*Sing.* ich war, du warst, er war
gegangen;*Sing.* ich wäre, du wärest, er
wäre gegangen;*Plur.* wir waren, ihr wäret, sie
waren gegangen.*Plur.* wir wären, ihr wäret, sie
wären gegangen.

FIRST FUTURE.

I shall go, be going, &c.

I shall go, be going, &c.

Sing. ich werde, du wirst, er
wird gehen;*Sing.* ich werde, du werdest, er
werde gehen;*Plur.* wir werden, ihr werdet,
sie werden gehen.*Plur.* wir werden, ihr werdet,
sie werden gehen.

FUTURE PERFECT.

I shall have gone, been going,
&c.I shall have gone, been going,
&c.*Sing.* ich werde, du wirst, er
wird gegangen sein;*Sing.* ich werde, du werdest, er
werde gegangen sein;*Plur.* wir werden, ihr werdet,
sie werden gegangen sein.*Plur.* wir werden, ihr werdet,
sie werden gegangen sein.

CONDITIONALS.

FIRST CONDITIONAL.

I should go, be going, &c.

Sing. ich würde, du würdest,
er würde gehen ;*Plur.* wir würden, ihr würdet,
sie würden gehen.

SECOND CONDITIONAL.

I should have gone, been going, &c.

Sing. ich würde, du würdest,
er würde gegangen sein ;*Plur.* wir würden, ihr würdet,
sie würden gegangen sein.

IMPERATIVE MOOD.

Plur. gehen wir, let us go, be going,*Sing.* gehe (du), go thou, do go,

gehe er (sic, es), let him (her, it) go ;

gehet or geht (ihr), gehen Sie, go ye (you), do go,

gehen or gehn sie, let them go.

INFINITIVE MOOD.

Pres. gehen, to go.*Perf.* gegangen sein, to have gone.

PARTICIPLES.

Pres. gehend, going.*Perf.* gegangen, gone.

IV. IMPERSONAL VERBS.*

§ 146. Impersonal verbs are conjugated like other verbs in all the moods and tenses, but only in the third person singular (§ 114).

They want the passive voice, and generally employ the auxiliary haben (§ 131).

Regnen, to rain.*Pres. Ind.* es regnet, it rains.*Imperf. Ind.* es regnete, it rained.*Perf. Ind.* es hat geregnet, it has rained.*Pluperf. Ind.* es hatte geregnet, it had rained.*First Fut.* es wird regnen, it will rain.*Future Perf.* es wird geregnet haben, it will have rained.*Subj.* es regne, it may rain.*Subj.* es regnete, it might rain.*Subj.* es habe geregnet, it may have rained.*Subj.* es hätte geregnet, it might have rained.*Subj.* es werde regnen, it will rain.*Subj.* es werde geregnet haben, it will have rained.

CONDITIONALS.

First Cond. es würde regnen, it would rain.*Imperat.* es regne! let it rain!*Pres. Infin.* regnen, to rain.*Perf. Infin.* geregnet haben, to have rained.*Second Cond.* es würde geregnet haben, it would have rained.*Participles.* { regnend, raining,
geregnet, rained.

* For exercises on the impersonal verbs see Lesson LVI.

§ 147. Some impersonal verbs have a reflexive form; as, *es fragt sich*, it is a question; *es ziemt sich*, it is becoming, &c. Others again are *active*, and are followed by an object in the *accusative* or *dative*, which may be either a substantive or a personal pronoun; e. g. *es hungert mich, dich, ihn*, I am, thou art, he is hungry; *es dürstet, friert, schaudert mich*, I am thirsty, cold, shuddering; *es gelingt mir*, I succeed; *es grauet ihm*, he dreads. The accusative or dative is sometimes placed *first*, and then the *es* is omitted; as, *mich hungert, mich dürstet, mir grauet*, &c.

V. COMPOUND VERBS.

§ 148. 1st, Compound verbs are either *separable* or *inseparable*.

2d, In compounds of the first class, the constituent parts are separated, and the first component is placed *after* the verb, in all the simple forms of the verb which are susceptible of inflection, viz:—in the imperative active, and in the present and imperfect, both indicative and subjunctive; e. g. *anfangen*, to begin, *pres. indic.* *ich fange an*, I begin, *imperf.* *ich fing an*, I begun, *imperat.* *fange Du an*, begin thou. Moreover, in the perfect participle, the augment *ge* is *inserted between* the separable particle and the verb; e. g. *an-ge-fangen*, *aus-ge-gangen*, *ab-ge-reis't*, from *anfangen*, to commence; *ausgehen*, to go out; *abreisen*, to set out on a journey.

Remark. In subordinate propositions, however, which are introduced by a conjunction or conjunctive word, such as—*als, da, indem, wenn, weil, daß*, &c., or by a relative pronoun, this separation of the component parts does not take place; e. g. *als eben die Sonne aufging* (from *aufgehen*), just as the sun was rising; *wenn er nur ankäme* (from *ankommen*)! would that he might arrive! *Indem ich am Hause vorbeiging*, as I was passing by the house. *Die Thüre, welche sich aufthat*, the door which opened.

§ 149. In compounds of the second class, the constituent parts remain inseparably connected throughout the entire conjugation of the verb, and the perfect participle does not assume the augment *ge*, if the first component is one of those inseparable particles mentioned above (§ 122); but if it is a noun or an adjective, the augment is prefixed to the entire compound; e. g. *ich verliere*, I lose, *ich verlor*, I lost, *part. verloren*, lost. But, *frühstücken*, to breakfast (compounded with the adjective *früh*, early), *perf. part. ge frühstückt*; *rechtfertigen*, to justify (from *recht*, just), *perf. part. ge rechtfertigt*, &c.

§ 150. Verbs compounded with substantives or adjectives are generally inseparable, when they so coalesce in sense as to form *one complex conception*; but when their union is so slight, that they may be regarded as distinct words, they are separable; e. g. *Statt finden*, to take place; *hoch achten*, to esteem highly; *los sprechen*, to acquit; perf. parts. *Statt gefunden*, *hoch geachtet*, *los gesprochen*.

§ 151. When the verb is compounded with a *particle* (i. e. with an adverb, a preposition, or a simple prefix), the *accent* determines to which of the two classes the compound belongs. If the particle is accented, the compound is separable; but if the principal accent falls on the verb itself, the compound is inseparable.

A list of inseparable prefixes has already been given above (§ 122. 2d).

§ 152. Verbs compounded with the following adverbs and prepositions are *separable*:—*ab*, *an*, *auf*, *aus*, *bei*, *dar*, *ein*, *fort*, *her*, *hin*, and the compounds of *her* and *hin*:—*herab*, *hinein*, &c.; *nach*, *nieder*, *ob*, *vor*, *weg*, *zu*, *zurück*.*

EXAMPLES.

<i>ankommen</i> , to arrive,	part. <i>angefommen</i> ;
<i>aufstehen</i> , to rise,	“ <i>aufgestanden</i> ;
<i>darbringen</i> , to offer,	“ <i>dargebracht</i> ;
<i>fortfahren</i> , to continue,	“ <i>fortgefahren</i> ;
<i>wegwerfen</i> , to throw away,	“ <i>weggeworfen</i> ;
<i>zubringen</i> , to spend,	“ <i>zugebracht</i> .

§ 153. Compounds with *durch*, *hinter*, *über*, *um*, *unter*, *voll* and *wieder* are separable, when the accent rests on the particle; they are inseparable, when it rests on the verb itself (§ 122. 5th).

It is frequently the case, that in one and the same compound this difference of accentuation has given rise to different significations.

EXAMPLES.

durchdringen (inseparable), to penetrate, *part.* *durchdrungen*;
durchdringen (separable), to press through a crowd, *part.* *durchgedrungen*;
durchreisen (insep.), to travel over, *part.* *durchreist*;
durchreisen (sep.), to travel through, *part.* *durchgereist*;
überführen (insep.), to convince, *part.* *überführt*;
überführen (sep.), to convey over, *part.* *übergeführt*;

* Compare also the table of separable and inseparable verbs on pages 52 and 53.

u n t e r h a l t e n (insep.), to entertain, *part.* **u n t e r h a l t e n** ;
u n t e r h a l t e n (sep.), to hold under, *part.* **u n t e r g e h a l t e n** ;
v o l l e n d e n (insep.), to finish, *part.* **v o l l e n d e t** ;
v o l l g i e ß e n (sep.), to fill by pouring into, *part.* **v o l l g e g o s s e n**.

Remark. Compounds with the preposition **w i d e r** (which should be carefully distinguished from the adverb **w i e d e r**) are always inseparable, the accent being invariably assumed by the verb itself; as, **w i d e r l e g e n**, to confute, *part.* **w i d e r l e g t** ; **w i d e r s t e h e n**, to withstand, *part.* **w i d e r s t a n d e n**. The adverbial prefix **m i ß** cannot be reduced to any definite rule, as the accent does not in all instances decide whether it is separable or inseparable.

§ 154. With respect to the *infinitive* of compound verbs, it is to be remarked, that the particle **z u** (§ 120) is placed before it, if the verb is *inseparable*; if *separable*, it is inserted between the two components, and constitutes one word with them; e. g. **z u e n t w e i ß e n**, to desecrate; **z u z e r f a l l e n**, to fall into pieces; but, **a n z u f a n g e n**, to begin; **w e g z u w e r f e n**, to throw away; **z u r ü c k z u t r e i b e n**, to drive back, &c.

§ 155. Compounds generally follow the conjugation of their simple verbs. The following is a specimen of the simple forms of a separable compound:—

A b r e i s e n, to set out on a journey.

INDICATIVE.

SUBJUNCTIVE.

PRESENT.

Singular.

Singular.

ich r e i s e a b, **du** r e i s e s t a b, **er** r e i s e t a b ;
(reist) ab ;

Plural.

Plural.

wir r e i s e n a b, **ihr** r e i s e t (r e i s t) a b, **sie** r e i s e n a b.

IMPERFECT.

Singular.

Singular.

ich r e i s t e a b, **du** r e i s t e s t a b, **er** r e i s t e a b ;
ab ;

Plural.

Plural.

wir r e i s t e n a b, **ihr** r e i s t e t a b, **sie** r e i s e t e n a b, **ihr** r e i s e t e t a b, **sie** r e i s e t e n a b.

IMPERATIVE.

Singular.

Plural.

r e i s e (du) a b, r e i s e e r a b ;

r e i s e n w i r a b, r e i s e t (r e i s t) i h r a b,
 r e i s e n s i e a b.

INFINITIVES.

Pres. abreißen or abjurcisen.
 Perf. abgercißt sein.

PARTICIPLES.

Pres. Part. abrcisend.
 Perf. Part. abgercißt.

SYNTAX OF THE VERB.

I. AGREEMENT.

§ 156. The verb agrees with its subject nominative in number and person. In German the subject cannot be omitted as in the Classical languages, in which the termination of the verb is sufficient to indicate the difference of person and number; except in the second person of the imperative singular, when *du*, like the English *thou*, is expressed only for the sake of emphasis; e. g. *ich lese*, I read; *du redest*, thou speakest; *der Sturm hat ausgetobt*, the storm has ceased to rage; *die Knaben spielen*, the boys are playing. But, *imperial. rede! lese!* read, speak (thou)! *Spiele, Kind, auf der Mutter Schooß!* Play, my child, on thy mother's lap! (Schiller.)

Exception 1. When several verbs constitute a compound predicate to one subject, it is only expressed with the first. *Du arbeitest viel, richtest aber wenig aus*, thou labourest much, but accomplishest little; *und er hört's mit stummem Harne, reißt sich blutend los, preßt sie heftig in die Arme, schwingt sich auf sein Reß* (Schiller), and with mute grief he hears it, tears himself bleeding away, eagerly folds her to his breast, springs upon his steed.

Excep. 2. The neuter personal pronoun *es* and the demonstratives *dies* and *das* are followed by a verb in the plural; when the substantive after the verb which they represent is plural; *dies sind meine Brüder*, these are my brothers; *es sind ehrliche Männer*, they are honest men.

Excep. 3. In reciting the multiplication table, the Germans use the singular where the plural would seem proper; *vier mal fünf ist zwanzig*, four times five are twenty, &c.

Excep. 4. When the subject of a verb is a pronoun of the first or second person, it is sometimes omitted by poetical license; as, *habe nun, ach! Philosophie, Juristerei und Medicin durchaus studirt*, I have now, alas! completely mastered philosophy, the jurist's craft, and medicine (Goethe's *Faust*).

§ 157. When the verb refers to *several* subjects equally related to it, it must be put in the plural; as, *Nacht und Tag stritten mit einander um den Vorzug*, night and day were contending with each other for the preference. When, however, the subjects are connected by *disjunctive* conjunctions, or when they are regarded as *one* complex notion, the verb is

in the singular; e. g. weder der Vater noch sein Sohn ist da gewesen, neither the father nor his son has been here; Verrath und Argwohn lauscht in allen Ecken, treason and suspicion (combined) lurk at every corner; hier ist Pfeffer und Salz, here is pepper and salt.

§ 158. After several subjects of different persons, the verb in the plural agrees with the first person in preference to the second, and with the second in preference to the third; e. g. ich und Du (wir) sind Brüder, I and thou are brothers; Du und der Vater (Ihr) seid einander ähnlich, you and your father resemble each other. Sometimes, however, the verb agrees with the nearest nominative; ich darf reden, nicht Du, I am permitted to speak, not thou.

II. TENSES.

§ 159. It will be perceived from the paradigms, that the German verb has no separate forms to express the distinctions observed in English between *I praise*, and *I am praising*, *do praise*, *I praised*, and *I was praising*, *did praise*, &c., all of which are implied in the one form ich lobe, ich lobte (see page 279).

§ 160. In German, as in English, the present is often employed instead of the imperfect, to give greater animation to historical narration (see page 342).

§ 161. The present is used in place of the future, especially if the event is regarded as certain; as, morgen kommt er wieder, to-morrow he will come again; fünftige Woche reise ich nach London, next week I am going to London; verlaß Dich drauf, ich lasse sechtend hier das Leben, oder führe sie aus Pilsen, depend upon it, I shall either fighting lose my life here, or lead them out of Pilsen (Schiller). (See page 342).

§ 162. So also, on the other hand, the first future is used instead of the present, and the future perfect instead of the perfect, to give an air of probability to the expression; e. g. er wird wohl nicht zu Hause sein, he is not likely to be at home, er wird ausgegangen sein, he has in all probability gone out (literally, he will have gone out); Du wirst Dich geirrt haben, you must have made (have probably made) a mistake.

§ 163. The imperfect, the perfect, and the pluperfect correspond on the whole to the tenses of the same name in Eng-

lish, with this exception, that when simply a *division of time*, and not another event is referred to, the Germans sometimes employ the perfect, when the English idiom requires the imperfect; e. g. *gestern sind Ihre Bücher angekommen*, yesterday your books arrived; *er ist letzte Woche gestorben*, he died last week. On the meaning and use of these tenses, and on the omission of the auxiliary, see pages 343, 344, and Lesson LVII.

§ 164. As to the *moods* of the German verb, the *Indicative*, the *Subjunctive*, as well as the *Conditionals* and the *Imperative*, have been treated at large and illustrated with numerous examples in the former part of the book, so that a further analysis of them in this place would be superfluous. On the Subjunctive and Conditionals see Lessons XC. and XCI., and on the Imperative, page 305.

III. THE INFINITIVE.

§ 165. Besides serving to form the compound tenses of the verb (§ 134), the infinitive mood is used in various other relations, either with or without the preposition *zu*.

§ 166. All infinitives may be regarded as abstract verbal substantives of the neuter gender, and are frequently employed as such in every case, generally in connection with the article; e. g. *das Sitzen ist ihm schädlich*, sitting is injurious to him; *ich bin des Schreibens müde*, I am tired of writing; *zum Reisen bist Du nicht geschickt*, you are not fit for travelling.

§ 167. The infinitive is employed *without zu* in the following instances:—

1st, When it stands as the *subject* of a proposition; as, *geben ist seliger als nehmen*, it is more blessed to give than to receive; *sterben ist nichts, aber leben und nicht sehen, das ist ein Unglück* (Schiller), to die is nothing, but to live and not to see, that is a wretched lot indeed.

2d, In connection with the auxiliary verbs of mood — *dürfen*, *können*, *lassen*, *mögen*, *müssen*, *sollen*, *wollen* (§ 115. 2d), and in particular expressions, also with *haben* and *thun*; e. g. *er läßt ein Haus bauen*, he orders a house to be built; *ich darf spielen*, I am permitted to play; *Du sollst nicht stehlen*, thou shalt not steal; *laß sie gehen*, let them go; *Du hast gut reden*, it is easy for you to speak; *sie thut nichts als weinen*, she does nothing but weep.

Remark. When the auxiliary *lassen*, in the sense of *to order*, is followed by an infinitive, the latter, though active in German, must generally be rendered by the passive in English; as, *er läßt ein Buch einbinden*, he orders a book *to be bound*, &c.

3d, In connection with the verbs *heißen*, to order; *heißen* and *nennen*, to call; *helfen*, to help; *lehren*, to teach; *lernen*, to learn, and *machen*, to make; e. g. *heiß ihn gehen!* tell him to go!

4th, When joined to certain verbs denoting an *exercise of the senses*; as, *sehen*, to see; *hören*, to hear; *fühlen*, to feel; *finden*, to find; as, *ich sehe ihn kommen*, *lesen*, *zeichnen*, I see him coming, reading, drawing, &c.; *ich höre ihn singen*, *spielen*, I hear him singing, playing; *ich fand ihn schlafen*, *sitzen*, I found him sleeping, sitting. In this connection the infinitive has the signification of the present participle.

5th, The infinitive is employed without *zu* in connection with the following verbs:—*bleiben*, to remain; *gehen*, to go; *fahren*, to ride in a carriage; *reiten*, to ride on horseback; e. g. *bleiben Sie sitzen*, keep your seat; *er geht betteln*, he goes a begging; *sie fahren spazieren*, they take an airing, a ride in a carriage; *er reitet spazieren*, he takes a ride on horseback.

§ 168. By an idiom, peculiar to the German, the auxiliary verbs of mood — *dürfen*, *fönnen*, *mögen*, *müssen*, *sollen*, *wollen*, *lassen*, and also the verbs *heißen*, *helfen*, *hören*, *sehen*, *lernen*, *lehren*, assume the form of the *infinitive*, instead of the *perfect participle*, when they stand in connection with another infinitive; e. g. *er hat sich nicht rühren dürfen* (instead of *gedurft*), he has not been permitted to stir; *Du hättest kommen sollen* (instead of *gesollt*), you ought to have come; *Ihr habt die Feinde England's kennen lernen*, ye have learnt to know the enemies of England. It is now customary, however, regularly to employ the participle of the verbs *lernen* and *lehren* instead of the infinitive; as, *er hat ihn kennen gelernt*, he has become acquainted with him; *ich habe ihn zeichnen gelehrt*, I have taught him drawing.

THE INFINITIVE WITH *zu*.

§ 169. The infinitive with *zu* is sometimes employed instead of the simple infinitive, as the *subject* of a proposition, especially when in an inverted proposition it comes *after* its predicate; e. g. *es geziemt dem Manne, thätig zu sein*, it behoves man to be diligent, &c.

§ 170. When the infinitive with *zu* is not the subject of a proposition, it is equivalent to a verbal substantive in an oblique case, corresponding either to the Latin supine (*amatum, amatu*), or to the gerund (*amandi—do—dum—do*). It is thus used:—

1st, After *substantives*, especially such as signify an *inclination or affection of the mind, opportunity, time, &c.*; as, *Neigung*, inclination; *Entschluß*, resolution; *Eifer*, zeal; *Wuth*, courage; *Lust*, desire; *Zeit*, time; *Gelegenheit*, opportunity; *er hat Lust zu reisen, zu essen, &c.*, he has a mind to travel, to eat, or he is desirous of travelling, of eating, &c.; *es ist Zeit zu arbeiten, zu schlafen*, it is time to work, to sleep.

2d, After *adjectives*—signifying *possibility, duty, necessity, easiness, difficulty*, and the like; as, *möglich, unmöglich, verpflichtet, genöthigt, leicht, schwer, hart, &c.* *Die Bürde ist schwer zu tragen*, the burden is hard to be borne; *es ist mir unmöglich zu kommen*, it is impossible for me to come, &c.

3d, After *verbs*, generally as the object to which an *activity, a desire, or emotion of the mind* implied by them, is directed; e. g. *sich freuen*, to rejoice; *sich bemühen*, to strive; *hoffen*, to hope; *gedenken*, to intend; *nöthigen, zwingen*, to necessitate, compel; *vergessen*, to forget; *verbieten*, to forbid, &c.; *es freut mich, Sie zu sehen*, I am glad to see you; *er bemühte sich, ihn einzuholen*, he strove to overtake him; *ich rathe Dir, zu schweigen*, I advise you to be silent.

§ 171. 4th, After many verbs which serve to designate the *time or mode* of an action; as, *anfangen*, to begin; *aufhören*, to cease; *fortfahren*, to continue; *eilen*, to hasten; *pflegen*, to be wont; *vermögen*, to be able; *brauchen*, to need; *scheinen*, to appear; *wissen*, to know; e. g. *er fängt an zu singen, zu tanzen*, he begins to sing, to dance; *er vermag nicht zu sprechen*, he is not able to speak; *Du scheinst es nicht zu wissen*, you appear not to know it, &c.

5th, The infinitive with *zu* is sometimes employed as the *predicate* of a proposition in connection with the copula *sein*, to express the *possibility or necessity* of an action. The infinitive, in this connection, though active, has generally a *passive* signification; as, *es ist keine Zeit zu verlieren*, there is no time to be lost; *kein Sternbild ist zu sehen*, no star is to be seen; *er ist nirgendes anzutreffen*, he is nowhere to be found. It occurs also in the same signification with *haben*; *er hat hier nichts zu sagen*, he has nothing to say here; *was hast Du zu thun?* what

have you to do ? It is this construction of the infinitive, which has given rise to the future participle (§ 121. 3d).

6th, The infinitive with *zu* serves sometimes to denote the *purpose* or *design* of an action or state expressed by a previous verb, in which case the particle *um* usually is prefixed to add emphasis to the expression ; e. g. *ich komme, um Dir Bücher zu bringen*, I come for *the purpose* of bringing you books ; *er geht in die Stadt, um mit einem Freunde zusammen zu kommen*, he goes into town *in order* to meet a friend.

IV. PARTICIPLES.

§ 172. Participles are declined like adjectives, and follow the same rules of inflection. *Der liebende Vater*, the affectionate father ; *ein geliebtes Kind*, a beloved child. So also substantively :—*der Genesene*, one who has recovered from sickness ; *die Sterbende*, the dying woman ; *das Verlangte*, that which was wished for, &c.

§ 173. The present and perfect participles are frequently used as *adverbs of manner* ; e. g. *Sie sprechen fließend*, you speak fluently ; *erröthend folgt er ihren Spuren*, blushing he follows her steps. This is especially the case with perfect participles, in connection with the verb *kommen*, to come ; *heulend kommt der Sturm geflogen*, der die *Flamme brausend sucht* (Schiller), howling the blast comes flying, and roaring seeks the flame ; *er kommt gelaufen, geritten*, he comes running, riding, &c.

§ 174. Participles, like adjectives, serve either to form the *predicate* of a proposition, or they are joined to a noun in an *attributive* sense (§ 52) ; e. g. *der Mann ist gelehrt*, the man is learned, and *der gelehrte Mann*, the learned man ; *die Nacht ist verflissen*, the night is past, and *die verflissene Nacht*, the past night ; *das Wasser ist siedend*, the water is boiling, and *das siedende Wasser*, the boiling water ; *die Landschaft ist entzückend*, the landscape is charming, and *die entzückende Landschaft*, the charming landscape.

The present participle, however, is not generally used in the predicative sense, unless it has entirely assumed the signification of an adjective ; thus we cannot say :—*ich bin rufend, liebend, sehend*, I am calling, loving, seeing ; but :—*ich rufe, liebe, sehe*. (§ 159.)

§ 175. In connection with another verb, the present participle, either alone or qualified by other words, frequently

stands as the abridged form of a subordinate proposition, serving to express the *time*, *manner*, *cause*, or *condition* of the action denoted by the verb; as, *daß bei mir denkend*, schlief ich ein (*time*), revolving these things with myself, I fell asleep, instead of, indem ich *daß bei mir selbst dachte*, &c., whilst I was revolving, &c.; ihm die Hände drückend, nahm er Abschied (*manner*), shaking his hands he took leave; kein Abbild duldet sie, allein das körperlose Wort verehrend; i. e. weil sie allein das körperlose Wort verehrt (*cause*) (Schiller), she tolerates no image, adoring the incorporeal word alone.

This construction, however, is not as extensive in German as in English, and entirely inadmissible, when the subject of the participle is different from that of the verb, or when in English we employ the compound participle. Thus we cannot say, *the sun being risen*, I set out on my journey, but *when the sun had arisen*, &c., als die Sonne ausgegangen war, reiste ich ab; after *having breakfasted*, he read his paper, nachdem er gefrühstückt hatte (after he *had* breakfasted), laß er seine Zeitschrift (see page 279).

§ 176. In certain expressions only, both the present and the perfect participle are used *absolutely* in the accusative case; e. g. das Buch kostet, den Einband abgerechnet, zwei Thaler, the book costs two crowns, exclusive of the binding; sie seufzet hinaus in die finstere Nacht, das Auge vom Weinen getrübet (Schiller), she sighs out into the murky night, her eyes bedimmed by the gushing tears; er trat in das Zimmer, den Hut auf dem Kopfe, den Stok in der Hand, he entered the room, with the hat on his head, and cane in his hand. In this last example the participle *habend*, *having*, may be supplied, to link the expression to the subject of the proposition.

§ 177. The perfect participle, when formed from *transitive* verbs, has always a *passive* signification, and is therefore used adjectively only by way of exception. When formed from *reflexive* or *impersonal* verbs, it is employed neither in an attributive nor in a predicative sense, but serves simply to form the compound tenses; as, ich habe mich gefreut, geärgert, geschämt, I have rejoiced, been vexed, ashamed; es hat geregnet, geschneit, it has rained, snowed; but not, der gefreute, geschämte Mann; nor, der Mann ist gefreut, geschämt, &c. Of *intransitive* verbs those only, which take the auxiliary *sein*, may be used in the attributive relation, as well as in the predicative; e. g. das Haus ist abgebrannt, the house is burnt down, and das abgebrannte Haus, the house which has burnt down; der Freund ist angekommen, the friend has arrived, and der angekommene Freund, the friend

who has arrived. Some participles have assumed the signification of adjectives, and may even be compared. (See § 63. 1st.)

Note. The *government of verbs* is treated of at the close of the table of irregular verbs below.

ADVERBS.

§ 178. An Adverb is a word which limits the meaning of verbs, of adjectives, and of other adverbs. Adverbs correspond to the questions *where? when? how? to what degree? &c.*

EXAMPLES.

Wo ist das Pferd?	Where is the horse?
Er ist nirgends zu finden.	He is <i>nowhere</i> to be found.
Kommen Sie herein!	Walk <i>in</i> !
Wann ist er angekommen?	When did he arrive?
Er ist gestern gestorben.	He died <i>yesterday</i> .
Der Knabe schreibt schön, aber er ließt schlecht.	The boy writes <i>beautifully</i> , but reads <i>poorly</i> .
Der Vater ist sehr betrübt.	The father is <i>very</i> sad.
Die Rose ist ausnehmend schön.	The rose is <i>exceedingly</i> beautiful.

§ 179. With respect to their signification, adverbs may be divided into six classes:—

1st, Adverbs of *Place*. These may either designate *rest in a place*, in answer to the question *where?* as, überall, allenthalben, every where; irgendwo, any where; nirgends, nowhere; hier, da, dort, here, there; wo, where; außen, without; innen, within; oben, above; unten, below; hinten, behind; vorn, before; rechts, on the right hand; links, on the left hand; and the compounds: droben (dar-oben), there above; drunten (dar-unten), below; draußen, out of doors; hienieden, here below; diesseits, on this side; jenseits, on that side;—or, *motion or direction towards a place*, in answer to the question *whither?* daher, along; hierher, hither; dahin, thither; herab, down (*towards the speaker*); hinab, down (*away from the speaker*); bergauf, up hill; bergab, down hill; vorwärts, forward; rückwärts, backwards; himmelwärts, toward heaven, &c.

2d, Adverbs of *Time*. These denote either a *point* or *pe-*

riod of time, in answer to the questions *when? how long since? by what time?* as, *dann*, then; *wann*, when; *damals*, at that time; *nun*, *jetzt*, now; *einst*, once; *noch*, still; *schon*, *bereits*, already; *vormalß*, *sonst*, heretofore, formerly; *bald*, soon; *fünftig*, hereafter; *neulich*, *jüngst*, recently; *anfangß*, at first; *deß Morgens*, *deß Abends*, in the morning, in the evening; *gestern*, yesterday; *heute*, to-day; *morgen*, to-morrow; *je*, *jemals*, ever; *nie*, never, &c.;—or a *duration of time*; as, *allezeit*, at all times; *immer*, *stets*, always; *lange*, long.

3d, Adverbs of *Modality*, which are either *affirmative*, *negative*, *potential*, *optative*, *interrogative*, or *imperative*; as, *ja*, yes; *doch*, however; *freilich*, *war*, though, however; *fürwahr*, *wahrlich*, *wirklich*, verily, truly, actually, in very deed; *sicherlich*, surely;—*nein*, no; *nicht*, not; *feineswegß*, by no means;—*vielleicht*, perhaps; *wahrscheinlich*, probably; *etwa*, *wohl*, perhaps, indeed;—*wenn doch*, *daß doch*, would that;—*ob*, if; *etwa*, *wohl*, perhaps, perchance; *nun*, now; *denn*, then;—*durchaus*, *allerdingß*, *schlechterdingß*, by all means, absolutely, &c.

4th, Adverbs of *Quantity*, derived from numerals, and answering to the questions *how much? how many?* e. g. *etwaß*, somewhat; *ganz*, entirely; *genug*, sufficiently; *viel*, much; *wenig*, little; *theils*, partly; *meistens*, *meistentheils*, mostly, for the most part; *erstens*, firstly; *zweitens*, secondly, &c.; *ferner*, further, moreover; *lestens*, lastly; *zweimal*, twice, &c.; *einfach*, simple; *vielfach*, many fold, &c. (§ 80.)

5th, Adverbs of *Quality* or *Manner*, which answer to the question *how?* as, *glücklich*, fortunately; *schön*, beautifully; *schlecht*, badly; *fleißig*, diligently, &c.; *so*, so, thus; *wie*, as, how; *eben so*, just so, &c. Many of this class are originally adjectives or participles.

6th, Adverbs of *Intensity*; as, *sehr*, very; *gar*, quite; *so gar*, even; *äußerst*, *höchst*, *ungemein*, extremely, highly, uncommonly; *gänzlich*, *völlig*, entirely, fully; *beinahe*, *fast*, almost, nearly; *nur*, only; *faum*, scarcely; *höchstens*, at the most; *wenigstens*, at least; *weit*, *bei weitem*, by far, &c.

§ 180. OBSERVATIONS ON THE ADVERBS.

Obs. 1. Beginners should carefully mark the distinction between the adverbs *hin* and *her*, for which there are no corresponding terms in English; *hin* denotes motion *away from*, and *her* *approximation towards* the person speaking. These words have given rise to a number of compounds, all of which participate in this original signification. Examples:—

Away from,	towards	the speaker.
hinab,	herab,	down ;
hinauf,	herauf,	up ;
hinaus,	heraus,	out ;
hincin,	hercin,	in ;
hinüber,	herüber,	across.

So also—*da hin*, thither, to that place ; *da her*, thence, from that place ; *dorthin*, to yonder place ; *dorthier*, from yonder place ; *wohin*, whither ; *woher*, whence, &c.

Obs. 2. To adverbs of intensity may be added the compound proportionals *je—je*, or *je—desto*, or *je—um so*, the—the ; as, *je größer, desto besser*, the greater, the better ; *je länger er lebt, um so schlechter wird er*, the longer he lives, the worse he becomes.

Obs. 3. The adverb of place, *da*, is derived from the demonstrative pronoun *der*, and is an abbreviated expression for an *diesem Orte*, in this place. So the adverb *wo*, the correlative of *da*, is derived from the relative pronoun *wer*, and stands instead of an *welchem Orte*, in which place. Both *da* and *wo*, therefore, are termed *pronominal adverbs*. As adverbs of place they are combined with *hin* and *her*, and form the compounds *dahin*, *daher*, *wehin*, *weher*.

Obs. 4. Besides serving as adverbs of place, *da* (*dar*), and *wo* (*wer*), are often compounded with prepositions, to supply the place of the dative and accusative neuter of the demonstrative *der*, and of the relative or interrogative *wer*, *welcher*. Thus the Germans regularly say :—

<i>dabei</i> , therewith,	instead of	<i>bei dem</i> ;
<i>wobei</i> , wherewith,	—	<i>bei welchem</i> ;
<i>damit</i> , thereby,	—	<i>mit dem</i> ;
<i>womit</i> , whereby,	—	<i>mit welchem</i> ;
<i>dadurch</i> , through, by it,	—	<i>durch das</i> ;
<i>wodurch</i> , through, by which,	—	<i>durch welches</i> ;
<i>dafür</i> , for that,	—	<i>für das</i> ;
<i>wofür</i> , for which,	—	<i>für welches</i> ;
<i>daran</i> , thereon,	—	<i>an dem</i> ;
<i>woan</i> , whereon,	—	<i>an welchem</i> ;
<i>davon</i> , thereof,	—	<i>von dem</i> ;
<i>wovon</i> , whereof,	—	<i>von welchem</i> ;
<i>dazu</i> , thereto,	—	<i>zu dem</i> ;
<i>wozu</i> , whereto,	—	<i>zu welchem</i> .

Obs. 5. Some adverbs are compared like adjectives. Their mode of comparison has already been explained (§ 68).

Obs. 6. On the position which the negative *nicht* and adverbs generally are to occupy in sentences, see Lesson C.

PREPOSITIONS.

§ 181. A preposition is a word which is joined to nouns or pronouns, to point out their relation to some other word in the sentence.

§ 182. The following is a list of the German prepositions :—

an, on, by, near;	nächst, } next to;
anstatt, } instead;	zunächst, }
statt, }	neben, beside;
auf, on, upon;	nebst, together with;
aus, out, out of;	oberhalb, above;
außer, } without, on the	ohne, } without;
außerhalb, } outside;	sonder, }
bei, near, with, by;	sammt, together with;
binnen, within;	seit, since, from;
diesseit, on this side;	trotz, in spite of;
durch, through;	über, } above, over;
entgegen, over against;	ob, }
für, for, in favour of;	um, about, round;
gegen, } towards, against;	um — willen, for the sake of;
gen, }	ungeachtet, notwithstanding;
halb, } on account of;	unterhalb, } below, on the lower
halben, }	side of;
halber, }	unweit, } near, not far from;
hinter, behind;	unfern, }
in, in, into;	vermöge, by virtue of;
innerhalb, } on the inside,	von, from, by, of;
within;	vor, before;
jenseit, beyond;	während, during;
kraft, by virtue of;	wegen, on account of;
längs, along;	wider, against;
laut, according to;	zu, to;
mit, with;	zufolge, in consequence of;
mittelft, }	zuwider, against;
vermittelft, } by means of;	zwischen, between, betwixt.
nach, after;	

§ 183. Prepositions require the substantives, with which they are connected, to be put either in the *Genitive*, the *Dative*, or the *Accusative*. Some few require the dative in one signification, and the accusative in another.

I. PREPOSITIONS WHICH GOVERN THE GENITIVE.

§ 184. The prepositions which govern the *genitive case*, are:—anstatt or statt, halben or halber, außerhalb, innerhalb,

oberhalb, unterhalb, dieſſeit, jenseit, kraft, laut, mittelst or vers-
mittelst, ungeachtet, unweit or unfern, vermöge, während, wegen,
um — willen, and längs, zufolge, trotz (see § 188).

EXAMPLES.

Anstatt seines Vaters, instead of his father; der Ehre halben,
for the sake of honour; außerhalb der Stadt, without the city;
jenseit des Gräbes, beyond the grave; kraft meines Amtes, by
virtue of my office; laut des Briefes, according to the letter; un-
weit des Kirchhofs, not far from the church-yard; während des
Krieges, during the war; um des Friedens willen, for the sake of
peace; trotz seiner Macht, in spite of his power.

II. PREPOSITIONS WHICH GOVERN THE DATIVE ONLY.

§ 185. Prepositions which govern the *dative case* alone,
are:—aus, außer, bei, binnen, entgegen, gegenüber, gemäß, mit,
nach, nächst, zunächst, nebst, sammt, seit, von, zu, zuwider, and ob,
when it is equivalent to wegen, on account of.

EXAMPLES.

Er kommt aus der Kirche, he comes from church; außer Dir
waren Alle da, all were present except you; er wohnt beim Bäcker,
he lives with the baker; binnen (always refers to time) zwei
Wochen, within two weeks; er geht ihm entgegen, he goes to
meet him; mit meiner Mutter, with my mother; nach dem Hause,
to the house; nebst seinem Freunde, together with his friend; seit
dem Tage, since that day; zu der Quelle, to the spring.

III. PREPOSITIONS WHICH GOVERN THE ACCUSATIVE ONLY.

§ 186. The following prepositions require the *accusative*
only:—durch, für, gegen, ohne or sonder, um, and wider.

EXAMPLES.

Er reist durchs ganze Land, he travels through the entire
country; durch ihn bin ich glücklich, by him I am made happy; er
belehnt mich für meine Mühe, he rewards me for my trouble; der
Vater sorgt für seine Kinder, the father provides for his children;
Mann für Mann, man by man; ich halte das für Schmeichelei, I re-
gard this as flattery; gegen den Strom, against the stream; ge-
gen einander, towards each other; ohne Zweifel, without doubt;
sonder Gleichen, without an equal; um ein Uhr, at one o'clock;
um den König, about the king; ich kaufte es um zwölf Kreuzer, I
bought it for twelve kreuzers; wider seinen Freund, against his
friend.

IV. PREPOSITIONS GOVERNING BOTH THE DATIVE AND
ACCUSATIVE.

§ 187. The following prepositions are sometimes connected with the dative, and sometimes with the accusative:—*an, auf, hinter, in, neben, über, unter, vor, and zwischen.*

With respect to all the prepositions of this class it is to be observed, that when they imply *rest* or *motion in a place*, they are followed by the dative, in answer to the question *where?* but when they imply *a tendency* or *motion from one place to another*, they are followed by the accusative, in answer to the question *whither?*

EXAMPLES.

Er wohnt *an* dem Meere, he lives near the sea; er geht *an* das Ufer, he goes towards the shore; er schreibt *an* seinen Freund, he writes to his friend; *an* der Gränze, at the frontiers; er arbeitet *auf* dem Felde, he labours in the field; *auf* der Schule, at school; er zieht *auf* das Land, he moves into the country; *auf* den Abend, for the evening; *hinter* dem Hause, behind the house; er setzt sich *hinter* den Ofen, he takes his seat behind the stove; er ist *in* der Stadt, he is in the city; ich gehe *in* die Stadt, I am going into the city; *im* Berne, in anger; *in* die Hand nehmen, to take into the hand; er steht *neben* mir, he is standing by my side; ich setze mich *neben* ihn, I seated myself by his side; *über* den Sternen, above the stars; *über* den Fluß gehen, to go across the river; *unter* freiem Himmel, under the open sky; *unter* seinen Brüdern, among his brothers; *vor* ihm, before him; er stellt sich *vor* den Spiegel, he takes his position before the looking-glass; *zwischen* mir und ihm, between me and him, &c.

§ 188. Of those prepositions which govern the genitive (§ 184), the following three may also be connected with the dative:—*längs*; as, *längs* des Ufers, or *längs* dem Ufer, along the shore;—*zufolge*, which with the genitive *precedes*, and with the dative *follows* the noun; as, *zufolge* des Berichtes, or dem Berichte *zufolge*, according to the report;—and *trotz*; as, *trotz* seinem herben Schicksale, in spite of his hard fate; *trotz* der Gefahr, in spite of the danger.

§ 189. When prepositions precede the definite article, they often coalesce with it into one word, as, *in* m, for *indem*, &c. A list of these contractions has been given above (§ 10).

CONJUNCTIONS.

§ 190. A conjunction is a word by which two simple sentences are united into one compound sentence.

§ 191. Conjunctions have been variously classified according to their different significations. They are :—

1st, COPULATIVE ; und, and ; auch, also ; sowohl als, as well as ; zudem, moreover ; außerdem, besides ; weder—noch, neither—nor ; nicht nur or nicht allein—sondern auch, not only—but also ; ferner, furthermore ; zugleich, at the same time.

2d, DISJUNCTIVE ; entweder—oder, either—or ; e. g. entweder groß oder klein, either large or small.

3d, ADVERSATIVE ; aber, allein, but ; sondern (used only after a negative), but ; doch, jedoch, yet ; dennoch, nevertheless ; sonst, else ; vielmehr, rather ; hingegen, on the contrary ; nicht sowohl—als vielmehr, not so much—as rather.

4th, CONDITIONAL ; wenn, so, wo, wofern, if ; falls or im Fall, in case ; wo nicht, if not ; e. g. wenn ich nur ein Mittel wüßte, den Schaden wieder gut zu machen ! if I only knew some means of repairing the damage ! In German the conjunction wenn is often omitted, and then the verb (if the tense is simple) or the auxiliary (if the tense is compound) takes the place of the conjunction ; wärest Du hier gewesen, mein Bruder wäre nicht gestorben, for wenn Du hier gewesen wärest, &c., if thou hadst been present, my brother would not have died.

5th, CONCESSIVE ; zwar, to be sure, indeed, true ; niewohl, obwohl, ob schon, obgleich, wenn gleich, though, although ; e. g. obwohl das Wetter schön ist, so kann er doch nicht ausgehen, though the weather is fine, he is nevertheless unable to go out. Compare also page 296.

6th, CAUSAL ; denn, for ; da, weil, nun, since ; e. g. ich gehe mit Dir, weil Du den rechten Weg nicht kennst, I go with you, because you do not know the right way ; vorwärts mußt Du, denn rückwärts kannst Du nicht mehr, you must go onward, for back you can no longer go.

7th, ILLATIVE ; also, darum, therefore ; daher, hence ; deshalb, deswegen, um deswillen, on that account ; folglich, consequently ; e. g. er ist krank, folglich muß er zu Hause bleiben, he is sick, consequently he must remain at home ; es gefiel ihm nicht mehr unter den Menschen, deswegen zog er sich in die Einsamkeit zurück, he was no longer pleased among men, therefore he retired into solitude.

8th, FINAL ; daß, that ; auf daß, damit, in order that ; um zu, in order to ; wir strafen ihn, damit er sich bessere, we punish him in order that he may reform ; eilen Sie, damit Sie nicht zu spät kommen, make haste, lest you come too late.

9th, COMPARATIVE ; als, wie, gleichwie, as, just as ; so, so, thus ; als wenn, als ob, as when, as if ; gleich als ob, just as if ; er fürchtete sich, als ob er allein wäre, he was afraid, as if he were alone ; er stellte sich, als schlief er, he acted as if he were asleep.

10th, Conjunctions expressing a relation of time :—damals, dann, at that time, then ; indeffen, meanwhile ; vorher, zuvor, eher, before, sooner ; darauf, thereupon ; hernach, afterward ; seitdem, since ; als, da, when ; wann, when ; während, whilst ; indem, indeffen, in that, during which time ; bis, until, &c.

§ 192. For those conjunctions which require the verb to be put at the end of the sentence, see page 180. On compound conjunctions, entweder—oder, &c., see page 332.

INTERJECTIONS.

§ 193. Interjections are words or articulate sounds expressive of sudden emotion.

The most important interjections used in German, are :—

ach ! alas ! ah !	hella ! holla !
ah ! ah !	hui ! hurrah ! quick !
auf ! up !	husch ! hush !
brav ! bravo !	knack ! crack ! snap !
ei ! why ! eigh !	leider ! alas !
frisch ! brisk ! quick !	oh ! o ! oh !
fert ! away !	paff ! puff ! puff !
Glück zu ! success to you !	pfui ! fy !
ha ! ha !	pestauchend ! 'zounds !
ha, ha, ha ! } ha, ha !	psst ! }
hihi ! }	st ! } hush ! silence !
he ! he da ! soho ! ho there !	scht ! }
halt ! hold !	tepp ! agreed !
heil ! hail !	sich ! }
heisa ! }	sich da ! } lo, behold !
juchheisa ! } huzza ! hey-day !	wach ! }
juchhe ! }	o wehe ! } wo ! alas !
hilf, himmel ! heaven help !	wehlan ! well then !

Remark 1. As interjections express no thought, but simply out-breaks of feeling, they neither govern other words, nor are they governed by any.

Rem. 2. They stand in connection with every case, but more particularly with the nominative. *Frish! Gefellen, seid zur Hand!* Brisk! my workmen, be at hand! *Dem Thoren geschieht es recht!* the fool deserves it!

Rem. 3. The use of *wohl*, *wehe*, *heil*, is elliptical, *sei* being understood. They always require the dative which depends on the omitted verb; e. g. *wehe (sei) ihm!* woe be to him! *heil (sei) Dir!* hail thou! The interjections *o*, *ach*, and *pfui* are frequently put with the genitive; e. g. *pfui der Schande!* for shame! *ach des Elendes!* alas, the misery!

NOTE. For the general principles of CONSTRUCTION and a recapitulation of the RULES OF SYNTAX, which are scattered through the book, see Lesson 103, pages 356—363.

TABLE OF CLASSIFICATION

OF THE

IRREGULAR VERBS.

REMARK.—From this table must be excepted the sixteen irregular verbs, which in our list form the first class.*

Number of the first class.	Infinitive.	Imperfect.	Past Participle.	Infinitive.	Imperfect.	Past Participle.
I	e	a	e	Sehen, to see,	sah,	gesehen.
II	e	a	o	Helfen, to help,	half,	geholfen.
	i			Sinnen, to reflect,	sann,	gesonnen.
III	i	a	u	Trinken, to drink,	trank,	getrunken.
IV	a	ie	a	Fallen, to fall,	fiel,	gefallen.
V	ei	ie	ie	Schreiben, to write,	schrieb,	geschrieben.
		i	i	Beißen, to bite,	biß,	gebissen.
VI	ä, au, e, i, ie, ö, ü.	o	o	Schießen, to shoot,	schoß,	geschossen.
VII	a	u	a	Schlagen, to beat,	schlug,	geschlagen.

* The 5th and 6th classes include the greater part of the irregular verbs.

EXPLANATORY REMARKS.

I. The first class changes the radical vowel *e* into *a* in the imperfect, and resumes it in the past participle. Ex. *Geben*, to give; imperf. *gab*; past part. *gegeben*. To this class must be added: *bitten*, to entreat (beg), which changes the radical vowel *i* in the same manner, as: imperf. *bat*; past part. *gebeten*.

II. The second class changes the radical vowel *e* or *i* into *a* in the imperfect, and in the past participle into *o*. Ex. *Nehmen*, to take; imperf. *nahm*; past part. *genommen*; *gewinnen*, to win; imperf. *gewann*; past part. *gewonnen*. To these must be added, *gebären*, produce (to give birth to), which has *ä* instead of *i* in the root, as: imperf. *gebar*; past part. *geboren*.

III. The third class changes the radical vowel *i* into *a* in the imperfect, and in the past part. into *u*. Ex. *Schlingen*, to sling; imperf. *schlang*, past part. *geschlungen*; except *dingen*, to hire; imperf. *ding*; past part. *gedungen*; *schinden*, to flay; imperf. *schund*; past part. *geschunden*; and *thun*, to do; imperf. *that*; past part. *gethan*.

IV. The fourth class changes the radical vowel *a* into *ie* in the imperfect, and resumes it in the past participle. Ex. *Halten*, to hold; imperf. *hielt*; past part. *gehalten*; except *fangen*, to catch; imperf. *fiug*; past part. *gefangen*. The following conform to the principle of the rule, resuming in the past part. the radical vowel or diphthong of the present: *laufen*, to run; imperf. *lief*; past part. *gelaufen*; *gehen*, to go; imperf. *ging*; past part. *gegangen*; *heißen*, to order; imperf. *hieß*; past part. *geheißen*; *rufen*, to call; imperf. *rief*; past part. *gerufen*; *stoßen*, to push; imperf. *stieß*; past part. *gestoßen*.

V. The fifth class changes the radical vowel *ei* into *ie* in the imperf. and in the past part. or before a double consonant into *i*. Ex. *Bleiben*, to remain; imperf. *blieb*; past part. *geblieben*; *schneiden*, to cut; imperf. *schnitt*; past part. *geschnitten*.

VI. The sixth class changes the radical vowels : *ä, au, e, i, ie, ö, ü*, into *o* in the imperf. and past participle. Ex. *Schwären*, to swear ; imperf. *schwör* ; past part. *geschworen* ; *saugen*, to suck ; imperf. *sog* ; past part. *gesogen* ; *saufen*, to drink to excess ; imperf. *soff* ; past part. *gesoffen* ; *heben*, to lift ; imperf. *hob* ; past part. *gehoben* ; *verwirren*, to embroil (to confuse) ; imperf. *verworr* ; past part. *verworren* ; *bieten*, to offer ; imperf. *bot* ; past part. *gebotten* ; *schwören*, to swear ; imperf. *schwör* (*schwur*) ; past part. *geschworen* ; *lügen*, to lie ; imperf. *log* ; past part. *gelogen*.

VII. The seventh class changes the radical vowel *a* into *u* in the imperfect, and resumes it in the past participle. Ex. *Wachsen*, to grow ; imperf. *wuchs* ; past part. *gewachsen* ; *stehen*, to stand, has *stand* in the imperfect (formerly, however, *stund*), and in the past part. *gestanden*.

I. FIRST CLASS OF THE IRREGULAR VERBS,

containing the sixteen verbs which have in the past participle t, and in the imperfect of both modes te, like the regular verbs, but which change the radical syllable, except in *essen* and *wollen*, which are regular in the past participle and in the imperfect of both modes.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 2d person of the singular.
		Indicative.	Subjunctive.		
Brennen, to burn,	.. ..	ich brannte*.	ich brennte.	gebrannt*.	brenne.
Bringen, to bring,	.. ..	ich brachte.	ich brächte.	gebracht.	—
Denken, to think,	.. ..	ich dachte.	ich dächte.	gedacht.	—
Dürfen, to be permitted,	ich darf, du darfst, er darf.	ich dürfte.	ich dürfte.	gedurft.	habe.
haben, to have,	ich habe, du hast, er hat.	ich hatte.	ich hätte.	gehabt.	—
Kennen, to know,	.. ..	ich kannte.	ich kenne.	gekannt.	könn.
Können, to be able, can,	ich kann, du kannst, er kann.	ich konnte.	ich könnte.	genußt.	möge.
mögen, to be allowed, may,	ich mag, du magst, er mag.	ich mochte.	ich möchte.	genannt.	—
müssen, to be obliged, must,	ich muß, du mußt, er muß.	ich nannte.	ich nannte.	gerannt.	—
Nennen, to name,	.. ..	ich nannte.	ich nenne.	gesandt*.	—
Nennen, to run,	.. ..	ich sandte*.	ich sendete.	—	—
Senden, to send,	ich send, du schickst, er schick.	ich sandte*.	ich sendete.	gewandt*.	—
Sollen, to be obliged, shall,	.. ..	ich wandle*.	ich wandle.	gewußt.	—
Wenden, to turn,	ich weiß, du weißt, er weiß.	ich wußte.	ich wüßte.	—	—
Wissen, to know,	.. ..	ich wußte.	ich wüßte.	—	—
Wollen, to be willing,	ich will, du willst, er will.	ich wußte.	ich wüßte.	—	—

GENERAL LIST AND CONJUGATION OF THE IRREGULAR VERBS,

containing, besides the sixteen verbs above, all the verbs of the second class, which retain in the past participle the termination *en* of the infinitive,* and which in the imperfect change the radical vowel into *a*, *ie*, *i*, *o* or *u*, without taking *te*. The number before the verb indicates the class to which it belongs in the table.

The Asterisk (*) marks the verbs which are also conjugated regularly, when they have an active or transitive sense.

The persons and tenses not indicated here, are regular, or are formed from the persons and tenses given. Derivative and compound verbs are conjugated like their primitives.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 2d person of the singular.
		Indicative.	Subjunctive.		
B.					
7. Backen, to bake,	du backst, er backt*.	ich buk*.	ich bücke*.	gebacken*.	back.
3. Bedingen, to stipulate,	.. ..	ich bedang* (bedung).	ich bedänge* (bedlinge).	bedungen.	—
2. Befehlen, to command,	du befehlst, er befehlt.	ich befohl.	ich befehle (be- fehle).	befohlen.	befiehl.
5. Sich befeissen, to apply one's self,	.. ..	ich befiß.	ich befiße.	befissen.	—
2. Beginnen, to begin,	.. ..	ich begann.	ich begänne (begänne).	begonnen.	—

5. Beißen, to bite,	du beißt, er beißt.	..	ich beiß.	ich beiße.	gebissen.	gebisse.
2. Bergen, to conceal, save, shelter,	du bergst, er bergt.	..	ich berg.	ich berge.	geborgen.	berg.
2. Bersten, to burst,	du brichst*, er bricht*.	..	ich barst (verst*).	ich bürste (bürste).	geborsten*.	birst*.
2. Besinnen (sich), to reflect, remember,	..	..	ich besann.	ich besänne (besänne).	besonnen.	—
1. Besitzen, to possess, own,	..	..	ich besaß.	ich besäße.	besessen.	—
6. Betrügen, to deceive,	..	..	ich betrog.	ich betröge.	betrogen.	—
6. Bewegen, to move, determine,	..	..	ich beweg.	ich bewöge*.	bewogen*.	—
6. Biegen, to bend,	..	..	ich bog.	ich böge.	gebogen.	—
6. Bieten, to offer, bid,	reg. or : du beutst, er beut.	..	ich bot.	ich böte.	geboten.	reg. or : beut.
3. Binden, to bind,	..	..	ich band.	ich bände.	gebunden.	—
1. Bitten, to entreat,	..	..	ich bat.	ich bätte.	gebeten.	—
4. Blasen, to blow,	du blasst, er bläst.	..	ich blies.	ich bliese.	geblasen.	—
5. Bleiben, to stay, remain,	..	..	ich blieb.	ich bliebe.	geblieben.	—
5. Blischen, to grow pale,	..	..	ich blisch.	ich blische.	geblischen.	—
2. Braten, to roast,	du brätest, er brät.	..	ich brät*.	ich bräte*.	gebraten*.	—
2. Brechen, to break,	du brichst, er bricht.	..	ich brach.	ich brächte.	gebrochen.	brich.
Brennen, to burn (see 1st class),	..	..	ich brannte*.	ich brennte.	gebrannt*.	—
Bringen, to bring (see 1st class),	..	..	ich brachte.	ich brächte.	gebracht.	—

* Except the verb thun, to do, which in the past part. is : gethan.

† Sich beistigen, to apply one's self, is conjugated according to the regular mode.

GENERAL LIST AND CONJUGATION OF THE IRREGULAR VERBS,

containing, besides the sixteen verbs above, all the verbs of the second class, which retain in the past participle the termination *en* of the infinitive,* and which in the imperfect change the radical vowel into *a*, *ie*, *i*, *o* or *u*, without taking *te*. The number before the verb indicates the class to which it belongs in the table.

The Asterisk (*) marks the verbs which are also conjugated regularly, when they have an active or transitive sense.

The persons and tenses not indicated here, are regular, or are formed from the persons and tenses given. Derivative and compound verbs are conjugated like their primitives.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 2d person of the singular.
		Indicative.	Subjunctive.		
B.					
7. Backen, to bake,	du backst, er backt*.	ich back*.	ich bücke*.	gebacken*.	backt.
3. Bedingen, to stipulate,	..	ich beding*.	ich bedänge* (bedlinge).	bedungen.	—
2. Befehlen, to command,	du befehlst, er befehlt.	ich befehl.	ich befähle (be- föhle).	befohlen.	befiehl.
5. Sich befeigen, to apply one's self,	..	ich befeiß.	ich befeisse.	befissen.	—
2. Beginnen, to begin,	..	ich begann.	ich begänne (begönne).	begonnen.	—

5. Beißen, to bite,	..	ich biß.	ich biße.	gebissen.	beiß.
2. Verbergen, to conceal, save, shelter,	du birgst, er birgt.	ich barg.	ich barge.	geborgen.	birg.
2. Bersten, to burst,	du birstest*, er birst*.	ich barst (berst*).	ich bärste (bärste).	geborsten*.	birst*.
2. Besinnen (sich), to reflect, remember,	..	ich besann.	ich besänne (besänne).	besonnen.	—
1. Besitzen, to possess, own,	..	ich besaß.	ich besäße.	befessen.	—
6. Betrügen, to deceive,	..	ich betrug.	ich betrüge.	betrugen.	—
6. Bewegen, to move, determine,	..	ich beweg.	ich bewöge.	bewogen*.	—
6. Biegen, to bend,	..	ich bog.	ich böge.	gebogen.	—
6. Bieten, to offer, bid,	reg. or : du bittest, er bent.	ich bot.	ich böte.	gebeten.	reg. or : bent.
3. Binden, to bind,	..	ich band.	ich bände.	gebunden.	—
1. Bitten, to entreat,	..	ich bat.	ich bätte.	gebeten.	—
4. Blasen, to blow,	du blästest, er bläset.	ich blies.	ich bliese.	geblasen.	—
5. Bleiben, to stay, remain,	..	ich blieb.	ich bliebe.	geblieben.	—
5. Bleichen, to grow pale,	..	ich blich.	ich blühe.	gebleichen.	—
4. Braten, to roast,	du brättest, er brät.	ich briet*.	ich brüete*.	gebraten*.	—
2. Brechen, to break,	du brichst, er bricht.	ich brach.	ich bräche.	gebrochen.	brich.
3. Brennen, to burn (see 1st class),	..	ich brannte*.	ich brennte.	gebrannt*.	—
3. Bringen, to bring (see 1st class),	..	ich brachte.	ich brächte.	gebracht.	—

* Except the verb thun, to do, which in the past part. is : gethan.

† Ich befehligen, to apply one's self, is conjugated according to the regular mode.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 2d person of the singular.
		Indicative.	Subjunctive.		
D. Denken, to think (see 1st class), 3. Dingen, to bargain, hire, 6. Dreischen, to thrash,	 du dreischest, er dreischt.	ich dachte. ich dunge*. ich dreische (dräsch*).	ich düchte. ich dünge*. ich drösche (dräsch*).	gedacht. gedungen*. gedreischen*.	denke. — dreisch.
3. Dringen, to urge, insist, Dürfen, to be permitted (see 1st class), E.	 ich darf, du darfst, er darf.	ich drang. ich dürste.	ich dränge. ich dürste.	gedrungen. gedurst.	—
4. Empfangen, to receive, 2. Empfehlen, to recom- mend, 3. Empfinden, to feel. 2. Entrinnen, to escape,	.. .. .. .. .. .. .. ..	ich empfing. ich empfahl. ich empfand. ich entrann (entrann).	ich empfinde. ich empfehle (empfohle). ich empfände. ich entränne (entränne).	empfangen. empfohlen. empunden. entronnen.	— empfehl. — —
5. Erblicken, to grow pale, to die, 6. Erfinden, to choose. 6. Erlöschen, to become ex- tinct, expire,* 6. Erschallen, to resound,	.. .. .. .. .. .. .. ..	ich erblick. ich erfor. ich erlosch. ich erscholl*.	ich erblicke. ich erfore. ich erlösch. ich erschölle*.	erblickten. erforen. erloschen. erschollen.	— — erlös. —

2. Erschrecken, to be frightened, take fright,	du erschrickst*, er erschrickt.	ich erschrecke*.	ich erschrecke*.	erschrecken*.	erschrick*.
6. Erwägen, to consider,	.. ..	ich erwäge*.	ich erwäge*.	erwogen.	—
1. Essen, to eat,	du issest, er isst or ißt.	ich aß.	ich aße.	gegessen.	iß.
7. Fahren, ^f to drive (in a carriage),	du fährst, er fährt.	ich fuhr.	ich fahre.	gefahren.	—
4. Fallen, to fall,	du fällst, er fällt.	ich fiel.	ich fiele.	gefallen.	—
4. Fangen, to take, catch,	du fängst, er fängt.	ich fing.	ich finge.	gefangen.	—
6. Fechten, to fight,	du fichtest, er ficht*.	ich focht.	ich fochte.	gefechten.	sicht*.
3. Finden, to find,	.. ..	ich fand.	ich fände.	gefunden.	—
6. Fliehen, to plait,	du fliehst, er flieht*.	ich flocht.	ich flöchte.	geflochten.	flicht*.
6. Fliegen, to fly, soar,	reg. or : du fliegst, er fliegt.	ich flog.	ich flöge.	geflogen.	reg. or : flieg.
6. Fliehen, to flee,	reg. or : du fluchst, er flucht.	ich floh.	ich flöhe.	geflohen.	reg. or : fluch.
6. Fließen, to drop, flow,	reg. or : fließest, er fließt.	ich floss.	ich flösse.	geflossen.	reg. or : fließ.
7. Fragen, to ask,	du fragst, er fragt.	ich frag*.	ich früge*.	—	—
1. Fressen, to eat voraciously (in speaking of animals),	du frissest, er frisst.	ich fraß.	ich fräße.	gefressen.	friß.
6. Frieren, to freeze,	.. ..	ich froor.	ich fröre.	gefroren.	—
6. Gähren, to ferment,	.. ..	ich gähr*.	ich göhre*.	gegohren.	—

c Erbleichen is the same as bleichen above; both are from bleichen, to bleach (bleach in the sun), which is regular.

d The use of this verb is of ancient date; it is still, however, used in poetry, but not in the present.

e This verb is derived from löschen, to extinguish, which is regular, the same as auslöschen.

f All the derivatives from fahren are irregular, except willfahren, to condescend, which is regular. Fahren in the signification of, to lead, transport, takes haben as its auxiliary; in the signification, to go in a carriage, it takes sein. Ex. Der Kutscher hat mich gefahren, the coachman drove me; wir sind auf das Land gefahren, we went into the country in a carriage.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 2d person of the singular.
		Indicative.	Subjunctive.		
2. Gebären, to give birth to, produce,	du gebierst*, er gebiert*.	ich gebär.	ich gebäre.	gebären.	gebier.
1. Geben, to give,	du gibst (gibst), er gibt (gibt).	ich geb.	ich gäbe.	gegeben.	gib (gib).
6. Gebieten, to command (like bitten),	reg. or: du gebeust, er gebeut.	ich gebet.	ich gebete.	gebeten.	reg. or: ge- beut.
5. Gedühen, to flourish, prosper,	.. ..	ich gedüch.	ich gedüche.	gedüchen.	—
4. Gehen, to go, walk,	.. ..	ich ging.	ich ginge.	gegangen.	—
3. Gelingen, (impers.) to succeed,	.. ..	es gelang.	es gelänge.	gelingen.	—
2. Gelten, to cost, to be worth,	du gilst, er gilt.	ich galt.	ich gälte (gölte).	geltten.	gilt.
1. Genesen, to recover,	.. ..	ich genas.	ich genäse.	genesen*.	—
6. Genießen, to enjoy,	reg. or: du genieusst, er ge- nießt.	ich genoss.	ich genösse.	genossen.	reg. or: ge- nieß.
4. Gerathen, to fall into,	du geräthst, er geräth.	ich gerith.	ich geriethe.	gerathen.	—
1. Geschehen, (impers.) to happen, take place,	es geschieht.	es geschah.	es geschähe.	geschehen.	—
2. Gewinnen, to win,	.. ..	ich gewann.	ich gewänne (gewönne).	gewonnen.	—
6. Gießen, to pour,	reg. or: du gieusst, er gießt.	ich goss.	ich gösse.	gegossen.	reg. or: gieß.
5. Gleichen, to resemble,*	.. ..	ich gleich.	ich glähe.	geglichen.	—

5. Gleiten, to glide, slip, burn faintly,	..	ich glitt*. ich glomm*.	ich glitt*. ich glomme*.	geglisten. gegkommen*.	gleite. —
6. Glimmen, to glimmer, burn faintly,	..	ich grub. ich griff.	ich grube. ich griffe.	gegraben. gegriffen.	— —
7. Graben, to dig, 5. Greifen, to take, seize,	..	ich hatte.	ich hätte.	gehabt.	—
Graben, to have (see first class),	ich habe, du hast, er hat.	ich hielt. ich hing.	ich hielt. ich hänge.	gehalten. gehangen.	— halte (halt).
4. Halten, to hold, 4. Hängen, to hang, to be suspended, ^a	du hältst, er hält. du hängst, er hängt.	ich hieb*. ich hob. ich hieß.	ich hiebe*. ich höbe (habe). ich hieße.	gehauen. gehoben. gehessen.	— — —
4. Hauen, to hew, cut, 6. Heben, to heave, lift, 4. Heßen, to call, order, to be called (named),	..	ich half.	ich hätte (hül- fe).	geholfen.	hülfe.
2. Helfen, to assist, suc- cour,	du hilfst, er hilft.	ich kiff*.	ich kiffe*.	getiffen.	—
5. Reifen, to chide, grum- ble,	..	ich kannte.	ich kannte.	getannt.	—
Rennen, to know (see 1st class),	..	ich klob. ich klonn*.	ich klobe. ich klomme*.	gekloben. gekkommen.	— —
6. Kleben, to cleave, 6. Klimmen, to climb, 3. Klingen, to ring, sound,	..	es klang.	es klänge.	geklingen.	—

* The verb gleichen, to equalize, is regular.

^a This verb must not be confounded with hängen, to hang, which is active and regular.

Infinitive.	Present: of the indicative, 3d and 3d persons of the singular.	Imperfect.		Part Participle.	Imperative. 3d person of the singular.
		Indicative.	Subjunctive.		
5. <i>Knetsen</i> *, } to pinch, 5. <i>Knetsen</i> *, } 2. <i>Können</i> , to come, Können, to be able (can), (see 1st class), 6. <i>Können</i> (see <i>erführen</i>). 6. <i>Kritchen</i> , to creep, cringe,	 ich kann, du kannst, er kann. reg. or: du krechtst, er krechtst.	ich kniff*. ich knipp*. ich kam. ich konnte. ich kroch. ich lud*. ich ließ. ich lief. ich litt. ich liebte. ich las. ich lag. ich leg. reg. or: du krechtst, er krechtst. reg. or: du leugst, er leugt.	ich kniffe*. ich knippe*. ich könnte. ich könnte. ich kroche. ich lüde*. ich ließe. ich liefe. ich litt. ich liebte. ich läse. ich läge. ich lege. reg. or: ich müßte. ich miede.	geknissen. geknippen. gekommen. gekannt. gekrochen. geladen. gelassen. gelaufen. gelitten. geliebt. gelesen. gelegt. gelegt. gemahlen. gemieden.	knets. — — — — — laß. lauf. — — — — — — — reg. or: leug. — —
7. <i>Maßen</i> , to grind, 5. <i>Meiden</i> , to avoid,	.. .. .. ..	reg. or: du leugst, er leugt.	reg. or: ich müßte. ich miede.	gemahlen. gemieden.	— —

6. messen, to milk,	du missest*, er misste*.	ich moß*.	ich moßte*.	gemolken.	meßte.
1. messen, to measure,	du missest, er misst.	ich moß.	ich maßte.	gemessen.	maß.
4. mißfallen, to displease,	du mißfaulst, er mißfällt.	ich mißfaß.	ich mißfaßte.	mißfallen.	—
mögen, to desire, like (see 1st class),	ich mag, du magst, er mag.	ich mochte.	ich mochte.	gemocht.	—
mögen, must, to be obliged (see 1st class),	ich muß, du mußt, er muß.	ich mußte.	ich mußte.	gemußt.	—
nehmen, to take,	du nimmst, er nimmt.	ich nahm.	ich nahmte.	genommen.	nimm.
ennen, to name, call (see 1st class),	..	ich nannte.	ich nannte.	genannt.	—
pfiffen, to whistle,	..	ich pfiff.	ich pfiffte.	gepfiffen.	—
6. pflegen, to exercise, to entertain, ^m	..	ich pfleg.	ich pflegte.	gepflegen.	—
5. preisen, to praise, extol,	..	ich pries*.	ich priesste*.	gepreisen.	—
*6. Quellen, to well, gush,	du quillst, er quillt.	ich quoll.	ich quollte.	gequollen.	quill.
raden*, to avenge,	..	—	—	reg. or : ge- raden.	—
4. rathen, to advise, counsel,	du rätst, er rät.	ich riet.	ich riethe.	gerathen.	—
5. reiben, to rub,	..	ich rieb.	ich riebe.	gerieben.	—

i Verleihen, to disgust with anything, is regular.

k This verb must not be confounded with legen, to lay, place, which is active and regular.

l Malen, to paint, without the h is regular.

m pflegen, to nurse, to be accustomed, is regular.

Infinitive.	Present of the Indicative, 3d and 3d persons of the singular.	Imperfect.		Past Participle	Imperative 3d person of the singular
		Indicative.	Subjunctive.		
5. Reißen, to tear, burst,	..	ich riß.	ich risse.	gerissen.	reiß.
5. Reiten, to ride,	..	ich ritt.	ich rite.	geritten.	—
5. Rennen, to run, race (see 1st class),	..	ich rannte.	ich rennte.	gelaufen.	—
6. Riechen, to smell, inhale,	..	ich roch.	ich rieche.	gerochen.	—
3. Ringen, to wring, wrestle, struggle,	..	ich rang.	ich ränge.	gerungen.	—
2. Rinnen, to run, flow,	..	ich rann.	ich rünne (rünne).	geronnen.	—
4. Rufen, to call,	..	ich rief.	ich riefe.	gerufen.	—
5. Sagen, to say,	..	—	—	—	—
6. Saufen, to drink to excess (in speaking of animals),	du säufst, er säuft.	ich sog.	ich säge.	gesaugen.	—
6. Saugen, to suck,	..	ich schuf.	ich schüfe.	geschaffen.	—
7. Schaffen, to create,	..	ich scholl.	ich schölle.	—	—
6. Schallen, to sound,	..	ich schied.	ich schiede.	geschieden.	—
5. Schiden, to separate, part,	..	ich schien.	ich schiene.	geschienen.	—
5. Schinen, to appear, shine,	..	—	—	—	—

2. Gschelten, to chide, grumble,	du schiltst, er schilt.	ich schalt.	ich schälte (schölte).	geschelten.	schilt.
6. Scheren, to shear, cut,	du schierst, er schiert.	ich schor.	ich schöre.	gescheren.	schier.
6. Schieben, to push, put off, shove,	..	ich schob.	ich schöbe.	geschoben.	—
6. Schießen, to shoot,	..	ich schoss.	ich schösse.	geschossen.	—
3. Schinden, to flay,	..	ich schund.	ich schünde.	geschunden.	—
4. Schlafen, to sleep,	du schläfst, er schläft.	ich schlief.	ich schliefe.	geschlafen.	schlafs (schlaf).
7. Schlagen, to strike, beat, ^a	du schlägst, er schlägt.	ich schlug.	ich schläge.	geschlagen.	—
5. Schleichn, to sneak,	..	ich schlich.	ich schliche.	geschlichen.	—
5. Schleifen, to grind,	..	ich schliß.	ich schliesse.	geschliffen.	—
5. Schneiden, to slit,	..	ich schniß.	ich schniesse.	geschliffen.	—
6. Schließen, to shut,	reg. or: du schließt, er schließt.	ich schloß.	ich schliesse.	geschloffen.	reg. or: schloß.
3. Schlängen, to devour, to sling,	..	ich schlang.	ich schlänge.	geschlungen.	—
5. Schmeißen, to throw down or aside with force.	..	ich schmiß.	ich schmissse.	geschmissen.	—
6. Schmelzen, to melt, dissolve, ^r	du schmelzt, er schmilzt.	ich schmolz.	ich schmolze.	geschmolzen.	schmilz.

^a Säugen, to suckle, is regular.^o Schaffen, in the signification: to procure, to provide, is regular.^p Schützen, to separate (in chemistry), is active and regular.^q The verbs rathschlagen, brathschlagen, to consult, deliberate, are regular.^r Schmelzen, to melt, in a transitive sense is regular.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 2d person of the singular.
		Indicative.	Subjunctive.		
5. Reißen, to tear, burst, 5. Reiten, to ride, Rennen, to run, race (see 1st class),		ich riß. ich ritt. ich rannte.	ich riße. ich ritte. ich rennte.	gerissen. geritten. gerannt.	reiß. — —
6. Riechen, to smell, inhale, 3. Ringen, to wring, wrestle, struggle, 2. Rinnen, to run, flow,		ich roch. ich rang. ich rann.	ich röche. ich ränge. ich ränne (rän- ne).	gerochen. getungen. geronnen.	— — —
4. Rufen, to call, E.  Ersen, to salt, 6. Saufen, to drink to excess (in speaking of animals),		ich rief. — ich saß.	ich rief. — ich säße.	gerufen. — gesaßen. gessaßen.	— — — —
6. Saugen, to suck,* 7. Schaffen, to create,* 6. Schallen, to sound, 5. Scheiden, to separate, part,* 5. Scheinen, to appear, shine,		ich sog. ich schuf. ich schallte*. ich schied. ich schien.	ich söge. ich schüfe. ich schälte*. ich schiede. ich schiene.	gesogen. geschaffen. — geschieden. geschienen.	— — — — —

2. Beschelten, to chide, grumble,	du schiltst, er schilt.	ich schalt.	ich schalte (schalte).	geschelten.	schilt.
6. Scheren, to shear, cut,	du schierst, er schiert.	ich schor.	ich schöre.	gescheren.	schier.
6. Schieben, to push, put off, shove,	..	ich schieb.	ich schöbe.	geschoben.	—
6. Schießen, to shoot,	..	ich schoss.	ich schösse.	geschossen.	—
3. Schinden, to flay,	..	ich schund.	ich schünde.	geschunden.	—
4. Schlafen, to sleep,	du schläfst, er schläft.	ich schlief.	ich schlief.	geschlafen.	schlief (schlaf).
7. Schlagen, to strike, beat,	du schlägst, er schlägt.	ich schlug.	ich schlug.	geschlagen.	—
5. Schleichen, to sneak,	..	ich schlich.	ich schliche.	geschlichen.	—
5. Schleifen, to grind,	..	ich schiff.	ich schiffe.	geschliffen.	—
5. Schlitzen, to slit,	..	ich schitz.	ich schitze.	geschlitten.	—
6. Schließen, to shut,	reg. or: du schließt, er schließt.	ich schloß.	ich schlosse.	geschlossen.	reg. or: schloß.
3. Schlingen, to devour, to sling,	..	ich schlang.	ich schlänge.	geschlungen.	—
5. Schmeißen, to throw down or aside with force.	..	ich schmiß.	ich schmisste.	geschmissen.	—
6. Schmelzen, to melt, dissolve, ^r	du schmelzt, er schmilzt.	ich schmolz.	ich schmolze.	geschmolzen.	schmolz.

^a Äugen, to suckle, is regular.^o Beschaffen, in the signification: to procure, to provide, is regular.^p Schieden, to separate (in chemistry), is active and regular.^q The verbs rathschlagen, berathschlagen, to consult, deliberate, are regular.^r Schmelzen, to melt, in a transitive sense is regular.

Infinitive.	Present of the Indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative, 2d person of the singular.
		Indicative.	Subjunctive.		
6. <i>Einhauben</i> , } to 6. <i>Einziehen</i> , } breathe, puff, pant,	.. ..	ich <i>habe</i> .*	ich <i>hätte</i> .*	<i>gehaube</i> .*	<i>habe</i> .
5. <i>Einreiben</i> , to cut,	.. ..	ich <i>habe</i> .*	ich <i>hätte</i> .*	<i>gehaube</i> .*	—
6. <i>Einrauben</i> , to screw,	.. ..	ich <i>schneide</i> .	ich <i>schneide</i> .	<i>geschnitt</i> .	—
5. <i>Einreiben</i> , to write,	.. ..	ich <i>schneide</i> .*	ich <i>schneide</i> .*	<i>geschrieben</i> .	—
5. <i>Einreiben</i> , to cry, to scream,	.. ..	ich <i>schreie</i> .	ich <i>schreie</i> .	<i>geschrieben</i> .	—
5. <i>Einreiten</i> , to stride.	.. ..	ich <i>schreie</i> .	ich <i>schreie</i> .	<i>geschrieben</i> .	—
6. <i>Einreiten</i> , to fester,	.. ..	ich <i>schreie</i> .	ich <i>schreie</i> .	<i>geschrieben</i> .	—
5. <i>Einweichen</i> , to be silent,*	.. ..	ich <i>schreie</i> .	ich <i>schreie</i> .	<i>geschrieben</i> .	—
6. <i>Einweichen</i> , to swell, to become inflated,	du <i>schwimmst</i> , er <i>schwimmt</i> .	ich <i>schweige</i> .	ich <i>schweige</i> .	<i>geschwiegen</i> .	<i>schwige</i> .
2. <i>Einwinnen</i> , to swim,	.. ..	ich <i>schwelle</i> .	ich <i>schwelle</i> .	<i>geschwollen</i> .	—
3. <i>Einwinden</i> , to disappear, vanish,	.. ..	ich <i>schwimme</i> .	ich <i>schwimme</i> .	<i>geschwommen</i> .	—
3. <i>Einwürgen</i> , to swing,	.. ..	ich <i>schwund</i> .	ich <i>schwünde</i> .	<i>geschwunden</i> .	—
6. <i>Einwürfen</i> , to swear,	.. ..	ich <i>schwänge</i> .	ich <i>schwänge</i> .	<i>geschwungen</i> .	—
1. <i>Einsehen</i> , to see,	du <i>siehst</i> , er <i>sieht</i> .	ich <i>schwor</i> .	ich <i>schwöre</i> .	<i>geschworen</i> .	—
1. <i>Sein</i> , to be,	ich <i>bin</i> , du <i>bist</i> , er <i>ist</i> , pl. wir <i>sind</i> , ihr <i>seid</i> , sie <i>sind</i> .	(<i>schwür</i>). ich <i>sah</i> .	(<i>schwüre</i>). ich <i>sähe</i> .	<i>gesehen</i> .	<i>sehe</i> (<i>sieh</i>).
		ich <i>war</i> .	ich <i>wäre</i> .	<i>gesehen</i> .	—

Senden, to send (see 1st class),	..	..	ich sandte*.	ich sendete.	gesandt*.	sende.
6. Sieden, to boil, ^a	..	..	ich sett.	ich setzte.	gesotten.	—
3. Singen, to sing,	..	..	ich sang.	ich sang.	gesungen.	—
3. Sinken, to sink,	..	..	ich sank.	ich sank.	gesunken.	—
2. Sinnern, to reflect, meditate,	..	..	ich sann.	ich sann.	gesonnen.	—
1. Sitzen, to sit,	..	..	ich saß.	ich saß.	gesessen.	—
Sollen, to be obliged (see 1st class),	..	ich soll, du sollst, er soll,	—	—	—	—
Spalten, to split, ^v	..	..	ich spie.	ich spiet.	gespalten.	—
5. Spülen, to spit,	..	..	ich spann	ich spänne	gespielen.	—
2. Spinnen, to spin,	..	..	(spinn).	(spänne).	gesponnen.	—
5. Spreißen, to split,	..	..	ich spieß.	ich spieß.	gespissen.	—
2. Sprechen, to speak,	..	du sprichst, er spricht.	ich sprach.	ich spräche.	gesprochen.	sprich.
6. Sprießen, to sprout,	..	reg. or : du sprichst, er spruchst.	ich sproß.	ich spröße.	gesprossen.	reg. or : spruch.
3. Springen, to spring, jump,	..	..	ich sprang	ich spränge	gesprungen.	—
2. Stechen, to sting, prick,	..	du steichst, er sticht.	(sprung).	(spränge).	—	—
2. Stecken, to stick fast*,	..	..	ich stach.	ich stäche.	gestochen.	stich.
7. Stehen, to stand,	..	..	ich stat*.	ich stäte*.	—	—
	..	..	ich stand	ich stände	gestanden.	steh.
	..	..	(stund).	(stünde).	—	—

^a Schmelzen, to silence, is active and regular.

^v The active verb schwellen, to swell, inflate, is regular.

^u Etoben, to boil (or have boiled), in a transitive sense is regular.

^v Spalten, to split, in a transitive sense is regular.

^v Etecten, to stick, fix, in a transitive sense is regular.

Infinitive.	Present of the Indicative, 3d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 3d person of the singular.
		Indicative.	Subjunctive.		
6. Ḫḫnauben, } to breathe,	..	ich ḫḫnob*.	ich ḫḫnḫbe*.	geḫḫnauben*.	ḫḫnaube.
6. Ḫḫnieben, } puff, pant,	..	ich ḫḫnob*.	ich ḫḫnḫbe*.	geḫḫnauben*.	—
5. Ḫḫneiben, to cut,	..	ich ḫḫnitt.	ich ḫḫnitte.	geḫḫnitt.n.	—
6. Ḫḫrauben, to screw,	..	ich ḫḫreb*.	ich ḫḫrḫbe*.	geḫḫreiben.	—
5. Ḫḫreiben, to write,	..	ich ḫḫrieb.	ich ḫḫriebe.	geḫḫrieben.	—
5. Ḫḫreien, to cry, to scream,	..	ich ḫḫrie.	ich ḫḫriece.	geḫḫreien.	—
5. Ḫḫreiten, to stride.	..	ich ḫḫritt.	ich ḫḫritte.	geḫḫritten.	—
6. Ḫḫwären, to fester,	..	ich ḫḫwer.	ich ḫḫwöre.	geḫḫwären.	—
5. Ḫḫweigen, to be silent,*	..	ich ḫḫwieg.	ich ḫḫwiege.	geḫḫwiegen.	—
6. Ḫḫwellen, to swell, to become inflated,*	du ḫḫwiltst, er ḫḫwilt.	ich ḫḫwill.	ich ḫḫwölle.	geḫḫwollen.	ḫḫwill.
2. Ḫḫwinnen, to swim,	..	ich ḫḫwamm.	ich ḫḫwämme.	geḫḫwommen.	—
3. Ḫḫwinden, to disappear, vanish,	..	ich ḫḫwand.	ich ḫḫwände.	geḫḫwunden.	—
3. Ḫḫwingen, to swing,	..	ich ḫḫwang.	ich ḫḫwänge.	geḫḫwungen.	—
6. Ḫḫwären, to swear,	..	ich ḫḫwer (ḫḫwur).	ich ḫḫwöre (ḫḫwüre).	geḫḫwären.	—
1. Ḫḫen, to see,	du ḫḫst, er ḫḫt.	ich ḫḫ.	ich ḫḫe.	geḫḫen.	ḫḫe (ḫḫ).
1. Ḫḫin, to be,	ich bin, du bist, er ist, pl. wir sind, ihr seid, sie sind.	ich war.	ich wäre.	gewḫen.	—

Senden, to send (see 1st class),	..	..	ich sandte*.	ich sendete.	gesandt*.	sende.
6. Sieden, to boil, ^a	..	..	ich setz.	ich setzte.	gesetzt.	—
3. Singen, to sing,	..	..	ich sang.	ich sang.	gesungen.	—
3. Sinken, to sink,	..	..	ich sank.	ich sank.	gesunken.	—
2. Sinnen, to reflect, meditate,	..	..	ich sann.	ich sann.	gesonnen.	—
1. Sitzen, to sit,	..	..	ich saß.	ich saß.	gesessen.	—
Sollen, to be obliged (see 1st class),	ich soll, du sollst, er soll,	..	—	—	—	—
Spalten, to split, ^b	..	..	ich spie.	ich spie.	gespalten.	—
5. Sprechen, to speak,	..	..	ich spann (spenn).	ich spanne (spänne).	gesprochen.	—
2. Spritzen, to sprout,	..	..	ich spitz.	ich spitz.	gesprossen.	—
	du sprichst, er spricht.	..	ich sprach.	ich sprache.	gesprochen.	sprich.
	reg. or : du spruchst, er spruchst.	..	ich sprach.	ich sprache.	gesprochen.	reg. or : spruch.
3. Springen, to spring, jump,	..	..	ich sprang (sprung).	ich sprang (spränge).	gesprungen.	—
2. Stechen, to sting, prick,	du stichst, er sticht.	..	ich stach.	ich stach.	gestochen.	stich.
2. Stecken, to stick fast ^c ,	..	..	ich stat*.	ich stakte*.	—	—
7. Stehen, to stand,	..	..	ich stand (stund).	ich stande (stünde).	gestanden.	steh.

^a Schweigen, to silence, is active and regular.

^b The active verb schwellen, to swell, inflate, is regular.

^c Stehen, to boil (or have boiled), in a transitive sense is regular.

^d Splitten, to split, in a transitive sense is regular.

^e Stecken, to stick, fix, in a transitive sense is regular.

Infinitive.	Present of the Indicative, 3d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 3d person of the singular.
		Indicative.	Subjunctive.		
2. Stehlen, to steal,	du stichst, er sticht.	ich stahl (stahl).	ich stäbe (stäbe).	gestohlen.	stiehl.
5. Steigen, to ascend,	..	ich steig.	ich stige.	gestiegen.	steig.
2. Sterben, to die,	du stirbst, er stirbt.	ich starb.	ich stürbe (stürbe).	gestorben.	stirb.
6. Streuen, to scatter, dis- perse,	..	ich stob.	ich stöbe.	gestoben.	—
3. Stinken, to stink,	..	ich stank.	ich stänke.	gestunken.	—
4. Stoßen, to push, thrust,	du stößest, er stößt.	ich stieß.	ich stieße.	gestoßen.	stoß.
5. Streichen, to stroke, to rove,	..	ich strich.	ich striche.	gestrichen.	—
5. Streiten, to dispute, struggle,	..	ich stritt.	ich stritte.	gestritten.	—
Thun, to do,	ich thue, du thust, er thut.	ich that.	ich thäte.	gethan.	thue.
7. Tragen, to carry,	du trägst, er trägt.	ich trag.	ich trüge.	getragen.	—
2. Treffen, to hit, meet,	du triffst, er trifft.	ich traf.	ich träfe.	getroffen.	triff.
5. Treiben, to drive, urge, force,	..	ich trieb.	ich triebe.	getrieben.	—
1. Treten, to step, tread,	du trittst, er tritt.	ich trat.	ich träte.	getreten.	tritt.
6. Triefen, to drip, drip,	reg. or: du treuffst, er treuft.	ich troff.	ich tröffe.	getroffen.	reg. or: treuf.
6. Trügen, to deceive, be- tray (see trügen).					

3. Sinken, to drink,	..	ich trank (trunk).	ich trinke (trünke).	getrunken.	trinke.
6. Trügen, to deceive, betray,	..	ich trug.	ich träge.	getrogen.	—
2. Verbergen, to conceal,	du verbirgst, er verbirgt.	ich verbarg (verberg.)	ich verbürge (verbörge).	verborgen.	verbirg (ver- berge).
6. Verboten, to prohibit, forbid,	reg. or: du verbeutst, er verbeut.	ich verbot.	ich verböte.	verbotten.	—
5. Verbsüßen, to grow pale, fade, die (see et- büßen),	..	ich verbüß.	ich verbüße.	verbüßten.	—
2. Verderben, to be de- stroyed, to perish, ^z	du verderbst, er verderbt.	ich verderb.	ich verderbe (verdürbe).	verderben.	verdirb.
6. Verdrießen, (<i>impers.</i>) to vex, grieve,	es verdrießt or verdreußt.	es verdross.	es verdrüße.	verdrossen.	—
1. Vergessen, to forget,	du vergißst, er vergißt.	ich vergaß.	ich vergäße.	vergessen.	—
5. Vergleichen, to compare (see gleichen).	..	—	—	—	—
Verhehlen, to conceal,	du verlässest, er verläßt.	ich verließ.	ich verlasse.	verhehlen.	—
4. Verlassen, to forsake,	..	ich verlor.	ich verlöre.	verlassen.	—
6. Verlieren, to lose,	..	ich verlor.*	ich verlöre*.	verloren.	—
6. Verlöschen, to be extin- guished, go out,	..	ich verlösch*.	ich verlösche*.	verloschen.	—
6. Verwirren, to confuse,	..	ich verwirr*.	ich verwörr*.	verwirren*.	—
5. Verzeihen, to pardon,	..	ich verzieh.	ich verziehe.	verziehen.	—

^z Verderben, to destroy, ruin, corrupt, is active and regular.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative, 2d person of the singular.
		Indicative.	Subjunctive.		
7. Wachsen , to grow, wax. increase,	du wachst, er wächst.	ich wach. ich wach ^e .	ich wüch. ich wüch ^e .	wachsen.	wachse.
6. Wägen , to weigh, con- sider, balance,	.. ..	ich wag. ich wag ^e .	ich mög. ich mög ^e .	wogen ^e .	—
7. Weben , to weave,	du webst, er webt.	ich web. ich web ^e .	ich wüß. ich wüß ^e .	gewaschen ^e .	—
6. Weichen , to yield,	.. ..	ich wech. ich wech ^e .	ich möß. ich möß ^e .	gewoben ^e .	—
5. Weisen , to show, guide,	.. ..	ich wis. ich wis ^e .	ich möß. ich möß ^e .	gewichen.	—
5. Wenden , to turn (see 1st class),	.. ..	ich wandt. ich wandt ^e .	ich wende. ich wende ^e .	gewisen.	—
2. Werben , to recruit, en- list, to gain,	du wirbst, er wirbt.	ich warb. ich warb (nur de).	ich wärbe. ich wärbe ^e .	geworben.	wirb.
2. Werden , to become (see page 450),	du wirst, er wird.	ich warf. ich warf ^e .	ich wärbe. ich wärbe ^e .	geworden.	—
2. Werfen , to throw, cast,	du wirfst, er wirft.	ich wag. ich wand. ich werf ^e .	ich möß. ich möß ^e .	geworfen.	wirf.
6. Wiegen , to have weight,	.. ..	ich wog. ich wog ^e .	ich möß. ich möß ^e .	gewogen.	—
3. Winden , to wind,	.. ..	ich wand. ich wand ^e .	ich wände. ich wände ^e .	gewunden.	—
6. Wirren , to confuse, en- tangle (like its deriva- tive verwirren),	.. ..	ich werf. ich werf ^e .	ich wärre. ich wärre ^e .	geworren ^e .	—

wissen, to know (see 1st class),	ich weiß, du weißt, er weiß.	ich mußte.	ich wüßte.	gewußt.	wisse.
wollen, to be willing, wish (see 1st class),	ich will, du willst, er will.	—	—	—	—
3. 5. Ziehen, to accuse, tax with, convict, impeach (used in a legal sense),	.. ..	ich zieh.	ich ziehe.	gezogen.	—
6. Ziehen, to draw,	.. ..	ich zog.	ich zöge.	gezogen.	—
3. Zwingen, to force, constrain,	.. ..	ich zwang.	ich zwänge.	gezwungen.	—

7. Weichen, to mollify, soften, is active and regular.

8. Wiegen, to rock (the cradle), is an active and regular verb.

REMARK.—It must not be forgotten, that the derivative and compound verbs, of inseparable or separable particles, must be sought for under their primitives. Ex.: entwerfen, to project, and vorwerfen, to reproach, under werfen, to throw; aussetzen, to go out, under gehen, to go; vorschreiben, to prescribe, under schreiben, to write, &c.

Infinitive.	Present of the indicative, 2d and 3d persons of the singular.	Imperfect.		Past Participle.	Imperative. 2d person of the singular.
		Indicative.	Subjunctive.		
7. Wachsen, to grow, wax. increase,	du wächst, er wächst.	ich wachse.	ich wüchse.	gewachsen.	wachse.
6. Wägen, to weigh, con- sider, balance,	.. ..	ich wage.	ich wäge.	gewogen*.	—
7. Waschen, to wash,	du wäschst, er wäscht*.	ich wasche.	ich wüschte.	gewaschen*.	—
6. Weben, to weave,	.. ..	ich web.	ich wöbe.	geweben*.	—
5. Weichen, to yield,	.. ..	ich wich.	ich wüchse.	gewichen.	—
5. Weisen, to show, guide,	.. ..	ich wies.	ich wiesse.	gewiesen.	—
Wenden, to turn (see 1st class),	.. ..	ich wandte.	ich wendete.	gewandt*.	—
2. Werben, to recruit, en- list, to gain,	du wirbst, er wirbt.	ich warb.	ich wärbe (würbe).	geworben.	wirb.
2. Werden, to become (see page 450),	du wirst, er wird.	ich ward (wur- de).	ich würde.	geworden.	—
2. Werfen, to throw, cast,	du wirfst, er wirft.	ich warf.	ich wärfe (würfte).	geworfen.	wirf.
6. Wiegen, to have weight,	.. ..	ich wage.	ich wöge.	gewogen.	—
3. Binden, to wind,	.. ..	ich wand.	ich wände.	gewunden.	—
6. Wirren, to confuse, en- tangle (like its deriva- tive verwirren),	.. ..	ich irrte.	ich irrte.	gewirren*.	—

wissen, to know (see 1st class),
wollen, to be willing, wish
(see 1st class),

22

3.

5. Zeihen, to accuse, tax
with, convict, impeach
(used in a legal sense),
6. Ziehen, to draw,
3. Zwingen, to force, con-
strain,

ich will.	ich mußte.	ich wüßte.	gewußt.	wüßte.
..	—	—	—	—
..	ich zieh.	ich zöge.	gezogen.	—
..	ich zög.	ich zöge.	gezogen.	—
..	ich zwang.	ich zwänge.	gezwungen.	—

7. Weichen, to mollify, soften, is active and regular.

8. Wiegen, to rock (the cradle), is an active and regular verb.

REMARK.—It must not be forgotten, that the derivative and compound verbs, of inseparable or separable particles, must be sought for under their primitives. Ex.: entwerfen, to project, and verworfen, to reproach, under werfen, to throw; ausgehen, to go out, under gehen, to go; vorschreiben, to prescribe, under schreiben, to write, &c.

OF THE GOVERNMENT OF VERBS.

The subject of the verb is always in the nominative ; the direct or immediate object is put in the accusative. Ex. : Carl schreibt einen Brief, Charles writes a letter. Carl is the subject or nominative, einen Brief is the immediate object or accusative.

I. VERBS WHICH ARE FOLLOWED BY THE NOMINATIVE.

The following verbs take after them only the nominative ; if they have an attribute, it is in like manner put in the nominative :—

Sein, to be. Sein Bruder war ein großer Held, his brother was a great hero.

Werden, to become. Er wurde ein reicher Mann, he became a rich man.

Bleiben, to remain. Er blieb stets mein getreuer Freund, he always remained my faithful friend.

Heißen, to call (he called). Mein ältester Bruder heißt Carl, my eldest brother is called Charles.

Scheinen, to appear. Der Tag schien mir eine Stunde, das Jahr ein Tag, the day appeared to me an hour, the year a day.

With some passive verbs, such as genannt werden, to be called, named. Ex. : Er kann ein braver Mann genannt werden, he can (may) be called a good man ; gescholten werden, to be chided.

II. VERBS WHICH GOVERN THE GENITIVE.

a) The following verbs, besides the direct object in the accusative, have an indirect object in the genitive :—

Anklagen, to accuse. Man klagte ihn des Diebstahls an, they accused him of theft.

Belehren, to instruct. Er hat mich eines Bessern belehrt, he has instructed me in something better (put me right).

Berauben, to deprive, rob. Man hat ihn seines Vermögens beraubt, they have deprived (robbed) him of his fortune.

Beschuldigen, to charge. Man hat ihn des Hochverraths beschuldigt, they have charged him with high treason.

Entledigen, to exempt, dispense. Man hat ihn seines Amtes entsetzt, they have dismissed him from his office.

Ueberführen, **überweisen**, to convict. Man hat ihn eines Verbrechens überführt (überwiesen), they have convicted him of a crime.

Ueberheben*, to exempt. Jemandem einer Sache überheben, to exempt a person from any thing (or trouble).

Ueberzeugen, to persuade, convince. Er hat mich dessen^a überzeugt, he has convinced me of it.

Ver sichern (see *Obs. Lesson 64*), to assure. Ich versichere Sie meiner Hochachtung und meiner Liebe, I assure you of my esteem and affection.

Verweisen^{*}, to banish. Einen des Landes^b verweisen, to banish a person from his country.

Würdigen, to honour, estimate. Er würdigt mich seines Vertrauens, he honours me with his confidence.

b) A considerable number of reflexive verbs require an indirect object in the genitive, as :—

Sich annehmen^{*}, to interest one's self. Er nahm sich des Kindes an, he interested himself in (for) the child.

Sich bedienen, to avail one's self. Ich bediene mich dieser schönen Gelegenheit, I avail myself of this good opportunity.

Sich befeßigen^{*} or **befleißigen**, to apply, attach one's self. Befeßige Dich der Tugend, attach yourself to virtue.

Sich seines Amtes, seiner Forderung begeben^{*}, to resign one's office, to desist from, renounce one's claim, pretension.

Sich bemächtigen, **sich bemätern**, to possess one's self, to make one's self master. Man bemächtigte sich des Diebes, they possessed themselves of (captured) the thief.

Sich eines Ortes besinnen^{*}, to remember a place.

Sich des Weines enthalten^{*}, to abstain from wine.

Sich einer Sache entschlagen^{*}, to divest one's self of (give up) any thing.

Sich der Armen erbarmen^{*}, to take upon one's self the cause of the poor.

Sich eines Versprechens (or an sein Versprechen) erinnern (*Obs. D. Lesson 71*), to remember a promise.

Sich seines Zornes erwehren, to check one's anger.

Sich einer Antwort getrösten, to console one's self with an answer (await a reply in confidence).

Sich seines Reichthums rühmen, to boast of one's riches.

Sich einer schlechten Handlung schämen, to blush (feel ashamed) at a bad action.

Sich einer Sache unterfangen^{*} (oder **unterstehen**), to venture upon (undertake) any thing.

Sich eines solchen Glücks vermuthen, to anticipate (calculate upon) such good fortune.

Sich einer Sache versehen, to be aware of (prepared for) any thing.

Sich einer Sache weigern, to hesitate upon (refuse) any thing.

^a This verb is used also with *von*, as: Ich bin von Ihrer Freundschaft überzeugt, I am convinced of your friendship.

^b This may also take after it the preposition *aus*, as: Jemanden aus dem Lande verweisen, to banish a person from his country.

c) Many verbs are used indifferently with the genitive or accusative; but with the genitive they mark a sense more general and more absolute than with the accusative, as:—

Achten, esteem. *Ich achte seiner (oder ihn), I esteem him.*

Bedürfen, to be in need. *Wir bedürfen Ihrer (oder Ihre) Hülfe, we are in need of your aid.*

Entbehren, to spare, do without. *Ich kann seiner (oder ihn) nicht entbehren, I cannot spare (do without) him.*

Erwähnen, to mention, make mention. *Er erwähnte Ihrer (oder Sie), he mentioned (made mention of) you.*

Genießen, to enjoy. *Genieße des Lebens (oder das Leben), enjoy life.*

Pflegen, to take care. *Er pflegte seiner (oder seine) Gesundheit, he took care of his health.*

Schonen, to spare (take care of). *Man muß seiner (oder ihn) schonen, they must spare him.*

d) The verb *sein*, to be, requires the genitive in the following expressions:—

Gewohnt sein, to be accustomed. *Er ist dessen nicht gewohnt, he is not accustomed to it.*

Der Meinung sein, to be of opinion.

Guten Muthes, guter Laune sein, to have courage, to be in a good humour, in spirits.

Willens sein, to have the intention.

Des Todes sein, to die, be dead. *Er ist des Todes, he is a dead man.*

Guter Hoffnung sein, to be with child.

Rem.—Verbs always require after them the same case as the past participles used adjectively. (See the government of adjectives, Lesson 93.)

e) Verbs referring to time, require in like manner the genitives, although not followed by a preposition, as:—

Des Morgens, des Abends spazieren gehen, to take a walk in the morning, in the evening.

Des Nachts^c (bei Nacht or die Nacht hindurch) arbeiten, to work at (all) night.

Des Vormittags abreisen, to depart (start, set out) in the morning, forenoon.

Des Nachmittags spazieren reiten, to ride out (on horseback) in the afternoon.

Des Tages (bei oder am Tage) arbeiten, to work by day, in the day time.

^c Custom requires that the word *Nacht*, although feminine, takes here an *s* in the genitive.

Sonntags und Montags geht die Post ab, the mail leaves on (every) Sunday and Monday.

Mein Freund kommt sechsmal des Jahres (oder im Jahre), zweimal des Monats (oder im Monat), einmal die Woche (accusative), my friend comes six times a (in the) year, twice a month, once a week. (See Lessons 31 and 54, *Obs. B.*)

III. VERBS GOVERNING THE DATIVE.

Besides the direct object in the accusative, verbs often have an indirect one, which is put in the dative. **Ex. :—**

Jemandem etwas geben, to give something to somebody.

Jemandem sagen, melden, schreiben, antworten, to say to, mention to, write to, reply to somebody.

The verbs which require the dative are :—

a) Most neuter verbs which do not admit of a direct object in the accusative, as :—

Jemandem angehören, to belong to somebody.

Jemandem ausweichen*, to avoid somebody.

Gefallen, to please. **Er gefällt mir sehr**, he pleases me much.

Jemandem gehorchen, to obey somebody.

Jemandem gleichen*, to resemble somebody.

b) The following reflexive verbs :—

Sich einbilden, to imagine to one's self. **Du bildest Dir ein**, you imagine to yourself.

Sich ergeben*, to yield, surrender. **Er ergibt sich der Zugend**, he yields to virtue.

Sich nähern (oder sich nahe n), to approach. **Nähern Sie sich dem Feuer**, approach the fire. **Er naht sich mir**, he approaches me.

Sich vorstellen, to represent to one's self, to imagine. **Ich stelle mir vor**, I represent to myself.

Sich widmen, to devote (consecrate, dedicate) oneself. **Er widmet sich den Geschäften**, he devotes himself to business.

c) Certain impersonal verbs. See page 158, *Obs. A.*

Es ist mir angst, I am afraid.

Es scheint Dir, it appears to you (thee).

Wennes Ihnen beliebt, if you please, like.

Es hat mir geträumt, I dreamt, &c.

IV. VERBS GOVERNING THE ACCUSATIVE.

a) All active and transitive verbs are followed by the accusative of the direct object, which in the passive voice becomes the subject nominative, as :—

ACTIVE.

PASSIVE.

Sch schätze meinen Freund, Mein Freund wird von mir geschätzt.
I esteem, appreciate my friend.

Sch ehre die Wahrheit, I Die Wahrheit wird von mir geehrt.
honour the truth.

Er liebt das Kind, he loves Das Kind wird von ihm geliebt.
the child.

b) Most of those reflexive verbs, which ought to be considered as active, expressing an action which terminates in the agent himself (see Lesson 70), as:—

Sch freue mich, I rejoice.

Du schämst Dich, you are (thou art) ashamed.

Bemühen Sie sich nicht, do not trouble yourself.

c) Certain impersonal verbs. (See page 158, *Obs. A.*), as:

Es hungert mich, I am hungry.

Es friert ihn, he is cold.

d) The following verbs govern two accusatives, the one of the person, and the other of the thing:—

Heißen*, to call, be called, order. **Er** heißt mich einen Narren, he calls me a fool. **Wer** hat Dich das geheißen? who ordered you to do that?

Nennen*, to name, call. **Ich** nenne ihn meinen Freund, I call him my friend.

Schelten*, **schimp**fen,^d to abuse. **Er** schalt (schimpfte) mich einen Narren, he called me a fool by way of reproach.

^d It must not be forgotten that the verbs heißen, nennen, schelten, and schimpfen have two nominatives in the passive.

D. Appleton & Co. have recently published
HISTORY OF GERMANY,
FROM THE EARLIEST PERIOD TO THE PRESENT TIME.

BY
FREDERICK KOHLRAUSCH,
*Chief of the Board of Education for the Kingdom of Hanover, and
late Professor of History in the Polytechnic School.*

Translated from the last German edition,

BY JAMES D. HAAS.

One elegant 8vo. volume, of 500 pages, with complete Index, \$1 50.

TRANSLATOR'S PREFACE.

The high merits and distinguished character of the original German Work, by Professor Kohlrausch, of which this is a translation, have long been acknowledged. A work which, during a period of thirty years, has enjoyed so much popularity as to have gone through several editions, embracing a circulation of many thousand copies; a production which has extended and established its good repute, even in its original form far beyond its native clime, to England, France, Belgium, Italy, America, &c. (in some of which countries it has been re-printed in German,) and has thus become a standard book of reference in almost all the Universities and principal public as well as private educational Institutions. Such a publication possesses ample testimony proving it able to create a lasting interest, and confirming its claims to consideration and esteem.

The aim of the distinguished author, in this valuable history, is thus simply but distinctly expressed by himself: "My sole object," he says, "has been to produce a succinct and connected development of the vivid and eventful course of our country's history, written in a style calculated to excite the interest and sympathy of my readers, and of such especially who, not seeking to enter upon a very profound study of the sources and more elaborate works connected with the annals of our empire, are nevertheless anxious to have presented to them the means of acquiring an accurate knowledge of the records of our Fatherland, in such a form as to leave upon the mind and heart an enduring, indelible impression."

That our industrious historian has attained his object, the intelligent reader will find in the interest excited, the clear views imparted, and the deep impression effected by his animated portrayals of both events and individuals. This has been the original and acknowledged characteristic of Herr Kohlrausch's work throughout its entire existence; but in the new edition, from which this translation has been rendered, he has endeavoured to make it as perfect as possible, both in matter and style, and besides this has enriched it with many valuable notes not contained in the former editions: thus making it in reality a concise, yet, in every respect, a complete history of Germany.

It is important to remark, that Professor Kohlrausch is a Protestant, and one distinguished not less for his freedom from prejudice and impartiality, than for the comprehensiveness of his views and the high tone of his philosophy. The general adoption of the work—alike by Protestant and Romanist—is proof sufficiently convincing of the impartiality of his statements, and of the justice of his reflections and sentiments.

"After England, no country has stronger claims upon the attention of Americans than Germany. Its institutions, language, literature and national character combine to render its history highly interesting. The place it has occupied among nations for 1000 years—that is, ever since the era of Charlemagne—has been, on the whole, second to none in importance. Some of the greatest inventions—among them gunpowder and the art of printing—owe their origin to the Germans. The literature of Germany is now exciting a marked influence over our own, and we can never forget that Germany is the cradle of the Reformation.

"Notwithstanding all these claims upon our attention, it is not to be denied that the history of Germany has been very little known among us. Few persons except the highly educated have more than a very meagre knowledge of the outlines of German history.

"The publication of Kohlrausch's History, which is a standard work at home, comes in very opportunely to supply the dearth of information on this interesting topic. It furnishes a most valuable compend; and will tend to spread in our country a knowledge of one of the most refined as well as most learned of modern nations. Few of the historical works of our day are more worthy of the public patronage.—*Evening Mirror.*

A NEW SCHOOL AND REFERENCE DICTIONARY,

Published by D. Appleton & Company.

A DICTIONARY OF THE ENGLISH LANGUAGE:

CONTAINING THE

PRONUNCIATION, ETYMOLOGY, AND EXPLANATION

Of all words authorized by eminent writers;

TO WHICH ARE ADDED,

**A VOCABULARY OF THE ROOTS OF ENGLISH WORDS,
AND AN ACCENTED LIST OF GREEK, LATIN, AND SCRIPTURE PROPER NAMES.**

BY ALEXANDER REID, A. M.,

Rector of the Circus School, Edinburgh.

WITH A CRITICAL PREFACE,

BY HENRY REED,

Professor of English Literature in the University of Pennsylvania.

One Volume 12mo. of near 600 pages, neatly bound in leather. Price \$1.

Among the wants of our time was a good Dictionary of our own language, especially adapted for academies and schools. The books which have long been in use, were of little value to the junior students, being too concise in the definitions, and immethodical in the arrangement. Reid's English Dictionary was compiled expressly to develop the precise analogies and various properties of the authorized words in general use, by the standard authors and orators who use our vernacular tongue.

Exclusive of the large numbers of proper names which are appended, this Dictionary includes four especial improvements—and when their essential value to the student is considered, the sterling character of the work as a hand-book of our language instantly will be perceived.

The primitive word is distinguished by a larger type; and where there are any derivatives from it, they follow in alphabetical order, and the part of speech is appended, thus furnishing a complete classification of all the connected analogous words of the same species.

With this facility to comprehend accurately the determinate meaning of the English word, is conjoined a rich illustration for the linguist. The derivation of all the primitive words is distinctly given, and the phrases of the languages whence they are deduced, whether composite or simple; so that the student of foreign languages, both ancient and modern, by a reference to any word, can ascertain the source whence it has been adopted into our own form of speech. This is a great acquisition to the person who is anxious to use words in their utmost clearness of meaning.

To these advantages is subjoined a Vocabulary of the Roots of English Words, which is of peculiar value to the collegian. The fifty pages which it includes, furnish the linguist with a wide-spread field of research, equally amusing and instructive. There is also added an Accented List, to the number of fifteen thousand, of Greek, Latin, and Scripture Proper Names.

With such novel attractions, and with such decisive merits, the recommendations which are prefixed to the work by Professors Frost, Henry, Parks, and Reed, Messrs. Baker and Greene, principals of the two chief grammar schools at Boston, and by Dr. Reese, Superintendent of Common Schools for the city and county of New York, are justly due to the labors of the author. They fully corroborate the opinion expressed by several other competent authorities, that "Reid's English Dictionary is peculiarly adapted for the use of schools and families, and is far superior to any other existing similar compilation."

TEXT BOOK FOR COLLEGES AND SCHOOLS.

Appleton & Co. have recently published the third edition

GENERAL HISTORY OF CIVILIZATION IN EUROPE,

From the Fall of the Roman Empire to the French Revolution.

BY M. GUIZOT,

Late Professor of History, now Prime Minister of France.

With occasional Notes by C. S. HENRY, D.D., Professor of Philosophy and History in the University of the City of New-York. One volume 12mo. Price \$1 00.

"We hail with pleasure the republication of this able work. It is terse and full, and adverts to the most interesting topic in the social relations of mankind, the progressive improvement of the European nations from the overthrow of the Roman Empire by the Goths, and Huns, and Vandals, in the Fifth Century.

"The work of M. Guizot comprehends a Course of Lectures which he delivered, and which contain the spirit of Modern History, all condensed into a focus, to illuminate one most impressive feature in the annals of the world. A concise view of the chief themes will accurately unfold the importance of this volume.

"The introductory lecture is devoted to a discussion of the general subject in its principles; which is followed by the application of them to the condition of European society.

"M. Guizot next proceeds to develop the deranged state of the kingdoms of Europe, after the subversion of the Roman power, and the subdivision of the ancient empire into distinct sovereignties; which is followed by a survey of the feudal system. The various changes and civil revolutions of the people with the crusades, the conflicts between the hierarchical supremacy, and the monarchical and aristocratical authorities also, are developed with the fluctuations of society, through their combined tumultuous collisions; until the invention of printing, and the maritime discoveries of the fifteenth century, with the Reformation, produced a convulsion, whose mighty workings still are exhibited, and the rich fruits of which constantly become more plentiful and fragrant.

"The two lectures which close the series, are devoted to the English revolution of the seventeenth, and the French revolution of the eighteenth century.

"There are two features in M. Guizot's lectures which are as attractive as they are novel. One is, the lofty moral and religious principles which he inculcates. We doubt that very few professors of history in our own country, in their prelections, among their students, within an American College, would have commingled such a continuous stream of the best ethics, with a subject avowedly secular, as M. Guizot has incorporated with his lectures addressed to the Parisian infidels.

"Another is, the predominant influence which he has attributed to Christianity, in effecting the progressive melioration of European society.

"To the friends of religious freedom especially M. Guizot's Lectures on Civilization are a most acceptable present; because they are not the result of a controvertist's endeavours to sustain his own opinions in a polemical conflict with an adversary, but the deliberate judgment of an impartial observer, who has embodied his decisions incidentally, while discussing another topic."—*N. Y. American*.

PREPARING FOR PUBLICATION,

COMPLETE HISTORY OF MODERN CIVILIZATION;

From the Fall of the Roman Empire until the Year 1789. With complete Chronological and Historical Tables. Translated from the French of M. GUIZOT.

This volume is the second part of M. Guizot's "Course of Modern History," in thirty three Lectures, and is an erudite and luminous development of the principal changes, events, derangements, and organization of the modern European nations after the fall of the Roman Empire, until they assumed their present chief characteristics. It forms a complete filling up, in minute details, of the former work, and is precisely adapted to unfold the origin, attributes, and operations of the political systems connected with feudalism, and the subsequent revolutions of the kingdoms of Europe.

D. Appleton & Co. have just published
LECTURES
ON
MODERN HISTORY.

BY
THOMAS ARNOLD, D.D.,

Author of "History of Rome," etc., etc.

With an Introduction and Notes by **HENRY REED**, Professor of English Literature in the University of Pennsylvania. One handsome volume 12mo.

This volume contains the first Lectures which were delivered by Dr. Arnold after his appointment as Regius Professor of History in the university of Oxford. The series of Lectures must be considered merely as introductory to the expanded views and researches which the author would have developed had his life been prolonged. In the primary lecture which was delivered when he entered upon his official duty, the lecturer presented his definition of history with a summary of the duties appertaining to the professor of it. Appropriate, dignified and perspicuous, it exhibits both originality and power in a high degree, commingled with felicitous illustrations of the characteristics, effects, and value of historical literature.—Four lectures follow on the study of history, rich in the prominent topics of inquiry concerning national prosperity—among which, with masterly eloquence and delineations he adverts to the political economy, the religious controversies, the national wars, and the geographical relations of countries.—The next three lectures contain a survey of European history, particularly examining the revolutions in ecclesiastical affairs, and the continuous struggles to cast off the despotic yoke, and to gain and establish religious and civil freedom.—The eighth lecture displays the nature of that historical testimony which claims and merits credence. In this discussion the author exhibits in his truth and forcefulness the law of evidence and the method of its application in investigating historical facts.—The course of Lectures is an elegant memorial of the author whose unquenchable philanthropy and untiring zeal in behalf of the best interests of mankind render his decease the subject of regret to the civilized world.

WILL SHORTLY PUBLISH
HISTORY
OF THE
ROMAN REPUBLIC.

BY
M. MICHELET,
Professor of History in the University of France, Author of "The History of France," etc., etc.

Translated by **VICTOR G. BENNE, A.B.** One handsome 8vo volume

"M. Michelet in his history of the Roman Republic, first introduces the reader to the Ancient Geography of Italy; then by giving an excellent picture of the present state of Rome and the surrounding country, full of grand ruins, he excites in the reader the desire to investigate the ancient history of this wonderful land. He next imparts the results of the latest investigations, entire, deeply studied and clearly arranged, and saves the uneducated reader the trouble of investigating the sources, while he gives to the more educated mind an impetus to study the literature from which he gives very accurate quotations in his notes. He describes the peculiarities and the life of the Roman people in a masterly manner, and he fascinates every reader, by the brilliant clearness and vivid freshness of his style, while he shows himself a good historian, by the justness and impartiality with which he relates and philosophizes."

The Westminster Review observes: "His 'Histoire Romaine' is not only the history of institutions and ideas, as in Niebuhr, but also by virtue of the vast interpretative faculty of imagination, places the men of Rome, with their creeds and aspirations, vividly before you."

COMPLETE TEXT-BOOK OF HISTORY.

D. APPLETON & CO. HAVE JUST PUBLISHED;

A MANUAL OF ANCIENT AND MODERN HISTORY.

COMPRISING

I.

Ancient History;

Containing the Political History, Geographical Position, and Social State of the Principal Nations of Antiquity, carefully revised from the ancient writers, and illustrated by the discoveries of Modern Scholars and Travellers.

II.

Modern History;

Containing the Rise and Progress of the Principal European Nations, their Political History, and the changes in their Social Condition, with a History, of the Colonies founded by Europeans.

BY W. COOKE TAYLOR, LL. D.,

Of Trinity College, Dublin.

Revised, with an Additional Chapter on the United States,

BY C. S. HENRY, D. D.,

Professor of History in the University of New-York

One handsome volume 8vo. of upwards of 700 pages. \$2 25

. For the convenience of Students as a text book, the Ancient or Modern portions can be had separately bound.

The **ANCIENT HISTORY** division comprises Eighteen Chapters, which include the general outlines of the History of Egypt—the Ethiopians—Babylonia and Assyria—Western Asia—Palestine—the Empire of the Medes and Persians—Phœnician Colonies in Northern Africa—Foundation and History of the Grecian States—Greece—the Macedonian Kingdom and Empire—the States that arose from the Dismemberment of the Macedonian Empire—Ancient Italy—Sicily—the Roman Republic—Geographical and Political Condition of the Roman Empire—History of the Roman Empire—and India—with an Appendix of important illustrative articles.

This portion is one of the best Compendes of Ancient History that ever yet has appeared. It contains a complete text for the collegiate lecturer; and is an essential hand-book for the student who is desirous to become acquainted with all that is memorable in general secular archæology.

The **MODERN HISTORY** portion is divided into Fourteen Chapters, on the following general subjects:—Consequences of the Fall of the Western Empire—Rise and Establishment of the Saracenic Power—Restoration of the Western Empire—Growth of the Papal Power—Revival of Literature—Progress of Civilization and Invention—Reformation, and Commencement of the States System in Europe—Augustan Ages of England and France—Mercantile and Colonial System—Age of Revolutions—French Empire—History of the Peace—Colonization—China—the Jews—with Chronological and Historical Tables and other Indexes. Dr. Henry has appended a new chapter on the History of the United States.

This Manual of Modern History, by Mr. Taylor, is the most valuable and instructive work concerning the general subjects which it comprehends, that can be found in the whole department of Historical Literature.

COMMON-SCHOOL LIBRARY.

First Series, 25 volumes—Second, 25 volumes.

D. APPLETON & CO. respectfully invite the attention of Superintendents and Teachers of District Schools, to their valuable Series of Instructive and Moral Works for youth or the adult. The design has been to embrace in this collection only such Works as may be read by every member of a family, always inculcating a good moral, yet unsectarian in character, aiming to give an interest and a taste for reading.

RECOMMENDATION FROM S. S. RANDALL, DEPUTY SUPERINTENDENT OF COMMON SCHOOLS FOR THE STATE OF NEW-YORK.

"I have long been in the habit of recommending your first Series of the School Library to Trustees of School Districts wishing to purchase for their Library; and I can cheerfully bear testimony to the value of the entire Series. Taken as a whole, the works are admirably adapted to the intellectual and moral wants of the rising generation; and the neatness of their execution no less than the cheap rate at which you are enabled to afford them, renders their introduction into our School District Libraries in every respect desirable."

FIRST SERIES.

- THE LIFE AND ADVENTURES OF HENRY HUDSON.** By the author of "Uncle Philip's Conversations."
- THE ADVENTURES OF HERNAN CORTES,** the Conqueror of Mexico. By the same.
- THE LIFE OF CAPT. JOHN SMITH.** By the same.
- THE DAWNINGS OF GENIUS;** or, Early Lives of Eminent Men. By Anne Pratt.
- THE MYTHOLOGY OF GREECE AND ITALY,** adapted for children. By Thomas Keightley.
- THE POPLAR GROVE;** or, Little Harry and his Uncle Benjamin. By Mrs. Copley.
- EARLY FRIENDSHIPS.** By Mrs. Copley.
- THE PEASANT AND THE PRINCE;** a tale illustrative of the French Revolution. By Harriet Martineau.
- MASTERMAN READY;** or, the Wreck of the Pacific. Written for Young People. By Capt. Marryatt. Three volumes.
- THE LOOKING-GLASS FOR THE MIND;** or, Intellectual Mirror. An elegant collection of delightful stories and tales. Many plates.
- THE TWIN SISTERS,** a tale. By Mrs. Sandham.
- FIRST IMPRESSIONS;** or, Hints to those who would make Home happy. By Mrs. Ellis.
- THE DANGERS OF DINING OUT;** or, Hints to those who would make Home happy. To which is added the Confessions of a Maniac. By Mrs. Ellis.
- SOMERVILLE HALL;** or, Hints to those who would make Home happy. To which is added the Rising Tide. By Mrs. Ellis.
- LITTLE COIN, MUCH CARE;** or, How Poor People Live. By Mary Howitt.
- WORK AND WAGES;** or, How Poor People Live. By Mary Howitt.
- HOPE ON, HOPE EVER;** or, the Boyhood of Felix Law. By Mary Howitt.
- STRIVE AND THRIVE,** a tale. By Mary Howitt.
- SOWING AND REAPING;** or, What will Come of It? By Mary Howitt.
- ALICE FRANKLIN,** a sequel to Sowing and Reaping. By Mary Howitt.
- WHO SHALL BE GREATEST?** a tale. By Mary Howitt.
- WHICH IS THE WISER?** or, People Abroad. By Mary Howitt.
- TIED OF HOUSEKEEPING.** By S. T. Arthur.

SECOND SERIES.

- THE LIFE OF OLIVER CROMWELL.** By Robert Southey. LL. D.
- HISTORY OF THE FRENCH REVOLUTION,** its Causes and Consequences. By F. Maclean Rowan. 2 vols.
- THE ADVENTURES OF DANIEL BOONE,** the Kentucky Rifleman. By the author of "Uncle Philip's Conversations."
- THE YOUNG STUDENT;** or, Ralph and Victor. By Madame Guizot. In 3 vols. One of the best moral and instructive works ever written.
- LOVE AND MONEY,** an Every-Day Tale. By Mary Howitt.
- THE MINISTER'S FAMILY;** or, Hints to make Home happy. By Mrs. Ellis.
- PHILIP RANDOLPH,** a tale of Virginia. By Mary Gertrude.
- MY OWN STORY,** the Autobiography of a Child. By Mary Howitt.
- THE TWO APPRENTICES;** a Tale for Youth. By Mary Howitt.
- WOMAN'S WORTH;** or, Hints to Raise the Female Character. A very valuable work, suitable for all classes.
- THE SETTLERS IN CANADA,** written for Youth. By Capt. Marryatt. 2 vols.
- MY UNCLE, THE CLOCKMAKER,** a tale. By Mary Howitt.
- THE GIRLS' MANUAL;** containing the Principles of Conduct.
- THE BOYS' MANUAL;** containing the Principles of Conduct.
- THE FARMER'S DAUGHTER,** a Picture of Humble Life. By Mrs. Cameron.
- THE YOUNG MAN FROM HOME,** in a Series of Letters on Dangers and Duties. By J. A. James.
- FAMILIAR LETTERS ON CHEMISTRY,** and its application to Physiology, Commerce, and Agriculture. By Prof. Liebig.
- THE GOLDMAKER'S VILLAGE;** an excellent narrative. Translated from the German of H. Zschokke.

*. The volumes are furnished strongly bound in leather, at 30 cents each by the Series.

A CATALOGUE OF BOOKS, IN VARIOUS DEPARTMENTS OF LITERATURE,



PUBLISHED BY

D. APPLETON & Co., New-York,

AND

GEO. S. APPLETON, PHILADELPHIA.

For sale by the several Booksellers throughout the United States.

Classified Index.

AGRICULTURE.

Falkner on Manures.
Smith's Productive Farming.
Farmer's Treasure, by Falkner and Smith.

ARTS, MANUFACTURES, &c.

Ewbank's Mechanics and Hydraulics.
Hodge on the Steam-Engine.
Lafever's Modern Architecture.
" Stair-case Construction.
Cre's Dictionary of Arts, Manuf., and Mines.

BIOGRAPHY.

Hamilton (Alex.), Life of.
Philip's Life of Milne.

CHEMISTRY.

Fresenius's Chemical Analysis.
Liebig's Chemical Letters.
Parnell's Applied Chemistry.

EDUCATION.

Hazen's Symbolical Speller.
Keightley's Mythology of Greece and Italy.
Taylor's Home Education

HISTORY.

Frost's History of United States Navy.
" " Army.

Guizot's History of Civilization.
L'Ardeche's History of Napoleon.
Taylor's Natural History of Society.

JUVENILE.

Boone, Daniel, Adventures of,
Boy's Manual.
Cameron's Farmer's Daughter.
Child's Delight.
Copley's Early Friendships
Copley's Poplar Grove.
Cortes, Adventures of.
De Foe's Robinson Crusoe.
Evans's Joan of Arc.
" Evenings with the Chroniclers.
Guizot's Young Student.
Girl's Manual.
Holyday Tales.
Howitt's Love and Money.
" Work and Wages.
" Little Coin, much Care.
" Which is the Wiser?
" Who shall be Greatest?
" Hope on, Hope ever.
" Strive and Thrive.
" Sowing and Reaping.
" No Sense like Common Sense.
" Alice Franklin.
Jerram's Child's Story-Book.

Appleton's Catalogue of Valuable Publications.

Looking-Glass for the Mind.
 Lucy and Arthur
 Log Cabin, or World before You.
 Martineau's Crofton Boys.
 " Peasant and Prince.
 Marryat's Masterman Ready.
 Old Oak Tree.
 Prize Story Book.
 Pratt's Drawings of Genius.
 Sandham's Twin Sisters.
 Smith, Capt.. Adventures of
 Sherwood's Duty is Safety.
 " Jack the Fairer.
 " Think before you Act.
 Taylor's Young Islanders.
 Ten Little Tales.
 Tench's Book of Nature.

MEDICAL.

Chavasse's Advice to Mothers.
 Hall's Principles of Diagnosis.
 Smith on Nervous System.

MISCELLANEOUS.

Arthur's Tired of Housekeeping.
 Austin's German Writers.
 Carlyle's Heroes, Hero Worship.
 Cotton's Exiles of Siberia.
 D'Israeli's Curiosities of Literature.
 Deleuze on Animal Magnetism.
 Ellis's Mothers of England.
 " Wives of England.
 " Daughters of England.
 " Women of England.
 " First Impressions.
 " Danger of Dining Out.
 " Somerville Hall.
 Embury's Nature's Gems.
 Foster's Miscellanies.
 " Christian Morals.
 Goldsmith's Vicar of Wakefield.
 " Essays.
 Johnson's Rasselas.
 Lover's Handy Andy.
 " £. s. d.—Treasure Trove.
 Maxwell's Hector O'Halloran.
 More's Domestic Tales.
 " Rural Tales.
 Pure Gold.
 Sinclair's Scotland and Scotch.
 " Shetland and Shetlanders.
 St. Pierre's Paul and Virginia.
 Taylor's Physical Theory of Another Life.
 Useful Letter-Writer.
 Woman's Worth.

POETRY.

Burns's Poetical Works.
 Cowper's "
 Gems from American Poets.
 Hemans's Poetical Works.
 " Songs of the Affections.
 Lewis's Records of the Heart.
 Milton's Poetical Works.
 " Paradise Lost.
 " " Regained
 Moore's Lallah Rookh.
 Pollok's Course of Time.
 Scott's Poetical Works.
 " Lady of the Lake.
 " Marmion.
 " Lay of the Last Minstrel.
 Southey's Poetical Works.
 Thomson's Seasons.
 Token of Affection, by various writers
 " Friendship.

Token of Love.
 " the Heart.
 " Remembrance.
 Young's Night Thoughts.

RELIGIOUS.

A Kempis's Imitation of Christ.
 Anthon's Catechism on Homilies.
 Beaven's Help to Catechizing.
 Bible Expositor.
 Book of Common Prayer.
 Barnett's Hist. of Reformation.
 " Exposition of XXXIX. Articles.
 Bradley's Practical Sermons.
 " Sermons at Clapham and Glasbury.
 Churton's Early English Church.
 Christmas Bells.
 Croden's Concordance, N. T.
 Clarke's Scripture Promises.
 Evans's Rectory of Valehead.
 Faber on Election.
 Gresley on Preaching.
 " English Churchman.
 Hare's Sermons.
 Hooker's Works.
 James's True Christian.
 " Widow Directed.
 " Young Man from Home.
 " Christian Professor.
 " Anxious Inquirer after Salvation.
 " Happiness, its Nature and Sources.
 Kip's Double Witness.
 Kingsley's Sacred Choir.
 Lyra Apostolica.
 Magee on Atonement.
 Manning on Unity of the Church.
 Marshall's Notes on Episcopacy.
 More's Private Devotion.
 " Practical Piety.
 Maurice's Kingdom of Christ.
 Newman's Parochial Sermons.
 " Sermons on Subjects of the Day.
 Ogilby on Lay-Baptism,
 " Lectures on the Church.
 Palmer on the Church.
 Paget's Tales of the Village.
 Pearson on the Creed.
 Philip's Devotional Guides.
 " The Hannahs.
 " The Marys.
 " The Marthas.
 " The Lydias.
 " Love of the Spirit.
 Sherlock's Practical Christian.
 Smith on Scripture and Geology.
 Spencer's Christian Instructed.
 Spincke's Manual of Devotion.
 Sprague's Lectures to Young People
 " True and False Religion.
 Sutton's Learn to Live.
 " Learn to Die.
 " On Sacrament.
 Stuart's Letters to Godchild.
 Taylor on Episcopacy.
 " Golden Grove.
 " Spiritual Christianity
 Wayland's Human Responsibility
 Wilson's Sacra Privata.
 Wilberforce's Communicant's Manual.

VOYAGES AND TRAVELS.

Cooley's American in Egypt.
 Olmsted's Whaling Voyage.
 Silliman's American Scenery
 Southgate's Turkey and Persia.

A KEMPIS.—OF THE IMITATION OF CHRIST:

Four books by Thomas à Kempis. One elegant volume, 16mo. \$1 00.

"The author of this invaluable work was born about the year 1380, and has always been honoured by the Church for his eminent sanctity. Of the many pious works composed by him, his 'Imitation of Christ' (being collections of his devotional thoughts and meditations on important practical subjects, together with a separate treatise on the Holy Communion) is the most celebrated, and has ever been admired and valued by devout Christians of every name. It has passed through numerous editions and translations, the first of which into English is said to have been made by the illustrious Lady Margaret, mother of King Henry VII. Messrs. Appleton's very beautiful edition is a reprint from the last English, the translation of which was chiefly copied from one printed at London in 1677. It deserves to be a companion of the good Bishop Wilson's *Sacra Privata*.—*Banner of the Cross*.

AMERICAN POETS.—GEMS FROM AMERICAN POETS.

One volume, 32mo., frontispiece, gilt leaves, 37 1-2 cents.

Forming one of the series of "Miniature Classical Library."

Contains selections from nearly one hundred writers, among which are—Bryant, Halleck, Longfellow, Percival, Whittier, Sprague, Brainerd, Dana, Willis, Pinkney, Allston, Hillhouse, Mrs. Sigourney, L. M. Davidson, Lucy Hooper, Mrs. Embury, Mrs. Hale, etc. etc

ANTHON.—CATECHISMS ON THE HOMILIES OF THE CHURCH.

18mo. paper cover, 6 1-4 cents, \$4 per hundred.

C O N T E N T S .

- | | |
|--------------------------------|------------------------------------|
| I. Of the Misery of Mankind. | III. Of the Passion of Christ. |
| II. Of the Nativity of Christ. | IV. Of the Resurrection of Christ. |

By HENRY ANTHON, D. D., Rector of St. Mark's Church, New York.

This little volume forms No. 2, of a series of "Tracts on Christian Doctrine and Practice," now in course of publication under the supervision of Rev. Dr. Anthon.

AUSTIN.—FRAGMENTS FROM GERMAN PROSE WRITERS.

Translated by Sarah Austin, with Biographical Sketches of the Authors. One handsomely printed volume, 12mo. \$1 25.

ARTHUR.—TIRED OF HOUSE-KEEPING

By T. S. Arthur, author of "Insubordination," etc. etc. One volume, 18mo. frontispiece, 37 1-2 cents.

Forming one of the series of "Tales for the People and their Children."

C O N T E N T S .—I. Going to House-keeping.—II. First Experiments.—III. Morning Calls.—IV. First Demonstrations.—V. Trouble with Servants.—VI. A New One.—VII. More Trouble.—VIII. A True Friend.—IX. Another Powerful Demonstration.—X. Breaking up.—XI. Experiments in Boarding and Taking Boarder.—XII. More Sacrifices.—XIII. Extracting Good from Evil.—XIV. Failure of the First Experiments.—XV. The New Boarding-house.—XVI. Trouble in Earnest.—XVII. Sickness.—XVIII. Another Change.—XIX. Conclusion.

BEAVEN.—A HELP TO CATECHISING.

For the use of Clergymen, Schools, and Private Families. By James Beaven, D. D., Professor of Theology at King's College, Toronto. Revised and adapted to the use of the Protestant Episcopal Church in the United States. By Henry Anthon, D. D., Rector of St. Mark's Church, N. Y.

18mo., paper cover, 6 1-4 cents, \$4 per hundred.

Forming No. 1 of a series of "Tracts on Christian Doctrine and Practice," now in course of publication under the superintendence of Rev. Dr. Anthon.

BIBLE EXPOSITOR.

Confirmation of the Truth of the Holy Scriptures, from the Observations of recent Travellers, illustrating the Manners, Customs, and Places referred to in the Bible. Published under the direction of the Society for the Promotion of Christian Knowledge, London. Illustrated with 90 cuts. One volume, 12mo., 75 cents.

EXTRACT FROM PREFACE.

"The Holy Scriptures contain many passages full of importance and beauty, but not generally understood, because they contain allusions to manners and customs, familiar indeed to those to whom they were originally addressed, but imperfectly known to us. In order to obviate this difficulty this volume is now presented to the public, consisting of extracts from the narratives of travellers who have recorded the customs of the oriental nations, from whom we learn that some usages were retained among them to this day, such as existed at the times when the Scriptures were written, and that their manners are in many instances little changed since the patriarchal times. The compiler of this volume trusts that it may be the means, under God's providence, of leading unlearned readers to a more general acquaintance with Eastern customs, and assist them to a clearer perception of the propriety and beauty of the illustrations so often drawn from them in the Bible."

BOOK OF COMMON PRAYER;

And Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America, together with the Psalter or Psalms of David. Illustrated with six steel engravings, rubricated, 18mo. size, in various bindings.

Morocco, extra gilt leaves, \$2 25. With clasp, do., \$3 00. Imitation of Morocco, gilt leaves, \$1 50. Plain do., \$1 00. Without rubrics, in Morocco, extra, \$2 00. Imitation do., \$1 25. Sheep, plain, 37 1-2 cents. It may also be had in rich silk velvet binding, mounted with gold, gilt borders, clasp, &c., price \$3 00.

A very superior edition, printed in large type, from the new authorized edition, is nearly ready. It will be embellished with choice steel engravings from designs by Overbeck.

BOONE.—ADVENTURES OF DANIEL BOONE,

The Kentucky Rifleman. By the author of "Uncle Philip's Conversations." One volume, 18mo. 37 1-2 cents.

Forming one of the series of "A Library for my Young Countrymen."

"It is an excellent narrative, written in a plain, familiar style, and sets forth the character and wild adventures of the hero of the Kentucky wilderness in a very attractive light. The boys will all be in an agony to read it."—*Com. Ado.*

BOYS' MANUAL.

Comprising a Summary View of the Studies, Accomplishments, and Principles of Conduct, best suited for promoting Respectability and Success in Life. 1 vol. 18mo. 50 cents.

BRADLEY.—FAMILY AND PARISH SERMONS.

Preached at Clapham and Glasbury. By the Rev. Charles Bradley. From the seventh London edition, two volumes in one, 8vo. \$1 25.

PRACTICAL SERMONS

For every Sunday throughout the year and principal holydays. Two volumes of English edition in one 8vo. \$1 50.

The above two volumes may be bound together in one. Price \$2 50.

The Sermons of this Divine are much admired for their plain, yet chaste and elegant style; they will be found admirably adapted for family reading and preaching, where no pastor is located. Recommendations might be given, if space would admit, from several of our Bishops and Clergy—also from Ministers of various denominations.

The following are a few of the English and American critical opinions of their merit:—

"Bradley's style is sententious, pithy, and colloquial. He is simple without being quaint, and he almost holds conversation with his hearers, without descending from the dignity of the sacred chair."—*Eclectic Review.*

"We earnestly desire that every pulpit may ever be the vehicle of discourses as judicious and practical, as scriptural and devout, as these."—*Christian Observer.*

"The style is so simple that the most unlearned can understand them; the matter so instructive that the best informed can learn something; the spirit so fervent that the most engaged Christian can be animated and warmed by their perusal."—*Christian Witness.*

BURNET.—THE HISTORY OF THE REFORMATION

Of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece and twenty-three engraved Portraits, forming four elegant 8vo. volumes. \$8 00.

A cheap edition is printed, containing the History in three vols. without the Records—which form the fourth vol. of the above. Price, in boards, \$2 50.

To the student either of civil or religious history, no epoch can be of more importance than that of the Reformation in England. The History of Bishop Burnet is one of the most celebrated and by far the most frequently quoted of any that has been written of this great event. Upon the original publication of the first volume, it was received in Great Britain with the loudest and most extravagant encomiums. The author received the thanks of both Houses of Parliament, and was requested by them to continue the work. In continuing it, he had the assistance of the most learned and eminent divines of his time; and he confesses his indebtedness for important aid to Lloyd, Tillotson, and Stillingfleet, three of the greatest of England's Bishops.

The present edition of this great work has been edited with laborious care by Dr. Nares, who professes to have corrected important errors into which the author fell, and to have made such improvements in the order of the work as will render it far more useful to the reader or historical student. Preliminary explanations, full and sufficient to the clear understanding of the author, are given, and marginal references are made throughout the book, so as greatly to facilitate and render accurate its consultation. It will of course find a place in every theologian's library—and will, by no means, we trust, be confined to that comparatively limited sphere.—*N. Y. Tribune.*

BURNET.—AN EXPOSITION OF THE XXXIX ARTICLES

Of the Church of England. By Gilbert Burnet, D. D., late Bishop of Salisbury.

With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV., &c. Revised and corrected, with copious Notes and Additional References, by the Rev. James R. Page, A. M. One handsome 8vo. volume. \$2 00.

The editor has given to our clergy and our students in theology an edition of this work, which must necessarily supersede every other, and we feel he deserves well at the hands of the Church, which he has so materially served.—*Church of England Quarterly Review.*

BURNS.—THE COMPLETE POETICAL WORKS

Of Robert Burns, with Explanatory and Glossarial Notes, and a Life of the Author, by James Currie, M. D., illustrated with six steel engravings, one volume, 16mo. \$1 25.

Forming one of the series of "Cabinet Edition of Standard British Poets."

This is the most complete American edition of Burns. It contains the whole of the poetry comprised in the edition lately edited by Cunningham, as well as some additional pieces; and such notes have been added as are calculated to illustrate the manners and customs of Scotland, so as to render the whole more intelligible to the English reader.

He owes nothing to the poetry of other lands—he is the offspring of the soil: he is as natural to Scotland as the heath is to her hills—his variety is equal to his originality; his humour, his gayety, his tenderness and his pathos, come all in a breath; they come freely, for they come of their own accord; the contrast is never offensive; the comic slides easily into the serious, the serious into the tender, and the tender into the pathetic.—*Allan Cunningham.*

CAMERON.—THE FARMER'S DAUGHTER:

A Tale of Humble Life, by Mrs. Cameron, author of "Emma and Her Nurse," "The Two Mothers," etc., etc., one volume, 18mo., frontispiece. 37 1-2 cts.

We welcome, in this little volume, a valuable addition to the excellent series of "Tales for the People and their Children." The story conveys high moral truths, in a most attractive form.—*Hunt's Merchant's Mag.*

CARLYLE.—ON HEROES, HERO WORSHIP,

And the Heroic in History. Six Lectures, reported with Emendations and Additions, by Thomas Carlyle, author of the "French Revolution," "Sartor Resartus," &c. Elegantly printed in one vol. 12mo. Second edition. \$1.

CHILD'S DELIGHT;

A Gift for the Young. Edited by a lady. One volume small 4to. Embellished with six steel Engravings coloured in the most attractive style.

This is the gem of the season. In style of embellishment and originality of matter, it stands alone. We cordially recommend the volume to our juvenile friends.—*U. S. Gazette.*

CHURTON.—THE EARLY ENGLISH CHURCH;

Or, Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives. One vol. 16mo. \$1 00.

The following delightful pages place before us some of the choicest examples—both clerical and lay—of the true Christian spirit in the **EARLY ENGLISH CHURCH**. In truth, those pages are crowded with weighty lessons. * * * *Extract from Editor's Preface.*

CLARKE.—SCRIPTURE PROMISES

Under their proper heads, representing the Blessings Promised, the Duties to which Promises are made. By Samuel Clarke, D. D. Miniature size, 37 1-2 cents.

In this edition every passage of Scripture has been compared and verified. The volume is like an arranged museum of gems, and precious stones, and pearls of inestimable value. The divine promises comprehend a rich and endless variety.—*Dr Wardlaw.*

COOLEY.—THE AMERICAN IN EGYPT.

With Rambles through Arabia-Petræa and the Holy Land, during the years 1839-40. By James Ewing Cooley. Illustrated with numerous steel Engravings, also Etchings and Designs by Johnston. One handsome volume, octavo, of 610 pages. \$2 00.

No other volume extant gives the reader so true a picture of what he would be likely to see and meet in Egypt. No other book is more practical and plain in its picture of precisely what the traveller himself will meet. Other writers have one account to give of their journey on paper, and another to relate in conversation. Mr. Cooley has but one story for the fireside circle and the printed page.—*Brother Jonathan.*

CHAVASSE.—ADVICE TO MOTHERS

On the Management of their Offspring, during the periods of Infancy, Childhood, and Youth, by Dr. Pye Henry Chavasse, Member of the Royal College of Surgeons, London, from the third English edition, one volume, 18mo. of 180 pages. Paper 25 cents, cloth 37 1-2.

All that I have attempted is, to have written useful advice, in a clear style, stripped of all technicalities, which mothers of every station may understand. * * * I have adopted a conversational form, as being more familiar, and as an easier method of making myself understood.—*Extract from Author's Preface.*

COPLEY.—EARLY FRIENDSHIPS.

By Mrs. Copley. With a frontispiece. One volume, 18mo. 37-12 cents.

A continuation of the little library of popular works for "the People and their Children." Its design is, by giving the boarding-school history of a young girl, whose early education had been conducted on Christian principles, to show the pre-eminent value of those principles in moulding and adorning the character, and enabling their possessor successfully to meet the temptations and trials of life. It is attractively written, and full of interest.—*Com. Adv.*

COPLEY.—THE POPLAR GROVE :

Or, little Harry and his Uncle Benjamin. By Mrs. Copley, author of "Early Friendships," &c., &c. One vol. 18mo. frontispiece, 37 1-2 cents.

An excellent little story this, showing how sound sense, honest principles, and intelligent industry, not only advance their possessor, but, as in the case of Uncle Benjamin the gardener, enable him to become the benefactor, guide, and friend of relations cast down from a loftier sphere in life, and, but for him, without resource. It is a tale for youth of all classes, that cannot be read without profit.—*N. Y. American.*

CORTES.—THE ADVENTURES OF

Hernan Cortes, the Conqueror of Mexico, by the author of "Uncle Philip's Conversations," with a Portrait. One volume, 18mo. 37 1-2 cents. Forming one of the series of "A Library for my Young Countrymen."

The story is full of interest, and is told in a captivating style. Such books add all the charms of romance to the value of history.—*Prov. Journal.*

COTTON.—ELIZABETH; OR, THE EXILES OF SIBERIA.

By Madame Cotton. Miniature size, 31 1-4 cents. Forming one of the series of "Miniature Classical Library."

The extensive popularity of this little tale is well known.

COWPER.—THE COMPLETE POETICAL WORKS

Of William Cowper, Esq., including the Hymns and Translations from *Mad. Guion*, *Milton*, &c., and *Adam*, a Sacred Drama, from the Italian of *Battista Andreini*, with a Memoir of the Author, by the Rev. Henry Stebbing, A. M. One volume, 16mo., 800 pages, \$1 50, or in 2 vols. \$1 75.

Forming one of the Series of "Cabinet Edition of Standard British Poets."

Morality never found in genius a more devoted advocate than Cowper, nor has moral wisdom, in its plain and severe precepts, been ever more successfully combined with the delicate spirit of poetry than in his works. He was endowed with all the powers which a poet could want who was to be the moralist of the world—the reprove, but not the satirist, of men—the teacher of simple truths, which were to be rendered gracious without endangering their simplicity.

CRUDEN.—CONCORDANCE OF THE NEW TESTAMENT.

By Alexander Cruden, M. A., with a Memoir of the Author by W. Youngman. Abridged from the last London Edition, by Wm. Patton, D. D. Portrait. One volume, 32mo., sheep, 50 cents.

. Contains all the words to be found in the large work relating to the New Testament.

DE FOE.—PICTORIAL ROBINSON CRUSOE.

The Life and Adventures of Robinson Crusoe. By Daniel De Foe. With a Memoir of the Author, and an Essay on his Writings, with upwards of 300 spirited Engravings, by the celebrated French artist, *Grandville*. One elegant volume, octavo, of 500 pages. \$1 75.

Crusoe has obtained a ready passport to the mansions of the rich, and the cottages of the poor, and communicated equal delight to all ranks and classes of the community. Few works have been more generally read, or more justly admired; few that have yielded such incessant amusement, and, at the same time, have developed so many lessons of practical instruction.—*Sir Walter Scott*.

The Messrs. Appleton & Co., of New York, have just published a beautiful edition of "The Life and Adventures of Robinson Crusoe." Not the miserable abridgment generally circulated, but De Foe's genuine work, Robinson Crusoe in full and at length, a story which never palls upon the reader, and never can lose its popularity while the English language endures.—*Pennsylvanian*.

D'ISRAELI.—CURIOSITIES OF LITERATURE,

And the Literary Character illustrated, by I. D'Israeli, Esq., D. C. L., F. S. A. First and Second Series. The Literary Character, illustrated by the History of Men of Genius, drawn from their own feelings and confessions, by I. D'Israeli, Esq. Curiosities of American Literature, compiled, edited, and arranged by Rev. Rufus W. Griswold. The three works in one volume, large 8vo. Price \$3 50.

This is the double title of a large and beautifully printed octavo volume, which has just made its appearance in the World of Letters. With the first part every body is already familiar. The deep research, the evident enthusiasm in his subject, and the light and pungent humor displayed by D'Israeli in it, are the delight of all classes of readers, and will undoubtedly send him down a cheerful journey to posterity, if only on account of the pleasant company in which he has managed so agreeably to introduce himself. The other portion of this work—that relating to the Curiosities of American Literature—is entirely new to the public; yet we shall be disappointed if it is not directly as popular as the other. Mr. Griswold has performed his task in a manner highly creditable to his taste, while displaying most favorably his industry, tact, and perseverance.—*New York Tribune*.

DE LEUZE.—PRACTICAL INSTRUCTION IN ANIMAL

Magnetism, by J. P. F. De Leuze, translated by Thomas C. Hartshorn. Revised edition, with an Appendix of Notes by the Translator, and Letters from eminent Physicians and others, descriptive of cases in the U. States. One volume, 12mo. \$1 00.

The translator of this work has certainly presented the profession with an uncommonly well digested treatise, enhanced in value by his own notes and the corroborative testimony of eminent physicians.—*Boston Med & Surg. Journal*.

ELLIS.—THE DAUGHTERS OF ENGLAND ;

Their position in Society, Character, and Responsibilities. By Mrs. Ellis. In one handsome volume, 12mo., cloth gilt. 50 cents.

ELLIS.—THE WOMEN OF ENGLAND ;

Their Social Duties and Domestic Habits. By Mrs. Ellis. One handsome volume, 12mo., cloth gilt. 50 cents.

ELLIS.—THE WIVES OF ENGLAND ;

Their Relative Duties, Domestic Influences, and Social Obligations. By Mrs. Ellis. One handsome volume, 12mo., cloth gilt. 50 cents.

ELLIS.—THE MOTHERS OF ENGLAND ;

Their Influence and Responsibility. By Mrs. Ellis. One handsome volume, 12mo., cloth gilt. 50 cents.

This is an appropriate and very valuable conclusion to the series of works on the subject of female duties, by which Mrs. Ellis has pleased, and we doubt not profited, thousands of readers. Her counsels demand attention, not only by their practical, sagacious usefulness, but also by the meek and modest spirit in which they are communicated.—*Watchman*.

ELLIS.—THE MINISTER'S FAMILY ;

Or Hints to those who would make Home happy. By Mrs. Ellis. One volume, 18mo. 37 1-2 cents.

ELLIS.—FIRST IMPRESSIONS ;

Or Hints to those who would make Home happy. By Mrs. Ellis. One volume, 18mo. 37 1-2 cents.

ELLIS.—DANGERS OF DINING OUT ;

Or Hints to those who would make Home happy. By Mrs. Ellis. One volume, 18mo. 37 1-2 cents.

ELLIS.—SOMERVILLE HALL ;

Or Hints to those who would make Home happy. By Mrs. Ellis. One volume, 18mo. 37 1-2 cents.

The above four volumes form a portion of series of "Tales for the People and their Children."

"To wish prosperity to such books as these, is to desire the moral and physical welfare of the human species."—*Bath Chronicle*.

EVANS.—EVENINGS WITH THE CHRONICLERS ;

Or Uncle Rupert's Tales of Chivalry. By R. M. Evans. With seventeen illustrations. One volume, 16mo., elegantly bound, 75 cents.

This would have been a volume after our own hearts, while we were younger, and it is scarcely less so now when we are somewhat older. It discourses of those things which charmed all of us in early youth—the daring deeds of the Knights and Squires of feudal warfare—the true version of the "Chevy Chase,"—the exploits of the stout and stalwart Warriors of England, Scotland, and Germany. In a word, it is an attractive book, and rendered more so to young readers by a series of wood engravings, beautifully executed.—*Courier & Enquirer*.

EVANS.—THE HISTORY OF JOAN OF ARC.

By R. M. Evans, author of "Evenings with the Chroniclers," with twenty-four elegant illustrations. One volume, 16mo. Extra gilt. 75 cents.

In the work before us, we have not only a most interesting biography of this female prodigy, including what she was and what she accomplished, but also a faithful account of the relations that existed between England and France, and of the singular state of things that marked the period when this wonderful personage appeared upon the stage. The leading incidents of her life are related with exquisite simplicity and touching pathos ; and you cannot repress your admiration for her heroic qualities, or scarcely repress your tears in view of her ignominious end. To the youthful reader we heartily recommend this volume.—*Albany Advertiser*

EVANS.—THE RECTORY OF VALEHEAD;

Or, the Records of a Holy Home. By the Rev. R. W. Evans. From the twelfth English edition. One volume, 16mo. 75 cents.

Universally and cordially do we recommend this delightful volume. We believe no person could read this work, and not be the better for its pious and touching lessons. It is a page taken from the book of life, and eloquent with all the instruction of an excellent pattern; it is a commentary on the affectionate warning, "Remember thy Creator in the days of thy youth." We have not for some time seen a work we could so deservedly praise, or so conscientiously recommend.—*Literary Gazette.*

EMBURY.—NATURE'S GEMS; OR, AMERICAN FLOWERS

In their Native Haunts. By Emma C. Embury. With twenty plates of Plants carefully colored after Nature, and landscape views of their localities, from drawings taken on the spot, by E. W. Whitefield. One imperial octavo volume, printed on the finest paper, and elegantly bound.

This beautiful work will undoubtedly form a "Gift-Book" for seasons of the year. It is illustrated with twenty colored engravings of indigenous flowers, taken from drawings made on the spot where they were found; while each flower is accompanied by a view of some striking feature of American scenery. The literary plan of the book differs entirely from that of any other work on a similar subject which has yet appeared. Each plate has its botanical and local description, though the chief part of the volume is composed of original tales and poetry, illustrative of the sentiments of the flowers, or associated with the landscape. No pains or expense has been spared in the mechanical execution of the volume, and the fact that it is purely American both in its graphic and literary departments, should recommend it to general notice.

EWBANK.—HYDRAULICS AND MECHANICS.

A Descriptive and Historical Account of Hydraulic and other Machines for raising Water, including the Steam and Fire Engines, ancient and modern; with Observations on various subjects connected with the Mechanic Arts; including the Progressive Development of the Steam Engine. In five books. Illustrated by nearly three hundred Engravings. By Thomas Ewbank. One handsome volume of six hundred pages. \$3 50.

This is a highly valuable production, replete with novelty and interest, and adapted to gratify equally the historian, the philosopher, and the mechanic, being the result of a protracted and extensive research among the arcana of historical and scientific literature.—*Nat. Intelligencer.*

FABER.—THE PRIMITIVE DOCTRINE OF ELECTION;

Or, an Historical Inquiry into the Ideality and Causation of Scriptural Election, as received and maintained in the primitive Church of Christ. By George Stanley Faber, B. D., author of "Difficulties of Romanism," "Difficulties of Infidelity," &c. Complete in one volume, octavo. \$1 75.

Mr. Faber verifies his opinion by demonstration. We cannot pay a higher respect to his work than by recommending it to all.—*Church of England Quarterly Review.*

FALKNER.—THE FARMER'S MANUAL.

A Practical Treatise on the Nature and Value of Manures, founded from Experiments on various Crops, with a brief Account of the most Recent Discoveries in Agricultural Chemistry. By F. Falkner and the Author of "British Husbandry." 12mo., paper cover 31 cents, cloth 50 cents.

It is the object of the present treatise to explain the nature and constitution of manures generally—to point out the means of augmenting the quantity and preserving the fertilizing power of farm-yard manure, the various sources of mineral and other artificial manures, and the cause of their frequent failures.—*Author's Preface.*

FARMER'S TREASURE, THE;

Containing "Falkner's Farmer's Manual," and "Smith's Productive Farming," bound together. 12mo., 75 cents.

FOSTER.—ESSAYS ON CHRISTIAN MORALS,

Experimental and Practical. Originally delivered as Lectures at Broadmead Chapel, Bristol. By John Foster, author of "Essays on Decision of Character, etc. One volume, 18mo., 50 cents.

This volume contains twenty-six Essays, some of which are of the highest order of sublimity and excellence.

FOSTER.—BIOG., LIT., AND PHIL. ESSAYS,

Contributed to the Eclectic Review, by John Foster, author of "Essays on Decision of Human Character," etc. One volume, 12mo., \$1 25.

These contributions well deserve to class with those of Macauley, Jeffrey, and Sidney Smith, in the Edinburgh Review. They contain the productions of a more original and profound thinker than either, whose master-mind has exerted a stronger influence upon his readers, and has left a deeper impression upon our literature; and whose peculiar merit it was to present the doctrines and moralities of the Christian faith, under a form and aspect which redeemed the familiar from triteness, and threw a charm and freshness about the severest truths.—*London Patriot*

FROST.—THE BOOK OF THE NAVY:

Comprising a General History of the American Marine, and particular accounts of all the most celebrated Nava. Battles, from the Declaration of Independence to the present time, compiled from the best authorities. By John Frost, LL. D. With an Appendix, containing Naval Songs, Anecdotes, &c. Embellished with numerous original Engravings, and Portraits of distinguished Naval Commanders. One volume, 12mo., \$1 00.

This is the only popular and yet authentic single view which we have of the naval exploits of our country, arranged with good taste and set forth in good language.—*U. S. Gazette.*

This volume is dedicated to the Secretary of the Navy, and is altogether a very faithful and attractive historical record. It deserves, and will doubtless have, a very extended circulation.—*Nat. Intelligencer.*

FROST.—THE BOOK OF THE ARMY:

Comprising a General Military History of the United States, from the period of the Revolution to the present time, with particular accounts of all the most celebrated Battles, compiled from the best authorities. By John Frost, LL. D. Illustrated with numerous Engravings, and portraits of distinguished Commanders. One volume, 12mo., \$1 25.

This work gives a complete history of military operations, and their causes and effects, from the opening of the Revolution to the close of the last war, with graphic descriptions of the celebrated battles and characters of the leading generals. It is illustrated with numerous portraits on steel and views of battles, from original drawings by Darley and others. The importance of popular works of the class to which this and the "Book of the Navy" belong, must be obvious to all who recognize the value of national recollections in preserving a true national spirit.

FRESENIUS.—CHEMICAL ANALYSIS.

Elementary Instruction in Chemical Analysis. By Dr. C. Rhemigius Fresenius. With a Preface by Prof. Liebig. Edited by I. Lloyd Bullock. One neat volume, 12mo. Paper, 75 cents; cloth, \$1 00.

This Introduction to Practical Chemistry is admitted to be the most valuable Elementary Instructor in Chemical Analysis for scientific operatives, and for pharmaceutical chemists, which has ever been presented to the public.

GUIZOT.—THE YOUNG STUDENT;

Or, Ralph and Victor. By Madame Guizot. From the French, by Samuel Jackson. One volume of 500 pages, with illustrations. Price 75 cents, or in three volumes, \$1 12.

This volume of biographical incidents is a striking picture of juvenile life. To all that numberless class of youth who are passing through their literary education, whether in boarding-schools or academies, in the collegiate course, or the preparatory studies connected with them, we know nothing more precisely fitted to meliorate their character, and direct their course, subordinate to the higher authority of Christian ethics, than this excellent delineation of "The Young Student," by Madame Guizot. * * * The French Academy were correct in their judgment, when they pronounced Madame Guizot's Student the best book of the year.—*Courier & Enquirer.*

GUIZOT.—GENERAL HISTORY OF CIVILIZATION

In Europe, from the fall of the Roman Empire to the French Revolution. Translated from the French of M. Guizot, Professor of History to la Faculté des Lettres of Paris, and Minister of Public Instruction. Third American edition, with Notes, by C. S. Henry, D. D. One handsome volume, 12no., \$1 00.

M. Guizot in his instructive Lectures has given us an epitome of modern history, distinguished by all the merit which, in another department, renders Blackstone a subject of such peculiar and unbounded praise—a work, closely condensed, including nothing useless, omitting nothing essential; written with grace, and conceived and arranged with consummate ability.—*East. Traveller*

GRISWOLD.—CURIOSITIES OF AMER. LITERATURE :

Compiled, edited, and arranged by Rev. Rufus W. Griswold. See D'Israeli

GIRL'S MANUAL :

Comprising a summary View of Female Studies, Accomplishments, and Principles of Conduct. Frontispiece. One volume, 18mo., 50 cents.

GOLDSMITH.—PICTORIAL VICAR OF WAKEFIELD.

The Vicar of Wakefield. By Oliver Goldsmith. Illustrated with upwards of 100 engravings on wood, making a beautiful volume, octavo, of 300 pages. \$1 25. The same, miniature size, 37 1-2 cents.

We love to turn back over these rich old classics of our own language, and re-juvenate ourselves by the never-failing associations which a re-perusal always calls up. Let any one who has not read this immortal tale for fifteen or twenty years, try the experiment, and we will warrant that he rises up from the task—the pleasure, we should have said—a happier and a better man. In the good old Vicar of Wakefield, all is pure gold, without dross or alloy of any kind. This much we have said to our last generation readers. This edition of the work, however, we take it, was got up for the benefit of the rising generation, and we really envy our young friends the pleasure which is before such of them as will read it for the first time.—*Savannah Republican*.

GOLDSMITH.—ESSAYS ON VARIOUS SUBJECTS,

By Oliver Goldsmith. Miniature size, 37 1-2 cents.

Forming one of the series of "Miniature Classical Library."

GRESLEY.—PORTRAIT OF A CHURCHMAN,

By the Rev. W. Gresley, A. M. From the Seventh English edition. One elegant volume, 16mo., 75 cents.

"The main part of this admirable volume is occupied upon the illustration of the *practical working of Church principles when sincerely received*, setting forth their value in the commerce of daily life, and how surely they conduct those who embrace them in the safe and quiet path of holy life."

GRESLEY.—A TREATISE ON PREACHING,

In a Series of Letters by the Rev. W. Gresley, M. A. Revised, with Supplementary Notes, by the Rev. Benjamin I. Haight, M. A., Rector of All Saints' Church, New York. One volume, 12mo. \$1 25.

Advertisement.—In preparing the American edition of Mr. Gresley's valuable Treatise, a few foot-notes have been added by the Editor, which are distinguished by brackets. The more extended notes at the end have been selected from the best works on the subject—and which, with one or two exceptions, are not easily accessible to the American student.

HAMILTON.—THE LIFE OF ALEXANDER HAMILTON,

Edited by his son, John C. Hamilton. Two volumes, 8vo., \$5 00.

We cordially recommend the perusal and diligent study of these volumes, exhibiting, as they do, much valuable matter relative to the Revolution, the establishment of the Federal Constitution, and other important events in the annals of our country.—*N. Y. Review*.

HEMANS.—THE COMPLETE POETICAL WORKS

Of Felicia Hemans, printed from the last English edition, edited by her Sister.

Illustrated with 6 steel Engravings. One beautifully printed and portable volume, 16mo., \$, or in two volumes, \$

Of this highly accomplished poetess it has been truly said, that of all her sex "few have written so much and so well." Although her writings possess an energy equal to their high-toned beauty, yet are they so pure and so refined, that not a line of them could feeling spare or delicacy blot from her pages. Her imagination was rich, chaste, and glowing. Her chosen themes are the cradle, the hearth-stone, and the death-bed. In her poems of *Cœur de Lion*, *Ferdinand of Aragon*, and *Bernard del Carpio*, we see beneath the glowing colors with which she clothes her ideas, the feelings of a *woman's heart*. Her earlier poems, *Records of Woman* and *Forest Sanctuary*, stand unrivalled. In short, her works will ever be read by a pious and enlightened community.

HEMANS.—SONGS OF THE AFFECTIONS,

By Felicia Hemans. One volume, 32mo., gilt. 31 cents.

Forming one of the series of "Miniature Classical Library."

HARE.—SERMONS TO A COUNTRY CONGREGATION,

By Augustus William Hare, A. M., late Fellow of New College, and Rector of Alton Barnes. One volume, royal 8vo., \$2 25.

HALL.—THE PRINCIPLES OF DIAGNOSIS,

By Marshall Hall, M. D., F. R. S., &c. Second edition, with many improvements. By Dr. John A. Sweet. One volume, 8vo., \$2 00.

This work was published in accordance with the desire of some of the most celebrated physicians of this country, who were anxious that it should be brought within the reach of all classes of medical men, to whose attention it offers strong claims as the best work on the subject.

HAZEN.—SYMBOLICAL SPELLING-BOOK.

The Symbolical Spelling-Book, in two parts. By Edward Hazen. Containing 288 engravings. 18 3-4 cents.

This work is used in upwards of one thousand different schools, and pronounced to be one of the best works published.

HODGE.—THE STEAM-ENGINE :

Its Origin and gradual Improvement, from the time of Hero to the present day, as adapted to Manufactures, Locomotion, and Navigation. Illustrated with 48 Plates in full detail, numerous wood cuts, &c. By Paul R. Hodge, C. E. One volume folio of plates, and letter-press in 8vo. \$10 00.

This work should be placed in the "Captain's Office" of every steamer in our country, and also with every engineer to whom is confided the control of the engine. From it they would derive all the information which would enable them to comprehend the cause and effects of every ordinary accident, and also the method promptly and successfully to repair any injury, and to remedy any defect.

HOLYDAY TALES :

Consisting of pleasing Moral Stories for the Young. One volume, square 16mo., with numerous illustrations. 37 1-2 cents.

This is a most capital little book. The stories are evidently written by an able hand, and that too in an exceedingly attractive style.—*Spectator*.

HOOKER.—THE COMPLETE WORKS

Of that learned and judicious divine, Mr. Richard Hooker, with an account of his Life and Death. By Isaac Walton. Arranged by the Rev. John Keble, M. A. First American from the last Oxford edition. With a complete general Index, and Index of the texts of Scripture, prepared expressly for this edition. Two elegant volumes, 8vo., \$4 00.

CONTENTS.—The Editor's Preface comprises a general survey of the former edition of Hooker's Works, with Historical Illustrations of the period. After which follows the Life of Hooker, by Isaac Walton. His chief work succeeds, on the "Laws of Ecclesiastical Polity."

It commences with a lengthened Preface designed as an address "to them who seek the reformation of the Laws and Orders Ecclesiastical of the Church of England." The discussion is divided into eight books, which include an investigation of the topics. After those eight books of the "Laws of Ecclesiastical Polity," follow two Sermons, "The certainty and perpetuity of Faith in the elect; especially of the Prophet Habakkuk's faith;" and "Justification, Works, and how the foundation of faith is overthrown." Next are introduced "A supplication made to the Council by Master Walter Travers," and "Mr. Hooker's answer to the supplication that Mr Travers made to the Council." Then follow two Sermons—"On the nature of Pride," and a "Remedy against Sorrow and Fear." Two Sermons on part of the epistle of the Apostle Jude are next inserted, with a prefatory dedication by Henry Jackson. The last article in the works of Mr. Hooker is a Sermon on Prayer.

The English edition in three volumes sells at \$10 00. The American is an exact reprint, at less than half the price.

HUDSON.—THE ADVENTURES OF HENRY HUDSON,

By the author of "Uncle Philip's Conversations." Frontispiece. 18mo., cloth. 37 cents.

Forming one of the series of "A Library for my Young Countrymen."

This little volume furnishes us, from authentic sources, the most important facts in this celebrated adventurer's life, and in a style that possesses more than ordinary interest.—*Evening Post*.

HOWITT.—THE CHILD'S PICTURE AND VERSE-BOOK;

Commonly called "Otto Speckter's Fable-Book." Translated from the German by Mary Howitt. Illustrated with 100 engravings on wood. Square 12mo., in ornamental binding, \$

A celebrated German review says, "Of this production, which makes itself an epoch in the world of children, it is superfluous to speak. The Fable-Book is throughout all Germany in the hands of parents and children, and will always be new, because every year fresh children are born."

HOWITT.—LOVE AND MONEY ;

An Every-Day Tale, by Mary Howitt. 18mo., two Plates, cloth gilt, 38 cents

LITTLE COIN, MUCH CARE ;

Or, How Poor People Live. By Mary Howitt. 18mo., two Plates, 38 cents.

SOWING AND REAPING ;

Or, What will Come of It. By Mary Howitt. 18mo., two Plates, 38 cents.

ALICE FRANKLIN ;

A Sequel to Sowing and Reaping—a Tale. By Mary Howitt. 18mo. two Plates, cloth gilt, 38 cents.

WORK AND WAGES ;

Or, Life in Service—a Tale. By Mary Howitt. 18mo., two Plates, cloth gilt, 38 cents.

STRIVE AND THRIVE ;

A Tale. By Mary Howitt. 18mo., two Plates, cloth gilt, 38 cents.

WHO SHALL BE GREATEST ;

A Tale. By Mary Howitt. 18mo., two Plates, cloth gilt, 38 cents.

WHICH IS THE WISER ;

Or, People Abroad—a Tale. By Mary Howitt. 18mo., two Plates, 38 cents.

HOPE ON, HOPE EVER ;

Or, The Boyhood of Felix Law—a Tale. By Mary Howitt. 18mo., two Plates, cloth gilt, 38 cents.

NO SENSE LIKE COMMON SENSE ;

A Tale. By Mary Howitt. 18mo., two Plates, cloth gilt, 38 cents.

*** The above ten volumes form a portion of the series published under the general title of "Tales for the People and their Children."

Of late years many writers have exerted their talents in juvenile literature, with great success. Miss Martineau has made political economy as familiar to boys as it formerly was to statesmen. Our own Miss Sedgwick has produced some of the most beautiful moral stories, for the edification and delight of children, which have ever been written. The Hon. Horace Mann, in addresses to adults, has presented the claims of children for good education, with a power and eloquence of style, and an elevation of thought, which shows his heart is in his work. The stories of Mary Howitt, Harriet Martineau, Mrs. Copley, and Mrs. Ellis, which form a part of "Tales for the People and their Children," will be found valuable additions to juvenile literature ; at the same time they may be read with profit by parents for the good lessons they inculcate, and by all other readers for the literary excellence they display.

We wish they could be placed in the hands and engraven on the minds of all the youth in the country. They manifest a nice and accurate observation of human nature, and especially the nature of children, a fine sympathy with every thing good and pure, and a capability of infusing it in the minds of others—great beauty and simplicity of style, and a keen eye to practical life, with all its faults, united with a deep love for ideal excellence.

Messrs Appleton & Co. deserve the highest praise for the excellent manner in which they have "got up" their juvenile library, and we sincerely hope that its success will be so great as to induce them to make continual contributions to its treasures. The collection is one which should be owned by every parent who wishes that the moral and intellectual improvement of his children should keep pace with their growth in years, and the development of their physical powers.—*American Traveller*

JERRAM.—THE CHILD'S OWN STORY-BOOK ;

Or, Tales and Dialogues for the Nursery. By Mrs. Jerram (late Jane Elizabeth Holmes). Illustrated with numerous Engravings. 50 cents.

There are seventy stories in this volume. They are admirably adapted for the countless youth for whose edification they are narrated.—*Boston Gazette*.

JOHNSON.—THE HISTORY OF RASSELAS,

Prince of Abyssinia—a Tale. By Samuel Johnson, LL. D. 32mo., gilt leaves, 38 cents.

*** Forming one of the series of "Miniature Classical Library."

JAMES.—THE TRUE CHRISTIAN,

Exemplified in a Series of Addresses, by Rev. John Angell James. One vol 18mo., 38 cents.

These addresses are amongst the choicest effusions of the admirable author.—*Chr. Intell.*

THE ANXIOUS INQUIRER

After Salvation Directed and Encouraged. By Rev. John Angell James. One volume, 18mo., 38 cents.

Upwards of twenty thousand copies of this excellent little volume have been sold, which fully attests the high estimation the work has attained with the religious community.

HAPPINESS, ITS NATURE AND SOURCES.

By Rev. John Angell James. One volume, 32mo., 25 cents.

This is written in the excellent author's best vein. A better book we have not in a long time seen.—*Evangelist.*

THE CHRISTIAN PROFESSOR :

Addressed in a Series of Counsels and Cautions to the Members of Christian Churches. By Rev. John Angell James. Second edition. One volume, 18mo., 63 cents.

A most excellent work from the able and prolific pen of Mr. James.—*Chr. Intelligencer.*

THE YOUNG MAN FROM HOME.

In a Series of Letters, especially directed for the Moral Advancement of Youth. By Rev. John Angell James. Fifth edition. One volume, 18mo., 38 cents.

The work is a rich treasury of Christian counsel and instruction.—*Albany Advertiser*

THE WIDOW DIRECTED

To the Widow's God. By Rev. John Angell James. One volume, 18mo., 38 cents.

The book is worthy to be read by others besides the class for which it is especially designed; and we doubt not that it is destined to come as a friendly visitor to many a house of mourning, and as a healing balm to many a wounded heart.—*N. Y. Observer*

KEIGHTLEY.—THE MYTHOLOGY OF GREECE

And Italy, designed for the use of Schools. By Thomas Keightley. Numerous wood-cut illustrations. One volume, 18mo., half bound, 44 cents.

This is a neat little volume, and well adapted to the purpose for which it was prepared. It presents, in a very compendious and convenient form, every thing relating to the subject, of importance to the young student.—*L. I. Star.*

KINGSLEY.—THE SACRED CHOIR :

A Collection of Church Music, consisting of Selections from the most distinguished Authors, among whom are the names of Haydn, Mozart, Beethoven, Pergolesi, &c. &c., with several pieces of Music by the Author; also a Progressive Elementary System of Instruction for Pupils. By George Kingsley, author of the Social Choir, &c. &c. Fourth edition. 75 cents.

Mr. George Kingsley : Sir,—We have examined the "Sacred Choir" enough to lead us to appreciate the work as the best publication of Sacred Music extant. It is beautifully printed and substantially bound conferring credit on the publishers. We bespeak for the "Sacred Choir" an extensive circulation

Sincerely yours,

O. S. BOWDOIN,
E. O. GOODWIN,
D. INGRAHAM.

KIP.—THE DOUBLE WITNESS OF THE CHURCH,

By Rev. Wm. Ingraham Kip, author of "Lenten Fast." One volume, 12mo. Second edition. Boards 75 cents, cloth \$1 00.

This is a sound, clear, and able production—a book much wanted for these times, and one that we feel persuaded will prove eminently useful. It is a happy delineation of that DOUBLE WITNESS which the Church bears against Romanism and ultra-Protestantism, and points out her middle path as the only one of truth and safety.—*Banner of the Cross.*

LAFEVER.—BEAUTIES OF MODERN ARCHITECTURE ;

Consisting of forty-eight Plates of Original Designs, with Plans, Elevations, and Sections, also a Dictionary of Technical Terms ; the whole forming a complete Manual for the Practical Builder. By M. Lafever, Architect. One volume, large 8vo., half bound, \$6 00.

STAIR-CASE AND HAND-RAIL

Construction. The Modern Practice of Stair-case and Hand-rail Construction, practically explained, in a Series of Designs. By M. Lafever, Architect With Plans and Elevations for Ornamental Villas. Fifteen Plates. One volume, large 8vo., \$3 00.

Mr. Lafever's " Beauties of Architecture," and his " Practice of Stair-case and Hand-rail construction," constitute two volumes rich in instruction in those departments of business. They are a necessary acquisition not only to the operative workman, but to all landlords and proprietors of houses, who would combine both the ornamental and useful in their family dwellings, and also understand the most economical and profitable modes by which their edifices can be erected and repaired.

LEWIS.—RECORDS OF THE HEART,

By Sarah Anna Lewis. One volume, 12mo., \$1 00.

We have read some of the pieces with much pleasure. They indicate poetic genius of no ordinary kind, and are imbued with much feeling and pathos. We welcome the volume as a creditable accession to the poetic literature of the country.—*Boston Traveller.*

LIEBIG.—FAMILIAR LETTERS ON CHEMISTRY,

And its relation to Commerce, Physiology, and Agriculture. By Justus Liebig, M. D. Edited by John Gardner, M. D. One volume. 13 cents in paper, 25 cents bound.

The Letters contained in this little volume embrace some of the most important points of the Science of Chemistry, in their application to Natural Philosophy, Physiology, Agriculture, and Commerce.

LETTER-WRITER.

The Useful Letter-Writer, comprising a succinct Treatise on the Epistolary Art, and Forms of Letters for all ordinary Occasions of Life. Compiled from the best authorities. Frontispiece. 32mo., gilt leaves, 38 cents.

Forming one of the series of " Miniature Classical Library."

LOOKING-GLASS FOR THE MIND ;

Or, Intellectual Mirror. Being an elegant Collection of the most delightful little Stories and interesting Tales ; chiefly translated from that much admired work, *L'ami des Enfants*. Illustrated with numerous wood-cuts From the twentieth London edition. One volume, 18mo., 50 cents.

Forming one of the series of " Tales for the People and their Children."

LOG CABIN :

Or, The World before You. By the author of " Three Experiments of Living," " The Huguenots in France and America," etc. One volume, 18mo., 50 cents.

Every person who takes up this volume will read it with interest. It is truly what the writer intended it should be—" A Guide to Usefulness and Happiness."

LOVER.—HANDY ANDY :

A Tale of Irish Life, by Samuel Lover. Illustrated with twenty-three characteristic steel Engravings. One volume, 8vo., cloth \$1 25, boards \$1 00 Cheap edition, two Plates, paper, 50 cents.

This boy Handy will be the death of us. What is the police force about to allow the uttering of a publication that has already brought us to the brink of apoplexy fifty times?—*Sport. Review.*

L. S. D.—TREASURE TROVE :

A Tale, by Samuel Lover. One volume, 8vo., with two steel Engravings. Paper cover, 25 cents.

This is a capital thing. The gay and the grave, the " lively and severe," are united with a skilful hand, and there is a latent tone of sound morality running through " L. S. D." which will give a lasting value to its pages.—*Commercial Advertiser.*

LUCY AND ARTHUR ;

A Book for Children. Illustrated with numerous engravings, elegantly bound in cloth. 50 cents.

Lucy and Arthur is a charming story of the nurserk, prepared by an experienced author. Secure it for the family.—*American Traveller*.

LYRA APOSTOLICA.

From the Fifth English edition. One elegantly printed volume, 75 cents.

In this elegant volume there are forty-five sections, and one hundred and seventy-nine Latin poems, all short, and many of them sweet.—*New York American*.

MAGEE.—ON ATONEMENT AND SACRIFICE :

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, and on the Principal Arguments advanced, and the Mode of Reasoning employed, by the Opponents of those Doctrines, as held by the Established Church. By the late Most Rev. William M'Gee, D. D., Archbishop of Dublin. Two volumes, 8vo., \$5 00.

This is one of the ablest critical and polemical works of modern times. The profound biblical information on a variety of topics which the Archbishop brings forward, must endear his name to all lovers of Christianity.—*Orme*.

MANNING.—THE UNITY OF THE CHURCH,

By the Rev. Henry Edward Manning, M. A., Archdeacon of Chichester. One volume, 16mo., \$1 00.

Part I. The History and Exposition of the Doctrine of Catholic Unity. Part II. The Moral Design of Catholic Unity. Part III. The Doctrine of Catholic Unity applied to the Actual State of Christendom.

We commend it earnestly to the devout and serious perusal of all Churchmen, and particularly of all clergymen, as the ablest discussion we ever met with of a deeply and vitally important subject.—*Churchman*.

MARRYAT.—MASTERMAN READY ;

Or, The Wreck of the Pacific. Written for Young Persons, by Capt. Marryat. Complete in 3 vols., 18mo., with Frontispiece, cloth gilt, \$1 25.

Forming a portion of the series of "Tales for the People and their Children."

We have never seen any thing from the same pen we like as well as this. It is the modern Crusoe, and is entitled to take rank with that charming romance.—*Commercial Advertiser*.

MARSHALL.—NOTES ON THE EPISCOPAL POLITY

Of the Holy Catholic Church, with some account of the Developments of Modern Religious Systems, by Thomas William Marshall, B. A., of the Diocese of Salisbury. Edited by Jonathan M. Wainwright, D. D. With a new and complete Index of the Subjects and of the Texts of Scripture. One volume, 12mo., \$1 25.

I. Introduction. II. Scripture Evidence. III. Evidence of Antiquity. IV. Admission of Adversaries. V. Development of Modern Religious Systems.

A more important work than this has not been issued for a long time. We earnestly recommend it to the attention of every Churchman.—*Banner of the Cross*.

MARTINEAU.—THE CROFTON BOYS ;

A Tale for Youth, by Harriet Martineau. One volume, 18mo., Frontispiece Cloth gilt, 38 cents.

Forming one of the series of "Tales for the People and their Children."

It abounds in interest, and is told with the characteristic ability and spirit of the distinguished author.—*Evening Post*.

THE PEASANT AND THE PRINCE ;

A Tale of the French Revolution, by Harriet Martineau. One volume, 18mo. Frontispiece. Cloth gilt, 38 cents.

Forming one of the series of "Tales for the People and their Children."

This is a most inviting little history of Louis the Sixteenth and his family. Here, in a style even more familiar than Scott's Tales of a Grandfather, we have a graphic epitome of many facts connected with the days of the "Revolution."—*Courier & Enquirer*.

MAURICE.—THE KINGDOM OF CHRIST ;

Or, Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church. By Rev. Frederick Denison Maurice, M. A. London. One volume, 8vo., 600 pages, \$2 50.

On the theory of the Church of Christ, all should consult the work of Mr. Maurice, the most philosophical writer of the day.—*Prof. Garbett's Bampton Lectures, 1842*

MILTON.—THE COMPLETE POETICAL WORKS

Of John Milton, with Explanatory Notes and a Life of the Author, by the Rev. Henry Stebbing, A. M. Illustrated with six steel Engravings. One volume, 16mo., \$1 25.

Forming one of the series of "Cabinet Edition of Standard Poets." ** The Latin and Italian Poems are included in this edition.

Mr. Stebbing's Notes will be found very useful in elucidating the learned allusions with which the text abounds, and they are also valuable for the correct appreciation with which the writer directs attention to the beauties of the author.

PARADISE LOST,

By John Milton. With Notes, by Rev. H. Stebbing. One volume, 18mo., cloth 38 cents, gilt leaves 50 cents.

PARADISE REGAINED,

By John Milton. With Notes, by Rev. H. Stebbing. One volume, 18mo., cloth 25 cents, gilt leaves 38 cents.

MAXWELL.—FORTUNES OF HECTOR O'HALLORAN

And his man Mark Antony O'Toole, by W. H. Maxwell. One volume, 8vo., two plates, paper, 50 cents, twenty-four plates, boards, \$1 00, cloth, \$1 25

It is one of the best of all the Irish stories, full of spirit, fun, drollery, and wit.—*Cour. & Eng*

MOORE.—LALLAH ROOKH ;

An Oriental Romance, by Thomas Moore. One volume, 32mo., frontispiece, cloth gilt, 38 cents.

Forming a portion of the series of "Miniature Classical Library."

This exquisite Poem has long been the admiration of readers of all classes.

MORE.—PRACTICAL PIETY,

By Hannah More. One volume, 32mo., frontispiece, 38 cents.

Forming one of the series of "Miniature Classical Library."

"Practical Piety" has always been deemed the most attractive and eloquent of all Hannah More's works.

PRIVATE DEVOTION :

A Series of Prayers and Meditations, with an Introductory Essay on Prayer, chiefly from the writings of Hannah More. From the twenty-fifth London edition. One volume, 32mo., Frontispiece, cloth gilt, 31 cents.

Forming one of the series of "Miniature Classical Library."

Upwards of fifty thousand copies of this admirable manual have been sold in the U. States.

DOMESTIC TALES

And Allegories, illustrating Human Life. By Hannah More. One volume, 18mo., 38 cents.

CONTENTS.—I. Shepherd of Salisbury Plain. II. Mr. Fantom the Philosopher. III. Two Shoemakers. IV. Giles the Poacher. V. Servant turned Soldier. VI. General Jail Delivery.

RURAL TALES,

By Hannah More. One volume, 18mo., 38 cents.

CONTENTS.—I. Parley the Porter. II. All for the Best. III. Two Wealthy Farmers. IV. Tom White. V. Pilgrims. VI. Valley of Tears.

Forming a portion of the series of "Tales for the People and their Children"

These two volumes comprise that portion of Hannah More's Repository Tales which are adapted to general usefulness in this country.

NAPOLEON.—PICTORIAL HISTORY

Of Napoleon Bonaparte, translated from the French of M. Laurent de l'Ardecche, with Five Hundred spirited Illustrations, after designs by Horace Vernet, and twenty Original Portraits engraved in the best style. Complete in two handsome volumes, 8vo., about 500 pages each, \$3 50; cheap edition, paper cover, four parts, \$2 00.

The work is superior to the long, verbose productions of Scott and Bourienne—not in style alone, but in truth—being written to please neither Charles X. nor the English aristocracy, but for the cause of freedom. It has advantages over every other memoir extant.—*American Traveller*.

NEWMAN.—PAROCHIAL SERMONS,

By John Henry Newman, B. D. Six volumes of the English edition in two volumes, 8vo., \$5 00.

SERMONS BEARING ON SUBJECTS

Of the Day, by John Henry Newman, B. D. One volume, 12mo., \$1 25.

As a compendium of Christian duty, these Sermons will be read by people of all denominations; as models of style, they will be valued by writers in every department of literature.—*United States Gazette*.

OGILBY.—ON LAY-BAPTISM:

An Outline of the Argument against the Validity of Lay-Baptism. By John D. Ogilby, D. D., Professor of Eccles. History. One vol., 12mo., 75 cents.

From a cursory inspection of it, we take it to be a thorough, fearless, and able discussion of the subject which it proposes—aiming less to excite inquiry, than to satisfy by learned and ingenious argument inquiries already excited.—*Churchman*.

CATHOLIC CHURCH IN ENGLAND

And America. Three Lectures—I. The Church in England and America Apostolic and Catholic. II. The Causes of the English Reformation. III Its Character and Results. By John D. Ogilby, D. D. One vol., 16mo., 75 cents.

"I believe in one Catholic and Apostolic Church." *Nicene Creed*

Prof. Ogilby has furnished the Church, in this little volume, with a most valuable aid. We think it is designed to become a text-book on the subject of which it treats.—*True Catholic*.

OLD OAK TREE:

Illustrated with numerous wood-cuts. One volume, 18mo., 38 cents.

The precepts conveyed are altogether unexceptionable, and the volume is well calculated to prove attractive with children.—*Saturday Chronicle*.

OLMSTED.—INCIDENTS OF A WHALING VOYAGE:

To which is added, Observations on the Scenery, Manners, and Customs, and Missionary Stations of the Sandwich and Society Islands, accompanied by numerous Plates. By Francis Allyn Olmsted. One vol., 12mo., \$1 50.

The work embodies a mass of intelligence interesting to the ordinary reader as well as to the philosophical inquirer.—*Courier & Enquirer*

PAGET.—TALES OF THE VILLAGE,

By the Rev. Francis E. Paget, M. A. Three elegant volumes, 18mo., \$1 75.

The first series, or volume, presents a popular view of the contrast in opinions and modes of thought between Churchmen and Romanists; the second sets forth Church principles, as opposed to what, in England, is termed Dissent; and the third places in contrast the character of the Churchman and the Infidel. At any time these volumes would be valuable, especially to the young. At present, when men's minds are much turned to such subjects, they cannot fail of being eagerly sought for.—*New-York American*

PALMER.—A TREATISE ON THE CHURCH

Of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Prot. Epis. Church in the Diocese of Maryland. Two volumes, 8vo., \$5 00.

The chief design of this work is to supply some answer to the assertion so frequently made, that individuals are not bound to submit to any ecclesiastical authority whatever: or that, if they are, they must, in consistency, accept Romanism with all its claims and errors.—*Preface*.

PARNELL.—APPLIED CHEMISTRY,

In Manufactures, Arts, and Domestic Economy. Edited by E. A. Parnell. Illustrated with numerous wood Engravings, and specimens of Dyed and Printed Cottons. Paper cover 75 cents, cloth \$1 00.

The Editor's aim is to divest the work, as far as practicable, of all technical terms, so as to adapt it to the requirements of the general reader.

The above forms the first division of the work. It is the author's intention to continue it from time to time, so as to form a complete Practical Encyclopædia of Chemistry applied to the Arts. The subjects to immediately follow will be, Manufacture of Glass, Indigo, Sulphuric Acid, Zinc, Potash, Coffee, Tea, Chocolate, &c.

PEARSON.—AN EXPOSITION OF THE CREED,

By John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. One vol., 8vo., \$2 00.

The following may be stated as the advantages of this edition over all others.

First—Great care has been taken to correct the numerous errors in the references to the texts of Scripture, which had crept in by reason of the repeated editions through which this admirable work has passed, and many references, as will be seen on turning to the Index of Texts, have been added.

Secondly—The Quotations in the Notes have been almost universally identified and the reference to them adjoined.

Lastly—The principal Symbols or Creeds, of which the particular Articles have been cited by the Author, have been annexed; and wherever the original writers have given the Symbols in a scattered and disjointed manner, the detached parts have been brought into a successive and connected point of view. These have been added in Chronological order, in the form of an Appendix.—*Vide Editor*

PHILIP.—THE LIFE AND OPINIONS

Of Dr. Milne, Missionary to China. Illustrated by Biographical Annals of Asiatic Missions, from Primitive Protestant Times: intended as a Guide to Missionary Spirit. By Rev. Robert Philip. One vol., 12mo., 50 cents.

The work is executed with great skill, and embodies a vast amount of valuable missionary intelligence, besides a rich variety of personal incidents, adapted to gratify not only the missionary or the Christian, but the more general reader.—*Observer*.

YOUNG MAN'S CLOSET LIBRARY,

By Robert Philip. With an Introductory Essay, by Rev. Albert Barnes. One volume, 12mo., \$1 00.

LOVE OF THE SPIRIT,

Traced in His Work: a Companion to the Experimental Guides. By Robert Philip. One volume, 18mo., 50 cents.

DEVOTIONAL AND EXPERIMENTAL

Guides. By Robert Philip. With an Introductory Essay by Rev. Albert Barnes. Two volumes, 12mo., \$1 75. Containing Guide to the Perplexed, Guide to the Devotional, Guide to the Thoughtful, Guide to the Doubting, Guide to the Conscientious, Guide to Redemption.

LADY'S CLOSET LIBRARY:

The Marys, or Beauty of Female Holiness; The Marthas, or Varieties of Female Piety; The Lydias, or Development of Female Character. By Robert Philip. Each volume, 18mo., 50 cents

The MATERNAL series of the above popular Library is now ready, entitled

The Hannahs; or, Maternal Influence of Sons. By Robert Philip. One volume, 18mo., 50 cents.

The author of this excellent work is known to the public as one of the most prolific writers of the day, and scarcely any writer in the department which he occupies has acquired so extensive and well-merited a popularity.—*Evangelist*.

POLLOK.—THE COURSE OF TIME,

By Robert Pollok. With a Life of the Author, and complete Analytical Index, prepared expressly for this edition. 32mo., frontispiece, 38 cents.

Forming one of the series of "Miniature Classical Library."

Few modern Poems exist which at once attained such acceptance and celebrity as this.

PRATT.—DAWNINGS OF GENIUS ;

Or, the Early Lives of some Eminent Persons of the last Century. By Anne Pratt. One volume, 18mo., frontispiece, 38 cents.

Forming one of the series of "A Library for my Young Countrymen."

CONTENTS.—Sir Humphrey Davy—Rev. George Crabbe—Baron Cuvier—Sir Joshua Reynolds—Lindley Murray—Sir James Mackintosh—Dr. Adam Clarke.

PRIZE STORY-BOOK :

Consisting chiefly of Tales, translated from the German, French, and Italian, together with Select Tales from the English. Illustrated with numerous Engravings from new designs. One thick volume, 16mo., cloth gilt.

PURE GOLD FROM THE RIVERS OF WISDOM :

A Collection of Short Extracts from the most Eminent Writers—Bishop Hall, Jeremy Taylor, Barrow, Hooker, Bacon, Leighton, Addison, Wilberforce, Johnson, Young, Southey, Lady Montague, Hannah More, etc. One volume, 32mo., frontispiece, cloth gilt, 31 cents.

Forming one of the series of "Miniature Classical Library."

PUSS IN BOOTS :

A pure Translation in Prose, from the original German. Illustrated with 1 original Designs, suitable for the Tastes of the Young or Old, by the celebrated artist, Otto Speckter. One vol., square 12mo., cloth gilt.

SAINT PIERRE.—PAUL AND VIRGINIA :

A Tale, by J. B. H. De Saint Pierre. One volume, 32mo., frontispiece, cloth gilt, 31 cents.

Forming one of the series of "Miniature Classical Library."

SANDHAM.—THE TWIN SISTERS :

A Tale for Youth, by Mrs. Sandham. From the twentieth London edition. One volume, 18mo., frontispiece, cloth gilt, 38 cents.

Forming a portion of the series of "Tales for the People and their Children."

The moral is excellent throughout. Its merit renders it a pleasant book for even grown-up children.—*Boston Post.*

SCOTT.—THE POETICAL WORKS

Of Sir Walter Scott, Bart. Containing Lay of the Last Minstrel, Marmion, Lady of the Lake, Don Roderick, Rokeby, Ballads, Lyrics, and Songs, with a Life of the Author. Illustrated with six steel Engravings. One volume, 16mo., \$1 25.

LADY OF THE LAKE :

A Poem, by Sir Walter Scott. One volume, 18mo., frontispiece, cloth 25 cents, gilt edges 38 cents.

MARMION :

A Tale of Flodden Field, by Sir Walter Scott. One volume, 18mo., frontispiece, cloth 25 cents, gilt edges 38 cents.

LAY OF THE LAST MINSTREL :

A Poem, by Sir Walter Scott. One volume, 18mo., frontispiece, cloth 25 cents, gilt edges 38 cents.

Walter Scott is the most popular of all the poets of the present day, and deservedly so. He describes that which is most easily and generally understood with more vivacity and effect than any other writer. His style is clear, flowing, and transparent; his sentiments, of which his style is an easy and natural medium, are common to him with his readers.—*Harlatt.*

SPINCKES.—MANUAL OF PRIVATE DEVOTIONS :

(Complete,) collected from the writings of Archbishop Laud, Bishop Andrews, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent old English divines. With a Preface by the Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. One elegant volume, 16mo., \$1 00.

As a manual of private devotions, it will be found most valuable.—*New-York American.*

SPENCER.—THE CHRISTIAN INSTRUCTED

In the Ways of the Gospel and the Church, in a series of Discourses delivered at St. James's Church, Goshen, New-York. By the Rev. J. A. Spencer, M. A., late Rector. One volume, 16mo., \$1 25.

This is a very useful volume of Sermons : respectable in style, sound in doctrine, and affectionate in tone, they are well adapted for reading in the family circle, or placing on the family book-shelf. * * * We think it a work of which the circulation is likely to promote true religion and genuine piety. It is enriched with a body of excellent notes selected from the writings of the dead and living ornaments of the Church in England and this country.—*True Catholic.*

SPRAGUE.—TRUE AND FALSE RELIGION.

Lectures illustrating the Contrast between true Christianity and various other Systems. By William B. Sprague, D. D. One volume, 12mo., \$1 00.

LECTURES TO YOUNG PEOPLE,

By W. B. Sprague, D. D. With an Introductory Address, by Samuel Miller, D. D. Fourth edition. One volume, 12mo., 88 cents.

SUTTON.—MEDITATIONS ON THE SACRAMENT.

Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. One volume, royal 16mo., elegantly ornamented, \$1 00.

We announced in our last number the republication in this country of Sutton's "Meditations on the Lord's Supper," and, having since read the work, are prepared to recommend it warmly and without qualification to the perusal of our readers.—*Banner of the Cross.*

DISCE MORI—LEARN TO DIE :

A Religious Discourse, moving every Christian man to enter into a Serious Remembrance of his End. By Christopher Sutton, D. D. One volume, 16mo., \$1 00.

Of the three works of this excellent author lately reprinted, the "Disce Mori" is, in our judgment, decidedly the best. We do not believe that a single journal or clergyman in the Church will be found to say a word in its disparagement.—*Churchman.*

DISCE VIVERE—LEARN TO LIVE :

Wherein is shown that the Life of Christ is and ought to be an Express Pattern for Imitation unto the Life of a Christian. By Christopher Sutton, D. D. One volume, 16mo., \$1 00.

In the "Disce Vivere," the author moulded his materials, after the manner of à Kempis, into an "Imitatio Christi;" each chapter inculcating some duty, upon the pattern of Him who gave Himself to be the beginning and the end of all perfection.—*Editor's Preface.*

SWART.—LETTERS TO MY GODCHILD,

By the Rev. J. Swart, A. M., of the Diocese of Western New-York. One volume, 32mo., cloth, gilt leaves, 38 cents.

The design of this little work, as expressed by the author in the preface, is, *the discharging of Sponsorial obligations.* We have read it with interest and pleasure, and deem it well fitted to secure its end.—*Primitive Standard.*

SHERLOCK.—THE PRACTICAL CHRISTIAN ;

Or, the Devout Penitent ; a Book of Devotion, containing the Whole Duty of a Christian in all Occasions and Necessities, fitted to the main use of a holy Life. By R. Sherlock, D. D. With a Life of the Author, by the Right Rev. Bishop Wilson, Author of "Sacra Privata," &c. One elegant volume, 16mo., \$1 00.

Considered as a manual of private devotion, and a means of practical preparation for the Holy Communion of the Body and Blood of Christ, this book is among the best, if not the best, ever commended to the members of our Church.—*Churchman.*

SILLIMAN.—A GALLOP AMONG AMERICAN SCENERY ;

Or, Sketches of American Scenes and Military Adventure. By Augustus L. Silliman One volume, 16mo., 75 cents.

SHERWOOD.—DUTY IS SAFETY ;

Or, Troublesome Tom, by Mrs. Sherwood. One volume, small 4to., illustrated with wood cuts, cloth, 25 cents.

THINK BEFORE YOU ACT,

By Mrs. Sherwood. One volume, small 4to., wood cuts, cloth, 25 cents.

JACK THE SAILOR-BOY,

By Mrs. Sherwood. One volume, small 4to., wood cuts, cloth, 25 cents.

Mrs. Sherwood's stories carry with them always such an excellent moral, that no child can read them without becoming better.—*Philadelphia Enquirer*.

SINCLAIR.—SCOTLAND AND THE SCOTCH ;

Or, the Western Circuit. By Catharine Sinclair, author of *Modern Accomplishments*, *Modern Society*, &c. &c. One volume, 12mo., 75 cents.

SHETLAND AND THE SHETLANDERS ;

Or, the Northern Circuit. By Catharine Sinclair, author of *Scotland and the Scotch*, *Holiday House*, &c. &c. One volume, 12mo., 88 cents.

The author has proved herself to be a lady of high talent and rich cultivated mind.—*N. Y. Am.*

SMITH.—SCRIPTURE AND GEOLOGY ;

On the Relation between the Holy Scriptures and some parts of Geological Science. Eight Lectures. By John Pye Smith, D. D., author of the *Scripture Testimony of the Messiah*, &c. &c. One vol., 12mo., \$1 25.

ADVENTURES OF CAPT. JOHN SMITH,

The Founder of the Colony of Virginia. By the author of *Uncle Philip's Conversations*. One volume, 18mo., frontispiece, 38 cents.

Forming one of the series of "Library for my Young Countrymen."

It will be read by youth with all the interest of a novel, and certainly with much more profit.

DISCOURSES ON THE NERVOUS SYSTEM.

Select Discourses on the Functions of the Nervous System, in opposition to Phrenology, Materialism, and Atheism ; to which is prefixed a Lecture on the Diversities of the Human Character, arising from Physiological Peculiarities. By John Augustine Smith, M. D. One vol., 12mo., 75 cents.

PRODUCTIVE FARMING.

A Familiar Digest of the Most Recent Discoveries of Liebig, Davy, Johnston, and other celebrated Writers on Vegetable Chemistry, showing how the results of Tillage might be greatly augmented. By Joseph A. Smith. One volume, 12mo., paper cover 31 cents, cloth 50 cents.

SOUTHGATE.—TOUR THROUGH TURKEY

And Persia. Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia, with an Introduction and Occasional Observations upon the Condition of Mohammedanism and Christianity in those countries. By the Rev. Horatio Southgate, Missionary of the American Episcopal Church. Two volumes, 12mo., plates, \$2 00.

SOUTHEY.—THE COMPLETE POETICAL WORKS

Of Robert Southey, Esq., LL. D. The ten volume London edition in one elegant volume, royal 8vo., with a fine portrait and vignette, \$3 50.

At the age of sixty-three I have undertaken to collect and edit my poetical works, with the last corrections that I can expect to bestow upon them. They have obtained a reputation equal to my wishes. * * Thus to collect and revise them is a duty which I owe to that part of the public by whom they have been auspiciously received, and to those who will take a lively concern in my good name when I shall have departed.—*Extract from Author's Preface.*

The beauties of Mr. Southey's poetry are such, that this edition can hardly fail to find a place in the library of every man fond of elegant literature.—*Eclectic Review*

TAYLOR.—THE SACRED ORDER AND OFFICES

Of Episcopacy Asserted and Maintained ; to which is added, *Clerus Domini*, a Discourse on the Office Ministerial, by the Right Rev. Bishop Jeremy Taylor, D. D. One volume, 16mo., \$1 00.

The reprint in a portable form of this eminent divine's masterly defence of Episcopacy, cannot fail of being welcomed by every Churchman.

The publishers have presented this jewel in a fitting casket.—*N. Y. American.*

THE GOLDEN GROVE :

A choice Manual, containing what is to be Believed, Practised, and Desired, or prayed for ; the Prayers being fitted for the several Days of the Week. To which is added, a Guide for the Penitent, or a Model drawn up for the Help of Devout Souls wounded with Sin. Also, Festival Hymns, &c. By the Right Rev. Bishop Jeremy Taylor. One volume, 16mo., 50 cents.

THE YOUNG ISLANDERS :

A Tale of the Last Century, by Jefferys Taylor. One volume, 16mo., beautifully illustrated, 75 cents.

This fascinating and elegantly illustrated volume for the young is pronounced to equal in interest DeFoe's immortal work, *Robinson Crusoe*.

HOME EDUCATION,

By Isaac Taylor, author of "Natural History of Enthusiasm," &c. &c. Second edition. One volume, 12mo., \$1 00.

A very enlightened, just, and Christian view of a most important subject.—*Am. Bib. Repos.*

PHYSICAL THEORY

Of another Life, by Isaac Taylor. Third edition. One vol., 12mo., 88 cents.

One of the most learned and extraordinary works of modern times.

SPIRITUAL CHRISTIANITY.

Lectures on Spiritual Christianity, by Isaac Taylor. One vol., 12mo., 75 cents

The view which this volume gives of Christianity, both as a system of truth and a system of duty, is in the highest degree instructive.—*Albany Evening Journal.*

NATURAL HISTORY OF SOCIETY

In the Barbarous and Civilized State. An Essay towards Discovering the Origin and Course of Human Improvement, by W. Cooke Taylor, LL. D., &c., of Trinity College, Dublin. Handsomely printed on fine paper. Two volumes, 12mo., \$2 25.

THOUGHTS IN PAST YEARS :

A collection of Poetry, chiefly Devotional, by the author of *The Cathedral*. One volume, 16mo., elegantly printed, \$1 25.

TOKEN OF AFFECTION.

One volume, 32mo., frontispiece, cloth, gilt leaves, 31 cents.

FRIENDSHIP.

One volume, 32mo., frontispiece, cloth, gilt leaves, 31 cents.

LOVE.

One volume, 32mo., frontispiece, cloth, gilt leaves, 31 cents.

REMEMBRANCE.

One volume, 32mo., frontispiece, cloth, gilt leaves, 31 cents.

THE HEART.

One volume, 32mo., frontispiece, cloth, gilt leaves, 31 cents.

Forming a portion of the series of "Miniature Classical Library."

Each volume consists of nearly one hundred appropriate extracts from the best writers of England and America.

THOMSON.—THE SEASONS,

A Poem, by James Thomson. One vol., 32mo., cloth, gilt leaves, 38 cents.

Forming one of the series of "Miniature Classical Library."

Plate "The Seasons" in any light, and the poem appears faultless.—*S. C. Hall.*

URE.—DICTIONARY OF ARTS,

Manufactures, and Mines, containing a clear Exposition of their Principles and Practice. By Andrew Ure, M. D., F. R. S., &c. Illustrated with 1240 Engravings on wood. One thick volume of 1340 pages, bound in leather, \$5 00, or in two volumes, \$5 50.

In every point of view, a work like the present can but be regarded as a benefit done to theoretical and practical science, to commerce and industry, and an important addition to a species of literature the exclusive production of the present century, and the present state of peace and civilization.—*Athenæum.*

Dr. Ure's Dictionary, of which the American edition is now completed, is a stupendous proof of persevering assiduity, combined with genius and taste. For all the benefit of individual enterprise in the practical arts and manufactures, and for the enhancement of general prosperity through the extension of accurate knowledge of political economy, we have not any work worthy to be compared with this important volume. We are convinced that manufacturers, merchants, tradesmen, students of natural and experimental philosophy, inventive mechanics, men of opulence, members of legislatures, and all who desire to comprehend something of the rapidly accelerating progress of those discoveries which facilitate the supply of human wants, and the augmentation of social comforts with the national wealth, will find this invaluable Dictionary a perennial source of salutary instruction and edifying enjoyment.—*National Intelligencer.*

VERY LITTLE TALES,

For Very Little Children, in single Syllables of three and four Letters—first series. One volume, square 18mo., numerous illustrations, cloth, 38 cents.

Second Series, in single Syllables of four and five Letters. One volume, square 18mo., numerous illustrations—to match first series—38 cents.

WAYLAND.—LIMITATIONS OF HUMAN

Responsibility. By Francis Wayland, D. D. One volume, 18mo., 38 cents.

CONTENTS.—I. The Nature of the Subject. II. Individual Responsibility. III. Individual Responsibility (continued). IV. Persecution on account of Religious Opinions. V. Propagation of Truth. VI. Voluntary Associations. VII. Ecclesiastical Associations. VIII. Official Responsibility. IX. The Slavery Question.

WILBERFORCE.—MANUAL FOR COMMUNICANTS;

Or, The Order for administering the Holy Communion; conveniently arranged with Meditations and Prayers from old English divines: being the Eucharistica of Samuel Wilberforce, M. A., Archdeacon of Surrey, (adapted to the American service.) 38 cents, gilt leaves 50 cents.

We most earnestly commend the work.—*Churchman.*

WILSON.—SACRA PRIVATA.

The Private Meditations, Devotions, and Prayers of the Right Rev. T. Wilson, D. D., Lord Bishop of Sodor and Man. First complete edition. One volume, 16mo., elegantly ornamented, \$1 00.

The reprint is an honor to the American press. The work itself is, perhaps, on the whole, the best devotional treatise in the language. It has never before in this country been printed entire.—*Churchman.*

A neat miniature edition, abridged for popular use, is also published. Price 31 cents.

WOMAN'S WORTH;

Or, Hints to Raise the Female Character. First American from the last English edition, with a Recommendatory Notice, by Emily Marshall. One neat volume, 18mo., cloth gilt 38 cents, paper cover 25 cents.

The sentiments and principles enforced in this book may be safely commended to the attention of women of all ranks.—*London Atlas.*

YOUTH'S BOOK OF NATURE;

Or, The Four Seasons Illustrated, being Familiar Descriptions of Natural History, made during Walks in the Country, by Rev. H. B. Draper. Illustrated with upwards of 50 wood Engravings. One vol., square 16mo., 75 cents.

One of the most faultless volumes for the young that has ever been issued.—*Chr. Reflector.*



THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS
WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

FEB 17 1983

ICLF (N)

APR 26 '66

OCT 18 1939

LIBRARY USE ONLY

DEC 12 1940 M

OCT 23 1980

AUG 19 1942

CIRCULATION DEPT.

OCT 21 '54 BK

RECEIVED BY

OCT 7 1954 LU

OCT 23 1989

CIRCULATION DEPT.

23 OCT '58 RL

REC'D LD

JAN - 6 1959

LD 21-50m-1, '38

RETURN TO the circulation desk of any
University of California Library
or to the
NORTHERN REGIONAL LIBRARY FACILITY
Bldg. 400, Richmond Field Station
University of California
Richmond, CA 94804-4698

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

- 2-month loans may be renewed by calling (510) 642-6753
 - 1-year loans may be recharged by bringing books to NRLF
 - Renewals and recharges may be made 4 days prior to due date.
-

DUE AS STAMPED BELOW

SEP 07 2001

12.000 (11/95)

